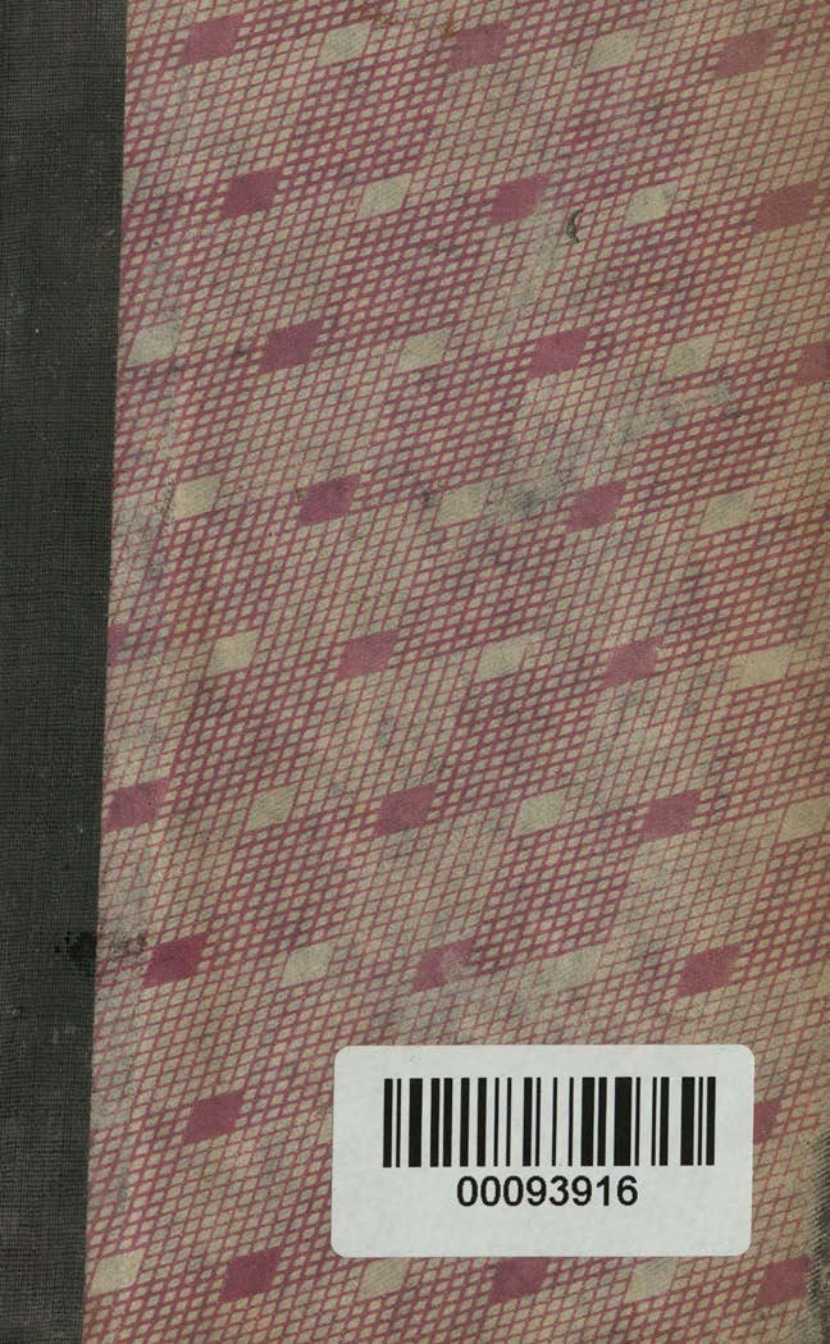
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THE

ASIATIC SOCIETY OF BOMBAY

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LVX MVNDI

Things not generally Known.

CURIOSITIES OF HISTORY:

With New Lights.

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A BOOK FOR OLD AND YOUNG.

mm. c-55

BY JOHN TIMBS, F.S.A.,

AUTHOR OF "THINGS NOT GENERALLY KNOWN," "CURIOSITIES OF SCIENCE," ETC.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

The Dog of Alcibiades.

Eighth Edition.—Thirteenth Thousand.

LONDON
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GENTLE READER,

The success of my little volume of "THINGS NOT GENERALLY KNOWN" has proved, like Seneca's "good turn, a shoeing-horn to another,"—in the present volume.

The book now submitted to you is, indeed, an extension of the design of its predecessor to "THINGS NOT GENERALLY KNOWN IN HISTORY;" or, where known, but imperfectly understood.

First, I have endeavoured to seize upon a great number of the salient points of History; and, wherever practicable, to throw New Lights upon Old Readings.

Next, I have attempted to supply in this volume what has long appeared to me to be a want. Every reader of a newspaper is aware how often historic incidents and classical quotations are employed by public writers, by way of illustrating their subject. The plan is doubtless a good one; although it takes for granted a much wider acquaintance with history and classic lore than it generally falls to the lot of some to receive, or, having received, to remember. Now, to inform the one class, and to assist the memory of the other, it is hoped that each section of this little book may contribute.

For this object I have sought, by condensation and re-writing, to present to you the main points of the subject; and, by acknowledgment of authorities, to refer such as desire further detail to the most accredited sources.

Another aim of this book is to examine a few of the *Popular Errors of History*, of which there exists a plentiful crop. This has been specially attended to in the section of "Historic Doubts;" and has not been lost sight of throughout the volume.

History is a world-wide field; but, by taking Donne's advice, and getting

"Up into the watch-tower,"

I hope to have succeeded in separating the fallacies from the facts, and in presenting in the most picturesque forms many hundred Events and Incidents, Sayings and Origins, and noteworthy instances of Human Action, which may be read with pleasure and permanent advantage. For this purpose,

A world of things must curiously be sought,
A world of things must be together brought;

and by these means I have endeavoured to render the "CURIOSITIES OF HISTORY" worthy of public favour.

June 1859. L. T.

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The Frontispiece.

SIR WALTER RALEIGH WRITING HIS "HISTORY OF THE WORLD."

RALEIGH was first imprisoned in the Tower of London in 1592 (eight weeks) for winning the heart of Elizabeth Throgmorton, one of Queen Elizabeth's maids of honour, "not only a moral sin, but in those days a heinous political offence."

Mr. Payne Collier, F.S.A., thus circumstantially details Raleigh's next imprisonment: "In 1603, in the course of a few months, Raleigh was first confined in his own house, then conveyed to the Tower, next sent to Winchester gaol, returned from thence to the Tower, imprisoned for between two and three months in the Fleet, and again removed to the Tower, where he remained until released thirteen years afterwards to undertake his new expedition to Guiana." (*Archæologia*, vol. xxv. p. 218.) Mr. Collier possesses a copy of that rare tract, *A Good Speed to Virginia*, 4to, 1609, with the autograph on the title-page, "W. Raleigh, Turr. Lond.," showing that at the time this tract was published, and read by Raleigh, he recorded himself as a prisoner in the Tower of London.

In the frenzy of despair, in 1604, Raleigh attempted to stab himself, as proved by his letter to his wife, "after he had hurt himself in the Tower;" the said letter being in Sergeant Yelverton's Collection, in All Souls College, Oxford. During part of the time Lady Raleigh resided with her husband; and here, 1605, was born Carew, their second son. Sir Walter's prison-lodging is considered to have been the second and third stories of the Beauchamp Tower. He devoted much time to chemistry and pharmaceutical preparations: here he prepared his "Rare Cordial," wrote his political discourses, and commenced his famous *History of the World*, which he published in 1614. Of this stupendous production Fuller has observed, that "its only defect (or default rather) is, that it wanteth the half thereof:" it has been thought by a far better judge, Hume, "to afford the best model of the ancient style" of composition. The portion completed comprehends the period from the Creation to the downfall of the Macedonian Empire, about 170 years B.C. Mr. Tytler, with justice, commends the style of this work as "vigorous, purely English, and possessing an antique richness of ornament, similar to what pleases us when we see some ancient priory or stately manor-house, and compare it with our more modern mansions." A disingenuous attempt has been made by Mr. Disraeli to show that Raleigh was materially aided in his *History* by the contributions of his learned friends; but Mr. Tytler, in his excellent *Life of Raleigh*, has shown that Raleigh was not more indebted to his friends than are literary men in general when similarly circumstanced; and this was known long before Mr. Disraeli's fancied discovery.

Raleigh wrote his *History* avowedly for his patron, Prince Henry of Wales, the heir-apparent to the throne; upon whose death Raleigh is stated to have burnt the continuation of the work, which he had written. Another account relates that Raleigh was so mortified at the coolness with which the published portion of the history had been received, that he burnt the manuscript continuation, saying to his printer, "the second volume shall undo no more; this ungrateful world is unworthy of it." This anecdote may have been fabricated upon the well-known impetuosity of Raleigh's temper, for it has not sufficient authority to entitle it to credit.

There is related another motive for the burning, but upon no better authority. Still, the alleged incident well illustrates "the worth of history," more especially the difficulty of recording with truth occurrences in the historian's own time. The following version is from the *Journal de Paris*, May 1787.

"Raleigh, being confined in the Tower of London, there employed himself in the composition of the second volume of his immortal *History of the World*. Being at the window of his apartment, and thinking gravely of the duty of the historian, and the respect due to truth, suddenly his attention was attracted by a great noise and tumult in the court under his eyes. He saw a man strike another, who, from his costume, he supposed to be an officer, and who, drawing his sword, passed it through the body of the person who struck him; but the

wounded man did not fall till he had knocked down his adversary with a stick. The guard coming up at this moment seized the officer, and led him away; while at the same time the body of the man who was killed by the sword-thrust was borne by some persons, who had great difficulty in penetrating the crowd which surrounded them.

Next day Raleigh received a visit from an intimate friend, to whom he related the scene which he had witnessed the preceding day, and which had made a strong impression on his mind. What was his surprise, however, when his friend said that there was scarcely a word of truth in any of the circumstances he had narrated; that the supposed officer was no officer at all, but a domestic of a foreign ambassador; that it was he who gave the first blow; that he did not draw his sword, but that the other had seized it and passed it through the body of the domestic before any one had time to prevent him; that at this moment a spectator among the crowd knocked down the murderer with a stick; and that some strangers bore away the body of the dead! He added, that the court had sent an order to try the murderer immediately, and to show him no mercy, because the dead man was one of the principal servants of the Spanish ambassador.

'Allow me to tell you,' replied Raleigh to his friend, 'that I may be mistaken about the station of the murderer; but all the other circumstances are of the greatest exactitude, because I saw every incident with my own eyes, and they all happened under my window in that very place opposite us, where you may see one of the flag-stones higher than the rest.' 'My dear Raleigh,' replied his friend, 'it was on that very stone that I was sitting when the whole occurred, and I received this little scratch that you see on my cheek in wrenching the sword out of the hands of the murderer; and, upon my honour, you have deceived yourself on all points.'

Sir Walter, when alone, took the manuscript of the second volume of his *History*, and, reflecting upon what had passed, said, 'How many falsehoods must there be in this work! If I cannot assure myself of an event which happened under my own eyes, how can I venture to describe those which occurred thousands of years before I was born, or those even which have passed at a distance since my birth? Truth! truth! this is the sacrifice that I owe thee.' Upon which he threw his manuscript, the work of years, into the fire, and watched it tranquilly consumed to the last leaf."

The Vignette.

THE DOG OF ALCIBIADES.

This celebrated work is stated to have been executed by Miron, the famous Greek sculptor; and is in the collection of Lord Feversham, at Duncombe Park, Yorkshire. The ancient sculptors excelled in dogs; and this exquisite work is one of the finest dogs of antiquity. It illustrates the state-craft of Alcibiades, the distinguished man who exercised so great an influence over the counsels and the fortunes of Athens. Plutarch thus relates the incident: "Alcibiades had a dog of an uncommon size and beauty, which cost him seventy *minæ*; and yet his tail, which was his principal ornament, he caused to be cut off. Some of his acquaintance found great fault with his acting so strangely, and told him that all Athens rung with the story of his foolish treatment of the dog; at which he laughed, and said, 'This is the very thing I wanted: for I would have the Athenians talk of this, lest they should find something worse to say of me.'"

In Boswell's *Life of Johnson* this beautiful work of sculpture is thus referred to:

F. I have been looking at this famous antique marble dog of Mr. Jennings', valued at a thousand guineas, said to be Alcibiades' dog.

Johnson. His tail must, then, be docked. That was the mark of Alcibiades' dog.

E. A thousand guineas! The representation of no animal whatever is worth so much. At this rate a dead dog would indeed be better than a living lion.

J. Sir, it is not the worth of the thing, but of the skill in forming it, which is so highly estimated.

CURIOSITIES OF HISTORY.

The Sacred Story.

WHERE DID CAIN SLAY ABEL?

"DAMASCUS is as much as to say, shedding of blood; for there Chayn slew Abel, and hid him in the sand."—*Ritson's Polychronicon.* Mandeville also says: "In that place where Damascus was founded, Kayn sloughe Abel his brother." Julian calls Damascus "the eye of the whole east:" it is one of the oldest cities in the world.

ENOCH AND EARLY DEATH.

The history of the prophet to whom the book of Enoch is attributed, or rather whose visions it relates, is recounted as follows in Gen. v. 18-24: "Jared, at the age of 162, begat Enoch; who, at the age of 65, begat Methuselah, and afterwards walked with God 300 years, and begat sons and daughters. All the days of Enoch were 365 years. He walked with God, and was not, for God took him." (Compare Ecclesiasticus xliv. 16; Hab. xii. 5.) The translation of Enoch has been compared with the ancient mysterious burial at sunrise of noble and comely youths who prematurely died. They are said to have been not really dead, but carried up alive to the region of light, in consequence of their being loved by the Supreme Being. The story of Ganymede is an instance. (See the learned disquisition on the subject in Montfaucon's *Religion des Gaylois*, tom. ii. p. 305, &c.; and in his *Explication des Textes difficiles*, tom. i. p. 132.) Hence the well-known axiom, "He whom the gods love dies young." Plutarch, *De Consolatione Philosoph.*

ENOCH'S PILLARS.

Enoch, or his forefather Seth, being informed by Adam that the world was to perish, once by water, and a second time by fire, did cause two pillars to be erected—the one of stone against the water, and the other of brick against the fire; and that upon these pillars was engraved all such learning as had

been delivered to, or invented by, mankind: and from thence it came that all knowledge and learning was not lost by means of the flood, by reason that one of the pillars (though the other perished) did remain after the flood; and Josephus witnesseth till his time.—*Antiq. Judaic.*

Methuselah was the oldest of the antediluvian patriarchs, whose great ages are recorded in Genesis v. 21, 22. At the age of 187 years he begat Lamech, the father of Noah; after which he lived 782 years, making altogether 969 years.

TRADITIONS OF ARARAT.

This celebrated mountain of Armenia, when seen from afar and in certain positions, has, in its summit, *a striking resemblance to a ship*. The whole country round is full of traditionary stories about Noah's Ark and the Flood. The Armenians call Ararat, Mountain of the Ark; the Persians, Mountain of Noah. The remains of the Ark, converted into stone, are still believed to rest on the summit; and in a church at Nova Schamachia, they show a cross made from a plank of the Ark. At Erivan, they point out the spot where Noah first planted the vine; and the name of another town, Nachichevan, means, according to Chardin, "the place of descent," being the place where Noah first settled when he came out of the Ark. Tournefort states, that in the middle region, and even the borders of the snow-limit of Ararat, he saw tigers; and that the young ones are caught in traps by the people round the mountain, to be exhibited in shows of wild beasts throughout Persia.

AARON'S BREASTPLATE.

Josephus and others maintain that the precious stones of Aaron's breastplate were the *Urim* and *Thummim;* and that they discovered the will of God by their extraordinary lustre, thereby predicting the issue of events to those who consulted them.

THE JEWISH TABERNACLE.

In 1848 the Rev. Mr. Hartshorne exhibited in London his "Models of the Tabernacle and Encampment of Israel." The first represents the encampment of the Jews in the Plain of Moab; that of the Levites being complete, with the Tabernacle in the centre; and in the distance are the tents of Ephraim, with a view of the Dead Sea, and mountain scenery. The second model gives the court of the Tabernacle in detail, with its sixty pillars, embroidered curtain, altar of burnt offering, and the other costly accessories of the Jewish ceremonial. The miniature candlestick, sacred vessels, &c., are of gold or silver; the curtain of the holy place is exquisitely embroidered;

the water-vessels have been carefully copied from specimens in the British Museum. A miniature high priest presides at the altar, surrounded by a group such as one might imagine to be present on some high festival.

THE WAR-HORSE OF JOB.

The stirring description of the War-horse in the book of Job commences, "Hast thou given the horse strength? hast thou clothed his neck with thunder?" Dr. Lardner, in his admirable *Museum of Science and Art*, says it always appeared to him that the second member of the verse here quoted was, as translated, destitute of meaning. He consulted two eminent Hebraists,—Dr. M'Caul, of King's College, and Professor Marks, of University College,—and their conclusion (after citing various authorities and "primitives") was, that the translation was incorrect. "Hast thou clothed his neck with thunder?" is not the sense of the original Hebrew, which would be correctly rendered thus: "Hast thou clothed his neck with a shaking (or flowing) mane." It appears, however, that the Hebrew word which has been translated *thunder* never means lightning, and the rapid quivering of the mane may be poetically rendered thunder. The old English translator had a sense of the picturesque and sublime.

THE SEVEN HOLY ANGELS.

The book of Tobias speaks of Seven Angels superior to all the rest; and this has been constantly believed, according to the letter, by the ancient Jews and Christians. So, the seven that have the greatest power, the first-born angels (Tob. xii. 15): "I am Raphael, one of the *seven holy angels*, which present the prayers of the saints, and go in and out before the glory of the Holy One." And this Daniel may very well be thought to mean when he says. chap. x. 13, &c.: "Michael, one of the chief princes, came to help me." That some angels were under the command of others may be collected out of Zechariah ii. and iii., where one angel commands another, "Run, speak to this young man," &c.; and out of Rev. xii. 7, where Michael and his angels fought with the dragon and his angels. The number of just seven supreme angels Grotius conceived to be drawn from the seven chief princes of the Persian empire; but it may be doubted whether the seven there were so ancient as this tradition. Three names of these seven the Scripture affords—Michael, Gabriel, and Raphael; but for the other four —Oriphiel, Zachariel, Samael, and Anael, let the authors of them answer, as likewise for their presiding over the seven planets.—*Cowley's Notes to his Davideis.*

THE HOLY ROSE OF JERICHO.

This curious plant (*Anastatica hieropuntica*) grows among the sands of Egypt, Palestine, and Syria, and is found in Barbary. It is cruciform; and when its flowers and leaves have withered and fallen off, the branches, as they dry, curl inwards, and form a round mass, thence called a rose. The roots die; the winds tear the plant up, and blow it about the sands till it lodges in a moist spot, or is wetted with the rain; then the curled-up globe expands, and suffers the seeds to escape from the seed-vessel in which they were enclosed; and becoming embedded in the sands, they germinate anew; hence its name, *Anastatica*. It is venerated in Palestine from the tradition that it blossomed at the moment when our Lord was born, and was endowed with qualities propitious to nativity. Wherefore the eastern women, when occasion requires, are anxious to have one of these dried plants expanding in a vase of water beside them, firmly believing that it has a salutary influence. It is an article of commerce, and bears a high price in the East. There is a madrigal by an old Italian poet, Benedetto dell' Uva, very applicable to this "Rose," to whose existence and expansion moisture is so necessary.

THE PERSON OF CHRIST.

In the church of Santa Croce at Florence is the Crucifix of Donatello, one of his early carvings. Being proud of it, he showed it to Brunelleschi, who told him that he had placed on the cross a figure of a peasant rather than a representation of Christ, whose person was of the greatest possible beauty, and who was in all respects the most perfect man that ever was born.

In the church of Santa Maria Novella at Florence is a crucifix of wood, which Brunelleschi executed in rivalry, after he had rallied Donatello upon the inelegance of his in Santa Croce. It is said by Vasari, that when Donatello saw this production of his rival, he was so surprised with its excellence, that, lifting up his hands in astonishment, he let go his apron filled with eggs and cheese for his dinner, all of which fell upon the ground, saying, "To you belongs the power of carving the figure of Christ; to me that of representing day-labourers." Yet the work of Brunelleschi is somewhat open to the criticism which Sir Joshua Reynolds made upon the early paintings of the Crucifixion—that they represent our Saviour as if He had been starved to death.

"I. H. S."

In a circle above the principal door of Santa Croce, the 'Westminster Abbey" of Florence, are the letters "I. H. S.," remarkable as having been placed there by St. Bernardine of

Sienna, after the plague in 1347. Having remonstrated with a maker of playing-cards, which were then illuminated, upon the sinfulness of his calling, the man pleaded poverty and the needs of his family. "O," replied the saint, "I will help you;" and writing the letters I. H. S., he advised the card-maker to gild and paint these upon cards, and sell them; and they succeeded greatly. The letters are usually thought to signify *Jesus Hominum Salvator;* they are, however, of Greek origin, and denote the holy name ΙΗΣΟΥΣ.

HISTORY OF THE HOLY CROSS.

In 1831, Lord Mahon read to the Society of Antiquaries the history of this sacred relic, of which the following is an abstract:

In the reign of the Emperor Constantine the Great, his mother Helena, when almost an octogenarian, undertook a pilgrimage to Jerusalem, in search of the Holy Sepulchre, and the Cross on which Jesus Christ had suffered. A vision, or perhaps dream, disclosed the place of the Holy Sepulchre; the three crosses were found buried near it, and that of the Saviour is said to have been distinguished from the others by its healing powers on the sick, and even restoring a corpse to life.* The spot was immediately consecrated by a church, called the New Jerusalem; and of such magnificence, that the celebrated Eusebius regarded it as the fulfilment of the prophecies in the Scriptures for a city of that name. A verse of the sibyl was also remembered or composed, which, like all predictions after the event, tallied in a surprising manner with the object they so happily revealed.

The greater share of the Cross was left at Jerusalem, set in a case of silver; and the remainder was sent to Constantine, who, in hopes of securing the prosperity and duration of his empire, enclosed it within his own statue on the Byzantine Forum. The pilgrims also, who thronged to Jerusalem during a long course of years, often obtained a small fragment of the Cross for themselves; so that at length, according to the strong expression of St. Cyril, the whole earth was filled with this sacred wood. Even at present there is scarcely a Roman Catholic cathedral which does not display some pretended pieces of this relic; and it has been computed, with some exaggeration, that were they all collected together they might prove sufficient for building a ship of the line. To account for this extraordinary diffusion of so limited a quantity, St. Cyril has asserted its preternatural growth and vegetation, which he ingeniously compares to the miracle of the loaves and fishes.

From this period the history of the holy Cross may be clearly traced through the twelve succeeding centuries. In spite of its frequent partitions, say the monkish writers, the Cross remained undiminished at Jerusalem until the year 614, when that city was besieged and taken by the Persians, who removed the relic to Persia, where it continued fourteen years, until the victories of the Emperor Heraclius, who restored it to its former station on Mount Calvary; the emperor laying aside his diadem and purple, and bearing the Cross on his own shoulders towards the Holy Sepulchre. An officer was then appointed to its pe-

* For the discovery of the Cross, compare *Theodoret*, lib. i. c. 18; *Socrates*, lib. i. c. 17; and *Sozomen*, lib. iii. c. 33.

culiar care, with the title of *Staurophulax;* and the anniversary of this event, the 14th of September, is still celebrated in the Greek Church as a festival, under the name of the Exaltation of the Cross

Only eight years afterwards (A.D. 636), an army of Arabs, proselytes of Mahomet, invaded Palestine; the imperial forces were routed at Termuck, and Heraclius, downcast and dismayed, returned to Constantinople, bearing with him the invaluable fragment, whose alleged miraculous powers were never exerted for its own protection. It was, however, preserved at Constantinople with the utmost veneration in the church of St. Sophia, and the honours paid to it are attested by the father of English historians, Bede. Never but on the three solemn festivals of the year was its costly case unclosed; when a grateful odour pervaded the whole church, and a fluid resembling oil distilled from the knots in the wood, of which the least drop was thought sufficient to cure the most inveterate disease.

In the year 1078 the holy Cross recommenced its travels. During the tumultuous deposition of Michael VII., a wealthy citizen of Amalfi secured the Cross in its golden case set with jewels, and offered the relic at the shrine of St. Benedict, at Casinum. We next trace the Cross to Palestine, where the Crusaders bore it in the van of their armies when marching against the Mussulmans; during one of their battles with Saladin, the sacred relic was broken, and one-half of it was captured by the enemy, and most probably destroyed * The remaining fragment, early in the thirteenth century, took the field with the King of Hungary and the Duke of Austria; from whom it passed into the hands of their brother-crusaders, the Latin sovereigns of Constantinople; but it was not received with its ancient share of veneration—a new Crown of Thorns, alleged to be that of the Passion, held at this period a far higher rank with the public.

In the year 1238, the pressure of poverty and impending ruin compelled the Emperor Baldwin II. to sell what the piety of Louis, king of France, induced him as eagerly to purchase. A very considerable sum was given in exchange for the holy wood; and on its arrival in Paris, it was deposited by King Louis in a chapel which he built on this occasion.† There the Cross remained for above three hundred years, until May 20, 1575, it disappeared from its station: the robber could not be traced, nor the spoil recovered, when it was reported that Henry II. had secretly sold it to the Venetians; and to appease the angry murmurs of his subjects, Henry, the next year, on Easter-day, announced that a new Cross had been prepared for their consolation, of the same shape, size, and appearance as the stolen relic, and asserted that in Divine powers, or claim to religious worship, it was but little inferior to its model; and "the people of Paris," say Estoile, an eyewitness of this transaction, "being very devout, and easy of faith on such subjects, gratefully hailed the restoration of some tangible and immediate object for their prayers." Of the original fragment no further trace has been found.

It should be added, that Constantine the Great obtained, at the same time with the Cross, the pretended nails of the Passion. He melted part of them into a helmet for himself: and the other part was converted into a bridle for his horse, in supposed obedience to a prophetic text of Zechariah: "In that day shall there be upon the bells (bridles) of the horses, holiness unto the Lord" (Zech. xiv. 20). Yet, though the

* There is some account of its recovery by a Genoese, but it is clouded with miracles: he walked over the sea as over dry land, &c. See *Muratori.*

† The restoration of this beautiful edifice (Saint Chapelle) was completed in 1856.

helmet alone might appear to have required all the nails which could possibly be employed in a crucifixion, it is not unusual in southern Europe to meet with fragments of old iron for which the same sacred origin is claimed. Thus Lord Mahon saw at Catania, in Sicily, one of these nails, which is believed to possess miraculous powers. There is another in a private oratory of the Escurial. All the nails from the time of Constantine are rejected as spurious by Cardinal Baronius; yet Pope Innocent VI. expressed his belief in their authenticity. One of the nails is stated to have been used in the Iron Crown of Lombardy.

THE GARDEN OF GETHSEMANE.

This venerated scene of our Lord's Passion is about a third of an acre in extent, and is surrounded by a low wall. When Mr. Catherwood was there, in 1834, taking the drawings for his beautiful Panorama of Jerusalem, the garden was planted with olive, almond, and fig trees. Eight of the olive-trees are so large that they are said to have been in existence ever since the time of Jesus Christ; although we learn from Josephus that Titus cut down all the trees within 100 furlongs of the city. These trees are highly venerated by the members of the Roman communion here, who consider any attempt to cut or injure them an act of profanation. Should any one of them be known to pluck any of the leaves, he would incur a sentence of excommunication.

"THE POTTER'S FIELD."

On this site, also known as Aceldamus, Dr. Wild discovered, in 1839, a cave containing a great number of skulls, which, according to his statements, were not those of Jews, but of foreigners. By this circumstance the fact was established beyond doubt that this is the very field which was bought for the thirty pieces of silver paid to Judas as the reward of his treason. Since then, other travellers have visited the cave; and new chambers have been discovered, where the bones of thousands lie mouldering. In fact, the vicinity of Jerusalem abounds in caves and subterraneous passages, where the bones of the millions who once worshipped on Mount Moriah, are whitening. It has been often a matter of surprise to travellers that so many skulls should be heaped together in one cave. It is explained in the Talmud, which informs us that it was the custom of the Jews to bury their dead in a particular place, and, after the flesh was destroyed, to gather the bones together, and place them in some vault. Many families had their own vaults.

BEELZEBUB.

The name of the Prince of Devils, or Beelzebub (Matt. xii. 24), or the Lord of Flies, some think to be a name of scorn given by the Jews to this great Jupiter of the Syrians, whom

they named from the sacrifices in his temple being infested with multitudes of flies, which, by a peculiar privilege, notwithstanding the daily great number of sacrifices, never came (for such is the tradition) into the temple at Jerusalem. Others believe it was no mock name, but a surname of Baal, as he was worshipped at Ekron, either from bringing or driving away swarms of flies, with which the eastern countries were often molested; and their reason is, because Ahaziah, in the time of his sickness (when it is likely he would not rally with the god from whom he hoped for relief), sends to him under the name of Beelzebub.—*Cowley's Notes to his Davideis.*

EGYPTIAN WORSHIP OF CATS, CROCODILES, AND BEETLES.

These animals, it is thought, were at first worshipped in Egypt as representative symbols only of the deities to whom they were respectively sacred; but, in the progress of idolatry, became adored as manifestations upon earth of these divinities themselves.

The Cat, many embalmed specimens of which animal have been found in the Egyptian sepulchres, appears to have been sacred either to Isis, or to her half-sister Nephthys.

Strabo, relating his own observations, states that "in the city of Arsinoe, which was formerly called Crocodilopolis (in Upper Egypt, now called Medinet-el-Fay-um), *the Crocodile* is worshipped; and a sacred crocodile is kept in a pond, who is perfectly tame, and familiar with the priests. He is called Suchus; they feed him with corn and meat and wine, which are continually brought him by strangers." One of the Egyptian divinities, apparently that to whom the crocodile was consecrated, was pictured a crocodile's head; and is denoted in the hieroglyphic inscriptions by a representation of that animal with the tail turned under it.

The Beetle was regarded by the Egyptians as a particular personification of Phthah, the father of the gods: that insect is used in the hieroglyphics for the name of this deity, whose head in the pictured representations of him either bears a beetle, or is itself in the form of a beetle: in other instances the beetle, in hieroglyphics, has clearly a reference to generation or reproduction; which is a sense attributed to this symbol by all antiquity, and from which Dr. Young, in his hieroglyphical researches, inferred its relation to Phthah,—an inference since confirmed by the inquiries of Champollion. The Egyptians embalmed and preserved all the animals they adored; and in the Royal Egyptian Museum at Berlin are some mummies of the sacred beetle.

Mrs. Hamilton Gray, in her work on the *Sepulchres of Etruria*, observes:

"As scarabæi existed long before we had any account of idols, I do not doubt that they were originally the invention of some really devout mind; and they speak to us in strong language as to the danger of making material symbols of immaterial things. First, the symbol came to be trusted in, instead of the being of whom it was the sign; then came the bodily conception and manifestation of that being, or his attributes, in the form of idols; then, the representation of all that belongs to spirits, good and bad; then the deification of every imagination of the heart of man, a written and accredited system of polytheism, and a monstrous and hydra-headed idolatry."

This was the history of the scarabæus; an insect which so early attracted the notice of man by its wonderful and industrious habits, that it was selected by him as the image of the Creator; and, cutting stones to imitate it, he first wore them in acknowledgment of the Divine presence, probably having no idea of attaching any further importance to them. This symbol, there is reason to believe, existed anterior to Abraham.

THE SEVEN-EARED WHEAT.

This is the kind of Wheat formerly raised in Egypt and Syria, and often mentioned in the Bible under the name of *corn*, which meant then any sort of grain of which bread was made. What the Americans call corn, that is, Indian corn, was not known except to American Indians till about two hundred years ago. Pharaoh dreamed about the seven-eared corn; and we do not know that the one-eared corn was raised in Egypt. The wisdom of God is strikingly shown in the stalk of Egyptian wheat: if it was hollow and weak, like common corn, it would break with the weight; but it is *solidly filled* with a sort of pith, and thus rendered sufficiently firm.

APIS, THE SACRED BULL OF EGYPT.

Apis was a black calf, with a square white spot on its forehead, the figure of an eagle on its back, a double tuft of hair on its tail, and the figure of the cantharus (the sacred beetle) under its tongue. When an animal bearing these marks was found, or manufactured, the birth of Apis was announced to the people; a temple was built on the spot, where he was fed for four months; and after various ceremonies, he was finally conveyed to Memphis, where he spent the rest of his life in a splendid palace, receiving divine honours.

"MUMMY-WHEAT."

Sir Gardner Wilkinson, during his late travels in the Thebaid, opened an ancient tomb, which probably had remained unvisited by man for nearly three thousand years; and from some alabaster vases therein Sir Gardner took a quantity of wheat and barley that had been there preserved. In 1840, a few of these grains were planted in an open garden at Albury,

near Guildford, and there flourished. The increase of the wheat was very great, the ears averaging seven inches long, and from fifteen to twenty ears on each root, springing from one grain: it was "bearded," and resembled that which is sometimes called by farmers "Egyptian wheat." Other instances are related of this resuscitated wheat: thus, in 1842, a specimen of Egyptian wheat, from a mummy imported in 1839, was in luxuriant growth in the Botanic Society's Garden at Bath; and, in 1841, a sample of wheat grown from seed taken from a mummy was shown to the British Association by Mr. Long, of Hurts Hall, Suffolk.

Mr. Tupper, of Albury, who first sowed this antique wheat, believed his plant of wheat to be the product of a grain preserved since the time of the Pharaohs; and that we moderns may thus eat bread made of corn which Joseph might have reasonably thought to store in his granaries.

EGYPTIAN EMBALMING.

All that has been written by modern authors upon this interesting subject seems to have been gathered from the account first given to us by Herodotus. Those writers — Diodorus Siculus, Pliny, Dioscorides, Galen, &c.—who followed soon after, appear to have stated nothing that was not originally advanced by Herodotus. He tells us that there were three different ways of embalming. The most magnificent was bestowed only upon persons of distinguished rank, and the expense amounted to a talent of silver, about 137*l.* 10*s.* (Calmet says, about 300*l.*) sterling; but twenty minæ, or sixty pounds, was considered moderate; and the lowest price was very small.

When a person of distinction died, the body was put into a coffin; the upper exterior of which represented the deceased, with suitable embellishment. The coffin itself was usually made of sycamore wood, which, according to Dumont, is almost incorruptible: sometimes deal was used, in which case it was brought from abroad.

The embalming of the body occupied from forty to seventy days. It consisted mainly of the introduction of astringent drugs and spices into the body, anointing it with oils of cedar, myrrh, and cinnamon, and saturating it with nitre. It was then washed, and wrapped in linen bands dipped in myrrh and gum,—these bands in some instances being one thousand yards long,—commencing at the head, and terminating at the feet, avoiding the face. The body was then restored by the embalmers to the relations, who placed it in the coffin. A less expensive process of embalming was simply to inject into the bowels a liquid extract of cedar, and wrapping up the body in salt or nitre; others were soaked, or, as some think, boiled in

a kind of bitumen made of mixed resinous substances. They were then placed, without any other covering than the bandages saturated with this substance, in sepulchres, and there deposited in rows by thousands.

USE OF MUMMIES.

That mummy is medicinal (says Sir Thomas Browne), the Arabian doctor Haly delivereth, and divers confirm; but of the particular use thereof there is much discrepancy of opinion. While Hofmannus prescribes the same to epileptics, Johan de Muralto commends the use thereof to gouty persons; Bacon likewise extols it as a styptic; and Junkenius considers it of efficacy to resolve coagulated blood. Meanwhile we hardly applaud Francis I. of France, who always carried mummies with him as a panacea against all disorders; and were the efficacy thereof more clearly made out, scarce conceive the use thereof applicable to physic, exceeding the barbarities of Cambyses, and turning old heroes into unworthy potions. Shall Egypt lend out her ancients unto chirurgeons and apothecaries, and Cheops and Psammitticus be weighed unto us for drugs? Shall we eat of Chamnes and Amosis in electuaries and pills, and be cured by cannibal mixtures? Surely such diet is dismal vampirism; and exceeds in horror the black banquet of Domitian, not to be paralleled except in those Arabian feasts, wherein Ghoules feed horribly.—*Fragment on Mummies, unpublished.*

THE LATEST MUMMIES.

One circumstance connected with the history of mummies has much puzzed the learned, viz. what period was the latest at which mummies were prepared in Egypt? Count Caylus (*Egypt. Antiq.*) thought that no mummies were made after the conquest of Egypt by the Romans, which was about the time of Diodorus; but in this he was quite mistaken, for Blumenbach has shown, and St. Augustine (*Opera*, tom. v. p. 981) informs us, that so low down as his own times, in the early part of the fifth century, mummies were certainly made in Egypt. This being the case, there is no reason why these more recent ones may not have reached us, and the difference in their composition seems thus reasonably accounted for by the great discrepancy in the ages in which they were prepared. Thus, some mummies have been found with long beards, and hair reaching down below their knees; some have very long nails; some have tutelary idols and figures of jasper put in their bodies; some have a piece of gold placed under the tongue. Wilkinson states that he found the mummies of the poorer classes wrapped round with a number of palm sticks, and fastened together with string, like a mat.—*Topography, &c. of Egypt.*

Greece and Rome, Babylon and Carthage, &c.

GREECE AND EGYPT.

CHAMPOLLION says: "It is evident to me, as it must be to all who have thoroughly examined Egypt, or have an accurate knowledge of the Egyptian monuments existing in Europe, that the arts commenced in Greece by a servile imitation of the arts of Egypt, much more advanced than is vulgarly believed at the period at which the first Egyptian colonies came in contact with the savage inhabitants of Attica, or the New Peloponnesus. Without Egypt, Greece would probably never have become the classical land of the fine arts. Such is my entire belief on this great problem."

Coleridge has left this strange oracular opinion: "I cannot say that I expect much from mere Egyptian antiquities. Every thing that is really intellectually great in that country seems to me to be of Grecian origin."

LOCALITIES OF GREECE.

Colonel Mure, in his *Tour in Greece*, remarks, that one of the most interesting features of the history of the country is the contrast between its narrow limits and its boundless influence on the destinies of mankind. The Colonel says:

This reflection is forcibly brought home to the mind when one actually sees clustered, within the ordinary distance of English market-towns from each other, the ruins of cities far better known to fame than many a mighty empire, with its countless myriads of square miles or of population. A ride of less than twelve hours, at a foot-pace, enabled us to visit at least four places of distinction in Homer's age, with an ease and rapidity which cannot be better represented than by the flowing lines in which he has recorded their names:

Πυθῶνά τε πετρήεσσαν,
Κῤῥίσσάν τε ζαθέην, καὶ Δαυλίδα, καὶ Πανοπῆα.

'The rocky Delphi, Crissa the divine,
Daulis, and Panopea.'

The three succeeding days would have sufficed a traveller more favoured by the elements than myself, to traverse, with the same equipage, at the same pace,—besides numerous other small states of less distinction,—the territories of Thebes, Platæa, Eleusis, and Athens. Argos, Mycenæ, and Tiryns,—the cities of Danaus, Hercules, Perseus, Agamemnon, with their colossal walls, bearing living testimony to the gigantic energies by which those heroes so well deserved the renown that still attends their names,—are all within the compass of a pleasant day's walk to a tolerable pedestrian. The whole population of the

state of Athens, in its best ages, is computed to have been about one-third of that of London; while the whole of that of Greece proper at the present day, which during eight years resisted the concentrated energies of the Mahometan empire, is considerably less than that of Constantinople.

THE ANCIENT AND MODERN GREEKS.

Next to the pleasure enjoyed by the traveller in contemplating the ruins of Greece must be ranked that of comparing the singularity of the manners of the present inhabitants with those of the ancients. In many of the ordinary practices of life this resemblance is striking. The hottest hours of the day are still devoted to sleep, as they were in the times recorded by Xenophon, when Conon attempted to escape from the Lacedæmonians at Lesbos, and when Phœbidas surprised the citadel of Thebes. The Greeks still feed chiefly upon vegetables, and salted or pickled provisions. The eyebrows of the Greek women are still blackened by art, and their cheeks painted occasionally with red and white, as described by Xenophon. This latter custom in particular is universal in Zante among the upper classes. The laver, from which water is poured by the hand previous to eating, appears by many passages in the *Odyssey* to have been a common utensil in the time of Homer; and something like the small movable table, universally used in the Levant, seems to have been common amongst the ancient Greeks. According to Herodotus, in his description of the banquet given by the Theban Antigonus to Mardonius and the chiefs of the Persian army, there were two men, a Persian and a Theban, placed at each table; which circumstance, being so particularly remarked, was probably a deviation from the custom of each person having a table to himself.—*Turner's Tour in the Levant.*

DID HOMER COMPOSE THE ILIAD AND ODYSSEY?

Seneca reckons among the idle questions which were unworthy of wise men the dispute whether Homer wrote both the *Iliad* and the *Odyssey*, and in what countries Ulysses wandered. It is said that the art of writing, and the use of manageable writing materials, were entirely, or all but entirely, unknown in Greece and its islands at the supposed date of the composition of the *Iliad;* and that if so, this poem could not have been committed to writing during the time of its composition; that in a question of comparative probability like this, it is a much grosser improbability that even the single *Iliad*—amounting, after all curtailments and expungings, to upwards of 15,000 lines—should have been actually conceived and perfected in the brain of one man with no other help but his own or other's memory, than that it should, in fact,

be the result of the labours of several distinct authors; that if the *Odyssey* be counted, the improbability is doubled; that if we add, upon the authority of Thucydides and Aristotle, the *Hymns* and *Margites*, not to say the *Batrachomyomachia*, that which was improbable becomes impossible; that all that has been so often said as to the fact of as many lines, or more, having been committed to memory, is beside the point in question, which is not whether 15,000 or 30,000 lines may be learned by heart from a book or manuscript, but whether one man can *compose* a poem of that length, which, rightly or not, shall be thought to be a perfect model of symmetry, or consistency of parts, without the aid of writing materials; that, admitting the superior probability of such a thing in a primitive age, we know nothing analogous to such a case; and that it so transcends the common limits of intellectual power as at the least to merit, with as much justice as the opposite opinion, the character of improbability.—*H. N. Coleridge.*

THE SEVEN WISE MEN OF GREECE.

Neither the number nor the names of this constellation of wise men are given by all authors alike. Dikæarchus numbered ten, Hermippus seventeen: the names of Solon the Athenian, Thales the Milesian, Pittakus the Mitylenean, and Bias the Prienean, were comprised in all the lists; and the remaining names, as given by Plato, were, Kleobulus of Lindus in Rhodes, Myson of Chênæ, and Cheilon of Sparta. Among their sayings or mottoes, inscribed in the Delphian temple, were, 'Know thyself,' 'Nothing too much,' 'Know thy opportunity,' 'Suretyship is the precursor of ruin.' Bias is praised as an excellent judge, and Myson was declared by the Delphian oracle to be the most discreet man among the Greeks, according to the testimony of the satirical poet Hipponax. This is the oldest testimony (540 B.C) which can be produced in favour of any of the seven; but Kleobulus of Lindus, far from being universally extolled, is pronounced by the poet Simonides to be a fool. Dikæarchus, however, justly observed that these seven or ten persons were not wise men or philosophers in the sense which those words bore in his day, but persons of practical discernment in reference to man and society—of the same turn of mind as their contemporary the fabulist Æsop, though not employing the same mode of illustration. Solon, Pittakus, Bias, and Thales, were all men of influence in their respective cities. Kleobulus was despot of Lindus, and Periander (by some numbered among the seven) of Corinth. Thales stands distinguished as the earliest name in physical philosophy, with which the other contemporary wise men are said not to have meddled. Most of them, if not all, were poets, or com-

posers in verse; and there is ascribed to them an abundance of pithy repartees, together with one short saying or maxim peculiar to each, serving as a sort of distinctive motto; indeed, one test of an accomplished man about this time was, his talent for singing or reciting poetry, and for making smart and ready answers.—Abridged from *Grote's Hist. Greece*, vol. iv.

EXPLOITS OF NESTOR.

Nestor, the last of the twelve sons of Neleus, not only defended and avenged Dylos against the insolence and rapacity of his Epeian neighbours in Elis, but also aided the Lapithæ in their terrible combat against the Centaurs, and as companion of Theseus, Peirithöus, and the other great legendary heroes who preceded the Trojan war. In extreme old age he lost his once marvellous power of handling weapons; but his activity remained unimpaired, and his sagacity and influence in council were greater than ever. He not only assembled the Grecian chiefs for the armament against Troy, but took a vigorous part in the siege itself, and was of pre-eminent service to Agamemnon. After the conclusion of the siege he returned to his dominions, and was there found in a strenuous and honoured old age, in the midst of his children and subjects,—sitting with the sceptre of authority on the stone bench before his house at Dylos,—offering sacrifice to Poseidon, as his father Neleus had done before him,—and mourning only over the death of his favourite son Antilochus, who had fallen in the Trojan war.—Abridged from *Grote's Hist. Greece*, vol. i.

THE WOODEN HORSE AT THE SIEGE OF TROY.

The Conquest of Troy has been well designated a Cadmeian victory (according to the proverbial phrase of the Greeks), wherein the sufferings of the victor were little inferior to those of the vanquished.

The Palladium having been conveyed away by stealth from the citadel, one final stratagem was planned for the capture of the town. At the suggestion of Athene, Epeius of Panopeus constructed a hollow wooden horse, capable of containing one hundred men. The *élite* of the Grecian heroes, Neoptolemus, Odysseus, Menelaus, and others, concealed themselves inside the horse; and the entire Grecian army sailed away to Tenedos, pretending to have abandoned the siege. The Trojans, issuing from the city, were astonished at the fabric which their enemies had left behind, and the more cautious spirits distrusted the enemy's legacy; but Laocoon, a priest, striking the side of the horse with a spear, the sound revealed that it was hollow. He, with two of his sons, was soon after destroyed by two serpents sent by the gods out of the sea; and by this

terrific spectacle, together with the perfidious counsels of Sinon, a traitor whom the Greeks had left behind, the Trojans were induced to make a breach in their own walls, and drag the horse with triumph into the city. A night of riotous festivity ensued, during which Sinon kindled the fire-signal to the Greeks, and loosened the bolts of the wooden horse, from out of which the enclosed heroes descended. The city, attacked from within and without, was sacked and destroyed, and the larger portion of its heroes and people slaughtered or made captive.*

Epeius, the constructor of the Trojan horse, subsequently settled at Lagaria, near Sybaris, on the coast of Italy; and the very tools which he had employed in that remarkable fabric were, according to Strabo and others, shown down to a late date in the temple of Athene at Metapontum.

THE PLAINS OF TROY.

The Plains of Troy, so famed and flourishing in ancient days, are now barren and desolate. The classic Scamander is but a muddy stream, winding through an uncultivated plain, covered with stunted oaks, underwood, and rushes. At the opposite extremity of the plain stood the tombs of Hector and Achilles; that of the latter near the Hellespont, where the Greek fleet was moored. Near is the grave of his friend Patroclus. Athenian glories are now reduced to a few tumuli about thirty feet high.—*Webster's Travels.*

THE OLYMPIC GAMES.

This great festival was held on the banks of the Alpheius, in Peloponnesus, near the old oracular temple of the Olympian Zeus (Jupiter), and attracted its crowds of visitors and maintained its celebrity for many centuries after the extinction of Greek freedom; and only received its final abolition, after more than eleven hundred years' continuance, from the decree of the Christian emperor Theodosius, in 394 A.D. The games were originally a match of runners in the stadium, or measured course; and a series of the victorious runners, formally inscribed and preserved by the Eleians, beginning with Korœbus in 776 B.C., was made to serve by chronological inquirers from the third century B.C. downwards as a means of measuring the chronological sequence of Grecian events, hence called Olympiads. The competitors contended not for money, but for glory; and the prize was a wreath from the sacred olive-tree near Olympia, and the honour of being proclaimed victor. In the 18th Olympiad were added the wrestling-match, and the complicated Pantathlon, including jumping, running, the

* The second book of the *Æneid*, containing the exploit of Sinon and the Trojan horse (as Macrobius observeth) Virgil hath verbatim from Nisander.—*Thomas Browne's Vulgar Errors.*

quoit, the javelin, and wrestling. In the 23d Olympiad (688 B.C.) was added the boxing-match; and in the 25th (680 B.C.) the chariot, with four full-grown horses. In the 33d Olympiad (648 B.C.) were added the single racehorse, and the Pankration, or boxing and wrestling conjoined, with the hand unarmed or divested of the hard leather cestus worn by the pugilist, which not only rendered the blow of the latter more terrible, but at the same time prevented him from grasping his adversary. Among other novelties added were the race between men clothed in full panoply and each bearing his shield; matches between boys, colts, &c. At the maximum of its attraction, the Olympic solemnity occupied five days; but until the 77th Olympiad, all the various matches had been compressed into one—beginning at daybreak, and not always closing before dark. Thus, during two centuries succeeding 776 B.C., the festival gradually passed from a local to a national character, bringing together in temporary union the dispersed fragments of Hellas, from Marseilles to Trebizond. During the sixth century B.C., three other festivals, at first local, became successively nationalised—the Pythia near Delphi, the Isthenia near Corinth, the Nemea near Kleonæ, between Sikyon and Argos.—Abridged from *Grote's History of Greece*, vol. iv.

PRODIGIOUS STRENGTH OF MILO OF CROTONA.

Milo was six times victorious in wrestling at the Olympic games. He is said to have carried his own statue to Altis; and it is further reported of him that he held a pomegranate so firmly in his hand, that it could neither be forced from him by any other person, nor could he himself dismiss it from his grasp. And as he once stood anointing his quoit, he made those appear ridiculous who, by rushing against him, endeavoured to push him from the quoit. The following circumstance, too, evinces the greatness of his strength: he would bind his forehead with a cord, in the same manner as with a fillet or crown, and compressing his lips and holding in his breath, he would so fill the veins of his head with blood, that he would burst the cord through the strength of the veins, It is also said, that having let fall against his side that part of the arm which reaches from the shoulder to the elbow, he would extend the other part, which reaches from the elbow to the fingers, with his thumb turned upwards, and his fingers placed close together; and that when his hand was in this position no one by the greatest exertions could separate his little finger from the rest. They say that he died through wild beasts; for happening, on the borders of Crotona, to meet with a withered oak, into which wedges were driven in order to separate the wood, he endeavoured, through confidence in

his strength, to tear the oak asunder. In consequence of this, the wedges giving way, Milo was caught by the closing parts, and was torn in pieces by the wolves with which that country is much infested. And such was the end of Milo.—From the *Posterior Eliacs* in the description of Greece by Pausanias, vol. ii. ch. 14 : Taylor's translation.

THE "WOODEN WALL" OF ATHENS.

When the Athenian envoys consulted the Delphian oracle as to their hopes at Salamis, the priestess assured them that "'the wooden wall' alone should remain unconquered." The people inquired what was meant by 'the wooden wall.' Some supposed that the acropolis itself, which had been originally surrounded with a wooden palisade, was the refuge pointed out; but the greater number, and among them most of those who were by profession expositors of prophecy, maintained that the wooden wall indicated the fleet, as it does at this day in our national boast of "the wooden walls of Old England."

AMPHION AND HIS LYRE.

When Amphion became king of Thebes, availing himself of his tuition by Hermes, and possessing exquisite skill on the lyre, he employed it in fortifying the city, the stones of the walls arranging themselves spontaneously in obedience to the rhythm of his song. Pausanias states that the wild beasts as well as stones were obedient to Amphion's strains; and the tablet of inscription at Sicyon recognises him as the first composer of poetry and harp-music.

IS THE MOON INHABITED?

Anaxagoras of Clazomene was the first of the Ionic philosophers who did not allow the sun and moon to be gods. On this account he was accused of impiety, and thrown into prison; but released by Pericles. "Are they not dreams of human vanity," says Montaigne, "to make the moon a celestial earth, there to fancy mountains and vales, as Anaxagoras did?" Bishop Wilkins, one of the early fellows of the Royal Society, maintained that the moon was a habitable world, and proposed schemes for flying thither!

HOW AGESILAUS WAS DISABLED FROM THE FIGHT.

Agesilaus was going up into the counsel-house of his castle, when he was seized with cramp in his left leg, and put to great pain. A physician being there, opened a vein under the ancle of Agesilaus' foot; which made the pain cease, but

let forth so much blood that they could not stanch it, so that he swooned often, and was in danger of death. At length the bleeding was stopped, and they carried him to Lacedæmon; where he lay sick a long time, so that he was *past going to the wars any more.*

XENOPHON AND THE TEN THOUSAND GREEKS—THEIR MARCH AND RETREAT.

One of the most memorable events in Persian and Grecian history is the March of the Ten Thousand Greeks into the heart of the Persian empire, and their still more celebrated retreat. The march from Sardis up to the neighbourhood of Babylon, conducted by Cyrus the younger, and undertaken for the purpose of placing him on the Persian throne in the room of his elder brother Artaxerxes Mnemon, was commenced in March or April 401 B.C. In six months afterwards, at the battle of Kunaxa, Cyrus lost his life. The Greeks were then obliged to commence their retreat; which occupied about one year, and ultimately brought them across the Bosphorus of Thrace to Byzantium in October or November 400 B.C. The body of the Greeks, immortalised as the Ten Thousand, were for the most part persons of established position; half of them were Arcadians, or Achæans.

The reaching of the sea, on the fifth day of the march, was a scene of excitement which has few parallels in history. From the summit of a mountain called Theches the Euxine Sea became visible. An animated shout burst from the soldiers who formed the van-guard: to Xenophon and the rear-guard the cry was unintelligible; but every moment the shout became louder, as fresh men came to the summit and gave vent to their feelings; so that Xenophon grew anxious, and galloped up to the van with his handful of cavalry to see what had happened. "As he approached," says Mr. Grote, "the voice of the overjoyed crowd was heard distinctly crying out, *Thalatta, Thalatta* (the sea, the sea), and congratulating each other in ecstasy. The main body, the rear-guard, the baggage-soldiers driving up their horses and cattle before them, became all excited by the sound, and hurried up breathless to the summit. The whole army, officers and soldiers, were thus assembled, manifesting their joyous emotions by tears, embraces, and outpourings of enthusiastic sympathy. With spontaneous impulse, they heaped up stones to decorate the spot by a monument and commemorative trophy; putting on the stones such homely offerings as their means afforded,—sticks, hides, and a few of the wicker-shields just taken from the natives. To the guide, who had performed his engagement of bringing them in five days within sight of the sea, their gratitude was

unbounded. They presented him with a horse, a silver bowl, a Persian costume, and ten darics in money; besides several of the soldiers' rings, which he especially asked for. Thus loaded with presents, he left them."

CROSSING RIVERS ON INFLATED SKINS.

Among the Nimroud sculptures in the British Museum are three slabs, bearing representations of the King of Assyria crossing the Euphrates, in whose suite are soldiers inflating skins, and others swimming on inflated skins; which corresponds with a method thus described by Xenophon, in his *Anabasis:*

"And while they were at a loss what to do, a certain Rhodian came up, and said: 'I am ready to ferry you over, O men! by 4000 heavy armed men at a time, if you furnish me with what I want, and will give me a talent as a reward.' And being asked of what he stood in need: 'I shall want,' said he, '2000 leathern bags; and I see here many sheep, and goats, and oxen, and asses; which being flayed, and (their skins) inflated, would readily furnish a means of transport. And I shall require also the girths which you use for the beasts of burden. And on these,' said he, 'having bound the leathern bags, and fastened them one to another, and affixing stones, and letting them down like anchors, and binding them on either side, I will lay on wood, and put earth over them. And that you will not then sink, you shall presently very clearly perceive; for each leathern bag will support two men from sinking, and the wood and earth will keep them from slipping.'"

GREEK FIRE.

In the east of Europe the Greek fire was known as early as the year 673; when, according to the historians of the lower empire, Callinicus, the philosopher, taught the use of it to the Greeks. He himself had, probably, derived the knowledge of this composition from the Arabians; for, though powder acting by *detonation* (and consequently cannon) appears to have been first produced in Europe, and that not earlier than the beginning of the fourteenth century, the Asiatics had the use of powder that would *fuse* at a very early date. The Greek fire was discharged from tubes, which could be turned in any direction. The Princess Anna Comnena, in the *Alexiad*, describes its use as it was employed by the Emperor Alexis against the Pisans, from tubes fixed at the prow of his vessels: "They (the Pisans) were astonished to see fire, which by its nature ascends, directed against them, at the will of their enemy, downwards, and on each side." The receipt for the composition of the Greek fire may be found in the treatise of Marcus Græcus. The terrors of these early fire-mixtures were enhanced by the belief that not only they, but the flames kindled by them, were inextinguishable by water. The Greek fire did not, however, reach the west of Europe till a much later period. —*Hewitt on Ancient Armour.*

MEMORIALS OF MARATHON.

Upon this scene of splendid victory the Athenians did not fail to discharge the last duties to the dead. A tumulus was erected on the spot (such distinction was never conferred by Athens except in this case only) to the one hundred and ninety-two Athenian citizens who had been slain. Their names were inscribed on the pillars erected at the spot, one for each tribe; there was also a second tumulus for the slain Platæans, a third for the slaves, and a separate funeral monument (afterwards added) to Miltiades himself. Six hundred years after the battle Pausanias saw the tumulus, and could still read on the pillars the names of the immortalised warriors; and even now a conspicuous tumulus exists about half a mile from the sea-shore, which Colonel Leake believes to be the same: it is about 30 feet high, and 200 yards in circumference.

In the time of Pausanias, this memorable battle-field was heard to resound every night with the noise of combatants and the snorting of horses. The battle was painted on one of the compartments of the Pœcile portico at Athens; and the 6th of the month Boëdromion, the anniversary of the battle, was commemorated by an annual ceremony, even down to the time of Plutarch.—Abridged from *Grote's History of Greece*, vol. iv.

LEONIDAS AND HIS BAND. MEMORIALS OF THERMOPYLÆ.*

When Leonidas himself was slain, the little band of defenders retired with the body of their chief, and sat all together on a hillock; and thus surrounded by the enemy, they were overwhelmed with missiles, and *slain to a man;* "not losing courage even to the last, but defending themselves with their remaining daggers, with their unarmed hands, and even with their mouths."—*Grote.*

Thus perished Leonidas and his heroic comrades. The reply ascribed to the Spartan Dienekes became renowned: "The Persian host (he was informed) is so prodigious that their arrows conceal the sun." "So much the better (he answered); we shall then fight them in the shade." Herodotus learnt the name of every individual among this memorable three hundred; and even six hundred years afterwards, Pausanias could still read the names engraved on a column at Sparta. On the hillock within the pass, where this devoted band received their death-wounds, a monument was erected, with a marble lion in honour of Leonidas, decorated apparently with an epigram by the poet Simonides.

* Thermopylæ, or Hot-Gates, was named from its consisting of two narrow openings, with an intermediate road and hot-springs between them: sometimes it was called more briefly, *Pylæ*, the Gates.

An inscription on the spot transmitted to posterity the formal boast that 4000 warriors "from Peloponnesus had here fought with 300 myriads, or 3,000,000 of enemies." Near it was another inscription, destined for the Spartan dead separately: "Stranger, tell the Lacedæmonians that we lie here in obedience to their orders."

XERXES SCOURGETH THE HELLESPONT.

When Xerxes had bridged the Hellespont (an English mile in breadth) with boats, for his march against the Greeks, a storm arose and destroyed the bridge. The wrath of the monarch knew no bounds. He first caused the heads of the engineers to be struck off. The strait was then scourged with three hundred lashes, and a set of fetters was let down, with, it is said, even irons, for branding the rebellious Hellespont. "Thou bitter water, (exclaimed the scourgers while inflicting the punishments) this is the penalty which our master inflicts upon thee because thou hast wronged him, though he hath never wronged thee. King Xerxes *will* cross thee, whether thou wilt or not; but thou deservest not sacrifice from any man, because thou art a treacherous river of (useless) salt water." Herodotus may well call these insulting terms "non-Hellenic and blasphemous."

THE RETREAT OF XERXES.

Throughout history there is not, perhaps, a more memorable instance of defeated ambition and lost hope than is presented by the Retreat of the Persian invader. After forty-five days' march from Attica, he at length found himself at the Hellespont, where his fleet, retreating from Salamis, had arrived long before him. But the short-lived bridge had already been knocked to pieces, so that the army was transported on shipboard across to Asia. Justin tells us that Xerxes himself was obliged to cross the strait in a fishing-boat; but this is disbelieved. In the time of Herodotus the citizens of Abdara still showed the gilt cimeter and tiara which Xerxes had presented them, in token of satisfaction, when he halted there in his retreat. At length the repulsed invader re-entered Sardis, with a broken army and humbled spirit, only eight months after he had left it as the presumed conqueror of the western world.—*Grote's Hist. Greece,* vol. v.

HOW SARDIS WAS TAKEN BY THE PERSIANS.

When Cyrus had arrived in the plain before the town of Sardis, he devised a stratagem whereby Crœsus's Lydian cavalry was rendered unavailable—placing in front of his line the baggage camels, which the Lydian horses could not endure either

to see or smell; so that the horsemen of Crœsus were obliged to dismount, and were driven into the town. Here Crœsus was shut up, waiting the arrival of his allies. Sardis was considered impregnable, and the Persians would have been reduced to the slow process of blockade. The town was well fortified on every side except towards the mountain Tmolus, which was so steep that fortification was thought unnecessary. However, a Persian soldier having seen one of the garrison descend this precipitous rock to pick up his helmet, which had rolled down, watched his opportunity, tried to climb up, and succeeded. Others followed his example; the stronghold was thus first seized, and the whole city was speedily taken by storm.

"AS RICH AS CRŒSUS."

The wealth of Crœsus, which has passed into a proverb, has been variously accounted for. The possessors of Sardis, the capital of the Lydian kings, were enriched by the neighbourhood of the river Pactolus, which flowed down from Mount Tmolus towards the Hermes, and brought with it considerable quantities of gold in its sands. To this cause historians often ascribe the abundant treasures belonging to Crœsus and his predecessors; but Crœsus possessed besides other mines near Pergamus, and another cause of wealth is also to be found in the general industry of the Lydian people. They were the first (according to Herodotus) who ever carried on retail trade, and the first to coin money of gold and silver.

When Cyrus had captured Sardis, he destined Crœsus to be burnt in chains, together with fourteen Lydian youths, on a vast pile of wood; and we are even told that the pile was already kindled, and the victim beyond the reach of human aid, when Apollo sent a miraculous rain to preserve him.

OMEN OF THE COCK.

In Lloyd's *Stratagems of Jerusalem* we are told, "Themistocles was assured of victory over king Xerxes and his huge army by crowing of a cocke, going to the battle at Artemisium, the day before the battell began. Having obtained so great victory, he gave a cocke in his ensigne ever after."

HOW ŒDIPUS WON A KINGDOM.

On the death of Laius, when Creon succeeded to the kingdom of Thebes, the country was under the displeasure of the gods, and was vexed by a terrible monster, with the face of a woman, the wings of a bird, and the tail of a lion, called the Sphinx.* She had learned from the Muses a riddle, which she

* The Sphinx (or *Phix*, from the Bœotian Mount, Phikium) is as old as the Hesiodic theogony.

proposed to the Thebans for solution; on every occasion of failure, she took away one of the citizens, and ate him up. Still no person could solve the riddle; and so great was the suffering of the people, that Creon was compelled to offer both the crown, and his sister Jocasta in marriage, to any one who could save the city. At this juncture Œdipus arrived, and solved the riddle; when the Sphinx threw herself from the acropolis and disappeared, and Œdipus was made king of Thebes, and married Jocasta.

HONEY OF THE HYMETTUS.

Hymettus was anciently supplied with flowers so strongly scented, that hounds, on that account, frequently lost trace of the game when hunting in these regions. But the Hymettus has now no better vegetation than the other mountains of Attica.

Throughout Greece honey is more agreeable and aromatic than in other lands, owing to the heat being moderate; for which reason the juices of the plants are in a more concentrated state. The honey of the Laurian mountains was much prized; and *Erica Mediterranea* grows there in abundance. But the honey of the Hymettus, anciently esteemed the best in Greece, may have been overrated from its being obtained in the neighbourhood of the capital, and its fame being thus identified with the sweetness of ruling Athens. Now, at least, the honey of the Hymettus is eclipsed by that of other localities: in the Cyclades it is finer and more aromatic. The shepherds of the Hymettus keep bee-hives; and the honey from Pentelicon is reckoned among the hymettic. The number of hives on these mountains yielding honey averages 5000. The principal food of the bees is *Satircia capitata*, *Lentiscus*, *Cistus*, *Salvia*, *Lavandula*, and other herbs; otherwise the Hymettus is very bare.—*Dr. Fiedler's Journey through Greece.*

HOW GLAUCUS WAS SAVED FROM DROWNING IN HONEY.

Glaucus, the youngest son of Minos, pursuing a mouse, fell into a reservoir of honey, and was drowned: no one knew what had become of him, and his father was inconsolable. At length, the Argeian Polyeidus, a prophet wonderfully endowed by the gods, both discovered the boy and restored him to life, to the exceeding joy of Minos.

HOW DARIUS WON THE CROWN OF PERSIA.

Herodotus tells a story of the seven princes, who, having destroyed the usurper of the crown of Persia, were all of them in competition for it. At last they agreed to meet on horseback at an appointed place, and that he should be acknow-

ledged sovereign whose horse first neighed. Darius's groom, by a subtle trick, contrived that his master should succeed.

PORUS ON HIS ELEPHANT.

We first read of elephants in a field of battle in the accounts of the battle of Arbela, 331 B.C., when Darius had among his forces fifteen of these animals. When Alexander forced the passage of the Hydaspes (Jelum), the Indian Porus stood prepared to dispute the passage with a formidable force of Indians, and many trained elephants, which were skilfully managed. Porus, a prince of gigantic stature, mounted on his elephant, fought with the utmost gallantry; but at length, wounded and perishing with thirst, he was only preserved by the special directions of Alexander. When Porus was brought before him, Alexander asked what he wished to be done for him. "That you should treat me as a king," was the reply of Porus; which so delighted Alexander, that he not only insured to him his actual kingdom, but enlarged it; and the conqueror found in him a faithful and efficient ally.

REASONABLE APPEAL.

Philip, Alexander's father, gave sentence against a prisoner at a time when he was drowsy, and seemed to give small attention. The prisoner, after sentence was pronounced, said, "I appeal." The king, somewhat stirred, said, "To whom do you appeal?" The prisoner answered, "From Philip when he gave *no ear*, to Philip when he shall give *ear*."—*Bacon.*

PHILIP AND ALEXANDER.

Amidst the intoxication of a marriage-banquet, Macedon had well-nigh lost its mighty monarch. It appears that, one of the guests having proposed a toast and prayer offensive to Alexander, he hurled a goblet at him. Incensed at this proceeding, Philip started up, drew his sword, and made furiously at his son Alexander; but fell to the ground from passion and intoxication. This accident alone preserved the life of Alexander, who retorted: "Here is a man preparing to cross from Europe into Asia, who yet cannot step surely from one couch to another."

HOW PHILIP WAS ASSASSINATED.

"How shall I become famous?" once asked a desperado at the oracle of Delphos. "Go and slay some one already famous, and your name shall be handed down to posterity along with his," was the reply. And so Philip of Macedon fell by the dagger of an assassin.

HOW ALEXANDER CUT THE GORDIAN KNOT, AND THUS WON AN EMPIRE.

When Alexander halted with his troops at Gordium, 333 B.C., there was preserved in the citadel a rude waggon, said by the legend to have once belonged to the peasant Gordius and his son Midas, the primitive rustic kings of Phrygia. The cord (composed of fibres of the bark of the cornel-tree) attaching the yoke of this waggon to the pole was twisted and entangled in a knot which no one had ever been able to untie. An oracle had pronounced, that to the person who should untie it, the empire of Asia was destined. When Alexander went to see this ancient puzzle, on inspecting it, he was as much perplexed as others had been before him; until, in a fit of impatience, he drew his sword and severed the cord in two. By every one this was accepted as a solution of the problem, thus making good his title to the empire of Asia; a belief which the gods ratified by a storm of thunder and lightning during the ensuing night.

PERILS OF ALEXANDER AT THE GRANICUS.

When Alexander had crossed the river, he spurred his horse forward against Mithridates (son-in-law of Darius), into whose face he thrust his pike, and laid him prostrate on the ground; he then turned to another of the Persian leaders, Phœsakes, who struck him a blow on the head with his cimeter, knocked off a portion of his helmet, but did not penetrate beyond. Alexander avenged this blow by thrusting Phœsakes through the body with his pike. Meanwhile a third Persian leader, Spithridates, was actually close behind Alexander, with hand and cimeter uplifted to cut him down; when Kleitus, one of the ancient Macedonian officers, struck with full force at the uplifted arm of Spithridates, and severed it from the body, thus preserving Alexander's life. Other leading Persians, kinsmen of Spithridates, rushed desperately on Alexander, who received many blows on his armour, and was in much danger. But the efforts of his companions near were redoubled, both to defend his person and second his adventurous daring.*

ALEXANDER AND DIOGENES.

When Alexander was at Corinth, B.C. 335, to the universal

* *Grote's Hist. Greece*, vol. xii. Within a few years, B.C. 328, at the banquet of Marakanda, Kleitus, indignant at Alexander's hatred of Philip's old soldiers reproached him with these words: "Recollect that you owe your life to me: this hand preserved you at the Granicus;" when, in wrath and intoxication, Alexander rushed upon Kleitus, and thrust him through on the spot. This tragic incident has furnished one of the most effective situations in Nat. Lee's play of *Alexander the Great*.

deference and submission which greeted him one exception was found,—the cynic philosopher Diogenes, who was satisfied with a tub for shelter, and the coarsest and most self-denying existence. Alexander approached him with a numerous suite, and asked him if he wished for any thing; upon which Diogenes is said to have replied: "Nothing, except that you would stand a little out of my sunshine." Both the philosopher and his reply provoked laughter from the by-standers; but Alexander himself was so impressed with the independent and self-sufficing character manifested, that he exclaimed, "If I were not Alexander, I would be Diogenes."

Seneca says: "That tumour of a man, the vain-glorious Alexander, was used to make his boast that never any man went beyond him in benefits; and yet he lived to see a poor fellow in a tub, to whom there was nothing that he could give, and from whom there was nothing that he could take away."

THE SIEGE OF GAZA.

Around this town Alexander caused a mound to be carried, so as to render it approachable from every point; this Herculean work being 250 feet high all round, and two stadia (1240 feet) broad. After the siege, Alexander reserved one prisoner for special treatment—the prince, or governor, himself, the eunuch Bactis, whose feet were bored, and brazen rings were passed through them; after which the naked body of this brave man, yet surviving, was tied with cords to the tail of a chariot driven by Alexander himself, and dragged at full speed amidst the triumphant jeers and shouts of the army; an act of cruelty copied from the ignominious treatment described in the *Iliad* as inflicted on the dead body of Hector.

PAYING THE DEBTS OF AN ARMY.

When the Macedonian soldiers pressed their discontent with the Asiatising intermarriages promoted by Alexander, he softened their aversion by proclaiming that he would himself discharge their debts, if they would give in their names and state the sums due. Now it was known that the debtors were numerous; yet few came to enter their names, the soldiers suspecting the proclamation to be a stratagem to detect spend-thrifts, and obtain a pretext for punishment. Alexander was hurt at their mistrust, and proclaimed that paymasters and tables should be planted openly in the camp, and that any soldier might receive money enough to pay his debts without being bound to give in his name; when application was made in such numbers, that the total distributed reached, according to some, 10,000 talents; according to Arrian, 20,000 talents, or 4,600,000*l.* sterling.—*Grote's Hist. Greece*, vol. xii.

THE STORY OF NINEVEH.

Nineveh, or the dwelling of Ninus, was the metropolis of the great Assyrian empire, the residence of a long line of illustrious princes, and once the largest and most populous city in the world. We learn from the book of Genesis that Asshur, one of the sons of Shem, "went forth" from the land of Shinar, and built Nineveh; but we hear nothing more of it in the sacred writings till Jonah, its inspired missionary, describes it as "an exceeding great city," and its population must have been 600,000. The prophet Nahum describes it as a city with many strongholds and many gates with bars, her merchants as multiplied above the stars of heaven, her inhabitants and princes numerous as the locusts. Nahum's prediction was literally fulfilled by the destruction of the city in the year 606 B.C., by the combined armies of Cyaxares, king of Persia and Media, and Nabopolassar, who was either king of Babylon or, as Mr. Layard thinks, the Assyrian governor of the city. The walls of Nineveh are described by profane writers as 100 feet high, 60 miles in circumference, and defended by 1500 towers, each 200 feet in height. Diodorus Siculus informs us that the city was destroyed partly by water and partly by fire; and Lucian, a native of Samosata, near the Euphrates, in the second century (between A.D. 90 and A.D. 180), states that Nineveh had utterly perished, and its site could not be pointed out. During the eighteen centuries which have elapsed since the time of Lucian, Nineveh was known only by name. Enormous mounds on the left bank of the Tigris, opposite the modern city of Mosul on the right bank, had been noticed by several travellers, and the traditional tomb of Jonah was pointed out on the top of one of the mounds: in 1820 the site was explored by Mr. Rich, who, however, did not attempt to excavate the mound; and, until 1840, "a case scarcely three feet square enclosed all that remained, not only of the great city Nineveh, but of Babylon itself." In 1843 M. Botta commenced his excavations, the result of which has been the splendid collection of Assyrian Antiquities in the Louvre, at Paris; and in 1845 Mr. Layard commenced his works on the mounds of Nimroud, which have been rewarded by even finer discoveries than those which M. Botta had exhumed. The whole of Mr. Layard's discoveries are preserved in the British Museum, and form a national collection unsurpassed even by that of Paris.

It is a remarkable proof of the complete destruction of Nineveh, that none of the historians of Alexander's campaigns allude to it, though he must have passed within a few miles of it, on his way to fight the battles of Arbela and Gugamela. Xenophon, in the Retreat of the Ten Thousand, probably did see its ruins · though we cannot speak with

certainty from his description. But Lucian of Samosata confirms the decay of Nineveh, which he had probably good means of knowing.—*W. S. W. Vaux.*

PELASGIC, CYCLOPEAN, AND ETRUSCAN ARCHITECTURE.

These three terms have been strangely misapplied to specimens of ancient architecture in middle Italy, merely because the style is colossal compared with the later works of Roman construction; whereas, to apply the term Cyclopean to the Etruscan style is not less absurd than to identify the Druidical temples of Stonehenge and Abury with the massive style of our early Saxon architecture.

The *Pelasgic* construction was almost invariably polygonal, consisting of enormous blocks of stone; the angles of one exactly corresponding with those of the adjoining masses; and put together without cement, so accurately as to leave no interstices whatever. The Pelasgi built, eighteen centuries before Christ, the walls of Lycosura, which Pausanias calls "the most ancient, and the model from which all other cities were built." The *Cyclopean* wall is composed of large irregular polygonal masses, with smaller stones filling up the interstices between them. The finest specimens are the walls of Tiryns and Mycenæ, upwards of 3000 years old. The *Etruscan* walls are generally built of parallelograms of soft calcareous stone or of tufa, laid with more or less regularity in horizontal courses, without cement.

AN ARMY TERRIFIED BY AN ECLIPSE.

After Alexander was on his march to Babylon, during the night an eclipse of the moon occurred, nearly total, which spread consternation among the army, combined with complaints of Alexander's overweening insolence, and mistrust as to the unknown regions on which they were entering. Alexander, while offering sacrifices to sun, moon, and earth, combated the prevailing depression by declarations from his own prophet Aristander, and from Egyptian astrologers, who proclaimed that Helios favoured the Greeks, and Selene the Persians: hence the eclipse of the moon portended victory to the Macedonians,—and victory too (so Aristander promised) before the next new moon.

HOW BABYLON FELL.

The history of this great event may be found at large in Herodotus and Josephus, in Strabo, Xenophon, and Diodorus Siculus. The manner of the capture of the city was singular. About 540 B.C. Cyrus had invaded Babylon: his armies had been every where victorious; yet, trusting in the prodigious

strength of the city, and the wise counsels of Nitocris the queen-mother, the Babylonians derided the efforts of the Persians. They had provisions sufficient for twenty years' consumption; the walls of their city were of prodigious strength, being 350 feet high and 87 thick, and built of bricks cemented together with a glutinous earth, so as to be harder than granite. For the reduction of this apparently impregnable capital, Cyrus constructed a number of wooden towers higher than the walls, and attempted to carry the place by storm, but was foiled. After two years' unavailing blockade he succeeded by stratagem. The king, Belshazzar, had a great feast, when Cyrus, expecting it to be a scene of the grossest riot, posted part of his army close to the spot where the river Euphrates entered the city, and another at the opposite side where it passed out, with orders to enter the channel wherever it was fordable. He then detached a third party to open the head of a canal connected with the Euphrates, and thus admit the river into the trenches which he had opened round the city. By this means the river was so completely drained by midnight, that the troops easily made their way along its bed; and the gates upon the banks having been left unclosed during the confusion of the festival, the besiegers uninterruptedly entered the city, and met, according to agreement, at the palace-gates. Here they overpowered the guards, cut to pieces all who opposed them, slew the king, and within a few hours received the submission of Babylon the mighty.

John Martin, in his celebrated picture and print, has represented the Chaldean capital in its glory. In the distance is seen the Tower of Babel, which he supposes to have been still standing upon the plains of Shinar. Upon the banks of the river is the temple of Belus, with its tower 600 feet square at the base, and 600 feet high. Next, on the right, is the temple of Semiramis, four miles in circumference. The river is spanned by the bridge built by Nitocris; in the right-hand corner is the palace of Nebuchadnezzar, eight miles in circumference, and surmounted by the celebrated hanging-gardens, occupying a square of 400 feet, and consisting of spacious terraces, raised one above the other to the height of the city-walls; the whole pile being supported upon immense arches built upon other arches, and borne by a wall 22 feet thick. In the bed of the river is the enemy setting fire to the Babylonian navy; on the right is the Persian horse, headed by Cyrus; and in the foreground is the enemy slaughtering the king in sight of several of his concubines, who had escaped with him from the palace.

Babylon was a second time reduced, when Darius caused the walls and gates to be demolished, and 3000 of the principal citizens to be crucified.

WHO WERE THE ETRUSCANS?

The Etruscans, long before the period in which the foundation of Rome is placed, flourished—a rich, commercial, and highly-cultivated people. The earliest institutions of Rome were Etruscan. Etruria was the parent of her religion; thence were derived the principles of her primitive constitution and government. The Tarquins were an Etruscan family, and we are almost tempted to believe Rome herself an Etruscan city. After the utter downfall of Etruscan independence, the religious rites and ceremonies of Etruria, her emblems of power—the lictors, the fasces, and the curule chair—remained witnesses of her former influence; the reputation of her augurs and diviners subsisted until the first ages of the empire; and the noble youth of Rome received the first lessons of science and learning in Etruscan seminaries, until the philosophy of Greece prevailed, and the colleges of Etruria were deserted for the groves of Academe.

Etruria has left but few materials from which to trace her history. There are architectural fragments, but the name and memory of their builders are gone. There is a language in which we find inscriptions. They are legible, for the character is like the ancient Greek or Phœnician. We can trace the letters and form of words, but their meaning is hidden. They are more unintelligible than the hieroglyphics of Egypt. Two words alone have as yet been interpreted: RIL AVRIL, "years lived" The sentence seems an epitome of our Etruscan history. But one class of remains is rich in information. The funeral monuments of Etruria show us their mode of life. They perpetuated it in their graves. There we can read largely of their customs, and habits, and manners. The contents of these tombs tell us of their widely-extended trade and commerce. They enclose the products of Greece and Egypt, and even of Persia and India.—*North British Review*, No. 6.

THE STORY OF ROMULUS AND REMUS.

Rome was founded by Romulus, whose early history appears to have been a national lay. He is said to have been found, with his twin-brother Remus, by Faustulus, a shepherd, in a rude cradle, or trough, which had been carried by the current of the Tiber to the foot of a wild fig-tree, and there left by the retreating waters. The shepherd preserved the foundlings, and carried them home to his wife, who, from her former dissolute life, had obtained the name of Lupa, which gave rise to the fable that Romulus and Remus, her foster-children, had been *suckled by a wolf*. The more probable part of the tradition is, that for some services performed for Numitor, king of

Alba, by Romulus and Remus, that sovereign bestowed upon the brothers some waste lands lying about the Tiber for the site of a city and colony.*

Sculpture has transmitted to posterity this poetic legend in a bronze group of the She-wolf suckling Romulus and Remus, which was found in an excavation at the foot of the Palatine Hill, close to where stood, in the times of the Republic and the Empire, a small temple appropriated to its reception, adjoining the ruminal fig-tree, under which, according to the legend, the infants were found by the shepherd Faustulus. The group was an object of great veneration with the Romans, and is mentioned by several of the classic writers. It has been decided that the infants belong to a more recent period of art than the wolf. The group is now placed in the Palace of the Conservators, on the Capitol.

The finding of Romulus and Remus by the shepherd, and his bringing them to his wife, has also been nobly painted by Pietro da Cortona.

ROME FOUNDED ON THE SITE OF A VOLCANO.

The nucleus of the city destined to become the future mistress of the world occupied the hollow of an extinct volcano,—a conclusion at which Sir Charles Lyell has arrived by a survey of the ground; the appearance of the hills, and the immense deposit of pozzolana still underlying the foundations of ancient Rome, sufficiently establishing a fact which throws some light upon one of the most picturesque traditions of the old Republic,—the leap of the young Roman warrior Curtius upon horseback into "the gulf," an immense opening in the Forum, to which the soothsayers had declared the principal strength of the Romans must be sacrificed.

One of the hills at least, the Aventine, still bears some lingering traces of its fiery origin: blasts of smoke and flame are imagined at times to issue from it; and long after these have become traditionally extinguished, the memory of them survives among the tribes of the vicinity, who believe that the spot is still the fastness of a monstrous giant, who robs them of their cattle, and defies the challenge of their champion by vomiting fire from his throat.

THE SEVEN HILLS OF ROME

form a river-bank of moderate elevation. From the *Capitoline* on the north, which comes within three hundred yards of the Tiber, to the *Aventine* on the south, which falls almost directly

* Niebuhr disbelieves this story, and converts the foundling brothers into the rival towns Roma and Remuria, and has actually discovered a place which seems to be called by the latter name. A great linguist conjectures that Italy was colonised by Greeks and Celts, and that Latium, lying between those colonies, spoke a mixed language, and that language was Latin.

into it, these hills form a segment of considerably more than half a circle. The *Quirinal*, the *Viminal*, the *Esquiline*, and the *Cœlian*, which lie more inland, are all tongues of land projecting from the common ridge which bounds the valley, and which slopes away on the farther side insensibly into the Campagna. Arnold compares these projecting tongues of hill to the fingers of an open hand, the knuckles representing the ridge from which they spring, and the back of the hand the gentle slope outwards. The Capitoline and Aventine stand apart as sentinels to guard the stream; and between them, in the centre of the whole group, lies the sequestered *Palatine*, closely embraced by three connected valleys. The heights of these hills, level or nearly so at their summits, hardly any where exceed 150 feet from the level of the Tiber. The Palatine is a trapezium, two sides of which are about 300, and the other two about 400 yards in length. It may be compared in size and shape with the block of buildings enclosing Hanover-square, between Oxford-street and Conduit street, in London. The Aventine, less regularly shaped, is about equal in dimensions; the Capitoline, with its two summits and saddle between them, is the smallest of the Seven Hills, and does not much exceed 350 yards in length by 100 in breadth. Of the other eminences, which have few distinct features, and are in fact merely undulations of a simple hill, the Viminal is the smallest and best defended; the Esquiline and the Cœlian extend over considerable spaces. These two latter, and the Quirinal, have each more than one knoll, to which at an early period distinct names were assigned, but which were lost to view and recollection when covered with the buildings of the city.

The Palatine was traditionally the cradle of the Roman state: the founders of Rome were a band of brigands and outlaws; and none of the Seven Hills was so well calculated for the retreat of those "wolves of Italy" as the scarped summit of the Palatine encompassed by marsh and jungle. But the Roman hills form an isolated cluster in the centre of a wide extended plain; and it is probable that more than one of them was seized from an early period for the fastness of the tribes which roamed over the Campagna.

A bird's-eye view of Rome may be thus obtained. The Janiculan hill rises nearly 100 feet above the highest elevation on the left bank; and from its arx, on the site of the gate of San Pancrazio, the Seven Hills lie expanded to the view in their full dimensions. "From this point," says Martial, many centuries later, "you might behold the seven lordly mounts, and measure the entire size of Rome."—Abridged from the *Quarterly Review*, No. 198.

CURTIUS AND THE GULF.

In 391 A.U.C. an earthquake opened a great chasm in the Forum at Rome, which continued to increase in depth and width, terrifying the people, who in vain laboured to fill it by casting in earth and stones. The augurs, when consulted, declared that the danger could not be averted until that which the power and strength of the Roman people consisted was cast into the chasm, when the offering would procure from the gods the eternal duration of the Roman state. Each individual threw in the most valuable of his worldly possessions; but the chasm remained unclosed, till Marcus Curtius, a Roman noble youth, declared that "Rome had nothing more precious to offer than arms and valour;" then, mounting his charger, he entered the Forum at full speed, and turning towards the Capitol, invoked at the chasm the infernal and celestial deities, declaring that he offered himself as a sacrifice for the welfare of his country. Then, spurring his horse, he plunged headlong into the flaming gulf; the people flung down upon him many precious movables, and then, it was said, the chasm was speedily filled up—most likely by another shock of earthquake.

CORIOLANUS.

Near Frascati, at a short distance from the tumulus in which the celebrated Portland Vase was found, is the site of the famous temple of Fortuna Muliebris, erected in honour of the wife and mother of Coriolanus, who here dissuaded him from his threatened attack on Rome, and where he found that he was not "of stronger earth than others:"

> "Ladies, you deserve
> To have a temple built you: all the swords
> In Italy, and her confederate arms,
> Could not have made this peace."

Antiquaries fix at Monte Giove the site of the celebrated city of Corioli:

> "If you have writ your annals true, 'tis there
> That, like an eagle in a dovecote, I
> Flatter'd your Volsces in Corioli."

Its site could not be traced in Pliny's day.

THE EAGLE A BIRD OF OMEN.

In Lloyd's *Stratagems of Jerusalem* we read: "Aristander the soothsayer, in the battell at Arbela, being the last against Darius, was then on horseback hard by Alexander, apparelled all in white, and a crowne of gold upon his head, encouraging Alexander, by the flight of an eagle, the victory should be his over Darius." . . . . "So Tarquinius Priscus, an eagle tooke

his cappe from his head and fled up high to the skies, and after descended and let his cappe fall on his head againe, signifying thereby that he should be king of Rome."

PECUNIA—MONEY.

The Roman coinage issued by Servius Tullius bore the image of a sheep (*pecus*), and was thence called *pecunia*, the term subsequently applied to money in general; but this is by no means certain.—*Niebuhr.*

The first silver money was coined at Rome A.U.C. 482; the mint was in the Temple of Juno Moneta, and this circumstance occasioned the origin of our word 'money.'—*Hooke's Rome.*

PRICES OF PROVISIONS AT ROME IN THE FOURTH CENTURY.

In 1827, there was found by Mr. William Bankes at Stratonicea (now Eskihissar), in Asia Minor, part of a table of stone, inscribed with an edict of Diocletian, published A.D. 303, fixing the price of labour and food in the Roman empire; the second part of which table was brought from Rome to London by M. de Vescovali.

Of this precious archæological document M. Moreau de Jonnes has formed a table, whence we quote a few of the mean prices in English money. *Price of labour:* a day-labourer, 4*s.* 8*d.*; for interior works, a mason, or maker of mortar, 9*s.* 4*d.*; a marble-cutter, or mosaic cutter, 11*s.* 4*d.*; a tailor, 9*s.* 4*d.*; for making shoes for the patricians, 1*l.* 8*s.* 1*d.*; for the military, or senators, 18*s.* 8*d.*; for curry-combing and cleaning a horse, 3*s.* 9*d.* To an advocate, for a petition, 2*l.* 6*s.* 9*d.*; for the hearing of a cause, 9*l.* 7*s.* 6*d.* *Wines*, the English pint: Sabine, Surrentine, and Falernian, 5*s.* 4*d.*; old wines, first quality, 4*s.* 2½*d.*; spiced wine of Asia, 5*s.* 4*d.*; beer of Egypt, 2*d.* *Meat*, per lb.: beef or mutton, 2*s.*; lamb, kid, or pork, 3*s.*; lard, 4*s.*; belly of tripe, 4*s.*; Westphalia ham, 5*s.*; pig's liver, fattened on figs, 4*s*; pork-sausages, two weighing 1 oz., 4*d.* *Poultry and game:* fat peacock, 2*l.* 6*s.* 9*d.*; fat peahen, 1*l.* 17*s.* 9*d.*; a fat goose, 2*l.* 16*s.*-9*d.*; lean goose, 18*s.* 8*d.*; a hen, 11*s.* 4*d.*; a duck, 7*s.* 4*d.*; a partridge, 5*s.* 8*d.*; a hare, 1*l.* 8*s.* 1*d.*; a rabbit, 7*s.* 4*d.* *Fish:* sea, 4*s.* 6*d.* each; river, half price. *Vegetables:* cabbages and cauliflowers, 9*d.* each; beet-roots, 5*s.* 9*d.* Honey, best, was 15*s.* per lb.; vinegar, 2*s.* 3*d.* per pint; and dried cheese, 3*s.* 4*d.* per lb. From this document we gather that two-thirds, or even three-fourths of the Roman people, were reduced to live on fish and cheese, and drink piquette, when the expense of the table of Vitellius amounted in a single year to 47[illegible] millions of francs (19 millions sterling).

SLAVERY IN ROME.

Slavery appears to have been in ancient ages the lot of men of much higher cast of character than any who have been its victims in modern times. Virgil made a slave of his a poet, and Horace himself was the son of an emancipated slave. The physician and the surgeon were often slaves. So, too, the

preceptor and the pedagogue, the reader and the stage-player, the clerk and the amanuensis, the buffoon and the mummer, the architect and the smith, the weaver and the shoemaker, the undertaker and the bearer of the bier, the pantomime and the singer, the rope-dancer and the wrestler,—all were bondmen. Even the *armiger*, or squire, was a slave. You cannot name an occupation connected with agriculture, manufacturing industry, or public amusement, but it was the patrimony of slaves. Slaves engaged in commerce; slaves were wholesale merchants; slaves were retailers; and the managers of banks were slaves. Educated slaves exercised their professions for the emolument of their masters. Of course, the value of slaves varied with their health, their beauty, or their accomplishments. The common labourer was worth from 15*l.* to 20*l.*, the usual price of a negro in the West Indies when the slave-trade was in vogue. A good cook was worth almost any price. An accomplished actor could not be valued at less than 1600*l.* A good fool was cheap at less than 160*l.* Beauty was a fancy article, and its price varied. Mark Anto- ny gave 1600*l.* for a pair of beautiful youths, and much higher prices were paid. About as much was paid for an illustrious grammarian. A handsome actress was worth far more; her annual salary might sometimes be 2600*l.* The law valued a physician at 48*l.* Lucullus, having once obtained an immense number of prisoners of war, sold them for 3*s.* a head,—probably the lowest price for which a lot of able-bodied men was ever offered.

FORTUNATE DREAMS.

We owe unto dreams that Galen was a physician, Dion an historian, and that the world hath seen some notable pieces of Cardan; yet he that should order his affairs by dreams, or make the night a rule unto the day, might be ridiculously deluded; wherein Cicero is much to be pitied, who, having excellently discoursed of the vanity of dreams, was yet undone by the flattery of his own, which urged him to apply himself unto Augustus.—*Sir Thomas Browne.*

"THE BELLY AND THE MEMBERS."

When, A.U.C. 259, the Roman people were in open revolt, Menenius Agrippa replied to the plebeian orator, L. Junius Brutus, in the following apologue:

"The members of the body once mutinied," said he, "against the belly, and accused it of lying idle and useless while they were all labouring and toiling to satisfy its appetites; but the belly only laughed at their simplicity, who knew not that though it received all the nourishment into itself, it prepared and distributed it again to all parts of the body. Just so, my fellow-citizens, stands the case between the senate and you. For necessary councils and acts of government are productive

of advantage to you all, and distribute their salutary influence upon the whole people."

The wisdom of Me[nenius Agrippa] made a deeper impression upon the mutinous s[oldiery] than the fiery oration of Brutus. It has since had the h[onour] of being quoted by St. Paul, in the 12th chapter of the 1st of Corinthians, who has enlarged upon it for the benefit of h[is early converts to Christianity.—*Strick-land's Rome, Regal an*[*d Republican.*]

There is little in o[ratory, ancient or modern, that will bear comparison with the address of Volero upon his new law respecting tribunitial el[ection: "Romans," he said, "I am not so ready at speaking as doing; come to-morrow, and I will get the law passed, o[r die upon the spot before you." And the law was passed.

THE SATURNALIA.

The three days' f[estival of the Saturnalia was founded by Servius Tullius as a holiday for the servile class, to which he himself once belonge[d; for though the Latin authorities assure us that the captive of Corniculum was of a noble family, that circumstance did not render slavery less bitter. Juvenal alone speaks of him as the son of a poor maid-servant.

THE E[ARLIEST RECORD OF ROME.

To Cato the Ce[nsor Rome was indebted for its earliest records, known as t[he Pontifical Annals, which, though styled by Niebuhr "a dry [and meagre skeleton of history," are valuable in giving some stability to facts adorned by poetry and commemorated in th[e songs of an ancient people. These brief chronicles were writt[en by the pontiff upon a whited table, and set up in his house: they bore the events of the year, such as prodigies, pestilences, famines, campaigns, triumphs, and the obituaries of illustrio[us men.

TH[E FIRST BAIL IN ROME.

The first instance [in which Bail was offered and accepted in the annals of the Rep[ublic was in the case of Cæso, the son of Cincinnatus, accused [of having murdered the brother of Volicius in a drunken fr[olic; when Cæso, considering himself prejudged, fled into Et[ruria, and thus *forfeited his recognisances.*

HOW THE CAPITOL [WAS SAVED BY THE CACKLING OF GEESE.

In A.U.C. 345, the [Gauls, under Brennus, had scaled the Capitol, without even a[rousing the sentinels or the watch-dogs, when the sacred gee[se kept in the court of the temple in honour of Juno heard [the approach of the enemy, and commenced a noisy cackling. [The patrician Manlius, struck with the

clamour, roused his fellow-soldiers, when [illegible] the Gauls were slain or driven back, and the besieged delive[illegible]red from their perilous position. Thenceforth Roman gees[illegible]e were fattened, but never eaten; a privilege not extended to [illegible] those of other countries. In Italy, even at this remote per[illegible]od, a goose is never brought to table. In Rome, a golden i[illegible]nage of a goose was made to commemorate their vigilance; an[illegible]d upon a certain day in every year one was placed in a sumptuo[illegible]us litter, and carried in state about the city; while a dog was i[illegible]mpaled upon an elder-stake to denote the national contempt for [illegible] that animal.*

THE HORATII AND CURA[illegible]TII.

In the war between Rome and Alba, i[illegible]t was agreed by the two states that the question of national s[illegible]superiority should be decided by a contest between three Rom[illegible]an and three Alban champions—the three Horatii and the th[illegible]ree Curatii, the offspring of two single births. Before the co[illegible]mmencement of the combat, the champions affectionately em[illegible]braced each other. They fought valiantly, and two of the Hora[illegible]tii fell beneath the swords of the Curatii; the surviving Hora[illegible]tius then fled; but when pursued by the Curatii, he successiv[illegible]ely killed them all. Although Livy relates this legend upon [illegible]he authority of an attested document, which was extant in [illegible] his time, Niebuhr supposes these three champions really r[illegible]epresent the three tribes into which the people of Rome and [illegible] Alba were divided; a far more probable conclusion than that [illegible]he rival cities each possessed three individuals so distinguished[illegible].

SPORTS OF THE ROMAN CIR[illegible]CUS.

The earliest exhibition of wild beasts [illegible] was U.C. 502, when one hundred and forty elephants, taken [illegible]in Sicily, were produced; and Pliny relates, that these anim[illegible]als had been seen in Rome twenty-three years before, in the tri[illegible]umph of M. D. Den-

* Professor Owen relates the following interesting [illegible] confirmation of this tradition: "Opposite the cottage where I live is a pond, w[illegible]hich is frequented during the summer by two brood-flocks of geese belonging to [illegible] the keepers. These geese take up their quarters for the night along the marg[illegible]in of the pond, into which they are ready to plunge at a moment's notice. Se[illegible]veral times, when I have been up late, or wakeful, I have heard the old gand[illegible]er sound the alarm, which is immediately taken up, and has been sometimes fo[illegible]llowed by a simultaneous plunge of the flocks into the pool. On mentioning thi[illegible]s to the keeper, he, quite aware of the characteristic readiness of the geese to so[illegible]und an alarm in the night, attributed it to the visit of a foumart, or other pred[illegible]atory vermin. On other occasions, the cackling has seemed to be caused by [illegible] deer stalking near the flock. But often has the old Roman anecdote occurred [illegible] to me when I have been awoke by the midnight alarm-notes of my anserine nei[illegible]ghbours, and more than once I have noticed, when the cause of alarm has been [illegible]uch as to excite the dogs of the next-door keeper, that the geese were beforehan[illegible]d in giving loud warning of the strange steps. I have never had the smallest sy[illegible]mpathy with the sceptics as to Livy's statement; it is not a likely one to be feig[illegible]ned; it is in exact accordance with the characteristic acuteness of sight and h[illegible]earing, watchfulness and power, and instinct to utter alarm-cries, of the goose." *Notes and Queries.*

tatus over Pyrrhus. Pliny also states, that lions first appeared in any number U.C. 652; but these, probably, were not turned loose. In 661, Sylla, the prætor, brought 100 lions. In 696, besides lions, elephants, bears, &c., 150 panthers were shown for the first time. When Pompey dedicated his theatre, U.C. 704, 17 elephants and 600 lions were killed in the course of five days, besides 400 panthers, &c. A rhinoceros also appeared for the first time; and a strange animal called *chaus* or *cepos*, and a *lupus cervarius* from Gaul. Marc Antony had some of these beasts yoked to his carriage. Cæsar, in his third dictatorship, U.C. 708, showed, among a vast number of animals, 400 lions and a camelopard, which, Pliny tells us, the Ethiopians call *nabis:* in the neck it resembles a horse, in the feet and legs an ox, a camel in the head, and in colour it is red with white spots. A tiger was exhibited for the first time at the dedication of the theatre of Marcellus, U.C. 743: it was kept in a cage. Claudius afterwards showed four together.

Titus exhibited 100 beasts in one day; Adrian had 1000 slaughtered on his birthday; and Commodus killed several thousands with his own hand. The emperor Gordian, besides showing 100 African beasts and 1000 bears in one day, had a temporary wood planted in the circus, and turned into it 200 stags, 30 wild horses, 100 wild sheep, 10 elks, 100 Cyprian bulls, 300 ostriches, 30 wild asses, 150 wild boars, 200 ibises, and 200 deer; when the people were allowed to enter the wood and take what they pleased. Probus imitated this wood, and turned into it 1000 ostriches, 1000 stags, 1000 bears, 1000 deer, 1000 ibises, besides wild sheep, &c. Pliny mentions a boa-constrictor; and tells us that Claudius had one killed in the Vatican Circus, in the inside of which a child was found entire! Suetonius mentions a boa 50 cubits in length, which was exhibited in the Forum. In these displays the beasts were made to fight, either with one another or with men, who occasionally fought without any weapons. The animals were excited by applying fire, or by lashing them with whips. The elephants were intoxicated with incense and wine, the latter not the juice of the grape, but a liquor made from rice and reeds. Cloths were used to irritate the lions and bears; and wild boars had a strong aversion to white cloths.

There were other sanguinary spectacles, in which gladiators either contended in single combat or large bodies of horse and foot. Cassiodorus chronicles that the athletic games were first exhibited in the year of Rome 567; and Livy tells the same thing. The emperor Gordian had sometimes 500 pairs of gladiators exhibited in one day. In Cæsar's games we find 500 foot and 300 horse engaged together, with 20 elephants. Nero was not satisfied with having slaves as gladiators,—he

made 30 knights destroy each other in that capacity; another of his battles was between 400 senators and 600 knights.

Naval engagements (*naumachiæ*) were sometimes exhibited in the Circus Maximus, which could easily be filled with water. Cæsar had a lake dug, in which biremes, triremes, and quadriremes, represented the Tyrian and Egyptian fleets, engaged with a vast number of men on board. Elagabalus upon one occasion filled the Euripus with wine, and had naval exhibitions performed in it.

These descriptions would be applicable to the Roman people at any period, from the age of Julius Cæsar to the time in which they were written. When the amusements of the circus ceased it would not be easy exactly to define. The combats of men and beasts seem to have lasted till Justinian's days. It is certain that such sanguinary spectacles existed to the time of Theodoric, about A.D. 500; for we have in Cassiodorus a letter to the above king, in which he reprobates the custom extremely.

CÆSAR PASSING THE RUBICON.

On the ever-memorable night when Julius Cæsar resolved to take the first step (and in such a case the first step, as regarded the power of retreating, was also the final step), which placed him in arms against the state, it happened that his head-quarters were at some distance from the little river Rubicon, the boundary between Italia and Gallia Cisalpina, and consequently the limit of Cæsar's military command. With his usual caution, that no news of his motion might run before himself, on this night Cæsar gave to his friends an entertainment, in the middle of which he slipped away unobserved, and with a small retinue proceeded through the woods to the point of the river at which he designed to cross. The night was stormy, the torches of his escort were blown out by the wind; so that the whole party lost their way, and wandered about until early dawn enabled them to recover their true course. The light was still gray and uncertain, as Cæsar and his retinue rode down upon the banks of the fatal river—to cross which, with arms in his hands, since the further bank lay within the territory of the Republic, *ipso facto* proclaimed any Roman a rebel and a traitor. We may suppose Cæsar to have been deeply agitated when looking down upon this little brook; for the whole course of future history, and the fate of every nation, would necessarily be determined by the irretrievable act of the next half-hour. Cæsar was yet lingering on the hither bank, when, says the story, suddenly, at a point not far distant from himself, an apparition was descried in a sitting posture, and holding in its hand what seemed a flute. What is singular in

the story, on any hypothesis which could explain it out of Cæsar's individual condition of exhaustion and intense anxiety, is, that others saw the phantom as well as he, both pastoral labourers and some of the sentinels stationed at the passage of the river. These men fancied even that a strain of music issued from the aerial flute. A few Roman trumpeters advanced; and from one of them the phantom suddenly caught a trumpet, and blowing through it a blast of superhuman strength, plunged into the Rubicon, passed to the other bank, and disappeared in the dusky twilight of the dawn. Upon which Cæsar exclaimed: "It is finished: the die is cast; let us follow whither the guiding portents from heaven and the malice of our enemy alike summon us to go." So saying, he crossed the river with impetuosity; and in a sudden rapture of passion and vindictive ambition, placed himself and his retinue upon the Italian soil; and, as if by inspiration from heaven, in one moment involved himself and his followers in treason, raised the standard of revolt, put his foot upon the neck of the invincible Republic which had trampled the kings of the earth, and founded an empire which was to last a thousand and half a thousand years. In what manner this spectral appearance was managed, whether Cæsar were its author or its dupe, will remain unknown for ever.—Abridged from a paper in *Blackwood's Edinburgh Magazine*, 1832.

The Rubicon is considered by Cluverius and D'Anville to be the Fiumecino of Italy, and their opinion is supported by the inhabitants of Rimini, in whose territory it is; the point being a ford on the road from Ravenna. The celebrity of the event has passed into a proverb: hence, to *pass the Rubicon* is to take a desperate step in an enterprise, or to adopt a measure from which one cannot recede, or from which he is determined not to recede.

CÆSAR'S TRIUMPHS.

Julius Cæsar is said to have fought fifty battles, and to have killed of the Gauls alone, 1,192,000 men, and as many more in his civil wars. In the inscription which Pompey placed in the Temple of Minerva, he professed that he had slain, or vanquished and taken, 2,183,000 men.

POMPEY'S MISTAKES.

Sir Thomas Browne oddly asks whether Pompey committed not two great oversights in the war against Julius Cæsar: the one in not returning out of Greece with his army into Italy, while Cæsar was gone into Spain; the other in deferring battle, and not setting upon Cæsar when he was so distressed for victuals.

CÆSAR AND THE BIRD OF OMEN.

On the night before Cæsar was assassinated, he dreamt at intervals that he was soaring above the clouds on wings, and that he placed his hand within the right hand of Jove. It would seem that, perhaps, some obscure and half-formed image floated in his mind, of the eagle as the king of birds; secondly, as the tutelary emblem, under which his conquering legions had so often obeyed his voice; and thirdly, as the bird of Jove. To this triple relation of the bird, his dream covertly appears to point. And a singular coincidence is traced between this dream and an anecdote brought down to us, as having actually occurred in Rome about twenty-four hours before Cæsar's death. A little bird, which by some is represented as a very small kind of sparrow, but which, both to the Greeks and the Romans, was known by a name implying a regal station (probably from the ambitious courage which at times prompted it to attack the eagle), was observed to direct its flight towards the senate-house, consecrated by Pompey, whilst a crowd of other birds were seen to hang upon its flight in close pursuit. What might be the object of the chase, whether the little king himself, or a sprig of laurel which he bore in his mouth, could not be determined. The whole train, pursuers and pursued, continued their flight towards Pompey's hall. Flight and pursuit were there alike arrested; the little king was overtaken by his enemies, who fell upon him as so many conspirators, and tore him limb from limb.—From a paper in *Blackwood's Edinburgh Magazine*, 1832.

BRUTUS AND HIS MOTHER.

When the Tarquinii consulted the Delphian oracle, the reply was: "Young men, whichever of you shall first kiss your mother, he shall possess the sovereign power at Rome." Brutus, who was present, fell to the ground, as if accidentally, and touched with his lips his mother *earth*.

CALIGULA AND HIS HORSE.

Caius Cæsar, the fourth of the Roman emperors, was named *Caligula* from *caliga*, a kind of shoe, which was worn by the common soldiers, and which he frequently wore himself, in order to gain their affections. He had a favourite horse, *Incitatus*, whom he had fed upon gilt oats from an ivory manger in a marble stable, and his drink was delicious wines; he is even said to have appointed the horse consul, and to have assigned him a house and establishment that he might entertain company.

THE ROMAN FORUM.

Of all the localities of Rome, the most celebrated in history,

as well as the most superb in architectural decoration, was the district called the *Roman Forum*. It bore that name from its comprising within its precincts the far-famed Forum Romanum, now a desolate field of ruins called by the undignified name of Campo Vaccino, *Anglice* Bullock Field. Here stood the Temple of Concord, which so often resounded with the eloquence of Cicero, Cæsar, and others of the great "conscript fathers," during the deliberations of the senate. In this region also the great Temple of Jupiter reared its lofty marble elevation upon the Capitol; and around, or adjoining the Forum, were the Temple of Saturn, the Temple of Castor and Pollux, the Temple of Janus, the Temple of Fortune, the Temple of Jupiter Tonans, the Tabularium (in which were deposited the bronze tablets on which were engraved the decrees of the senate and other public acts), the Arch of Tiberius, the Temple of Vespasian, the Arch of Septimus Severus, the Curia Julia (where the senate usually assembled), the Arch of Titus, the Græcostasis, the Temple of Vesta, the Julian Basilica, the Temple of Antoninus and Faustina, &c.

NERO'S GOLDEN HOUSE.

On that part of the site of the ruined city of Rome lying between the Palatine and the Esquiline Hills—a space more than a mile in breadth—Nero erected his celebrated "Golden House," the vastness and varied magnificence of which, and its ornamental grounds, are too well authenticated to admit of doubt. Within its enclosure were spacious fields, groves, orchards, and vineyards, artificial lakes, hills, and dense woods, after the manner of a solitude or wilderness. The palace itself was raised on the shores of the lake: the various wings were united by galleries, each a mile in length. The "house" or dwelling of the emperor was gorgeously decorated. It was tiled with gold (whence its name); with which precious metal also the marble sheathing of the walls was profusely decked, being at the same time embellished with ornaments of mother-of-pearl (which was in those times valued even more highly than gold), and with a profusion of precious stones. The ceilings and wood-work were inlaid with ivory and gold, and the roof of the grand banqueting-hall was made to resemble the firmament. It was contrived to have a rotatory motion, so as to imitate the supposed motion of the heavenly bodies; and from it were showered perfumed waters. The vastness of the plan prevented the Golden House being finished during Nero's life; it was completed by Otho, but was in part destroyed by Vespasian, who commenced on the site the celebrated Coliseum; and a fire in Trajan's reign proved fatal to many of its majestic piles of building.—From a *Description of Rome*, by W. J. O'Hea.

FINAL OVERTHROW OF ROME.

Belisarius entered Rome in 536. During the following sixteen years, Rome was captured no less than four times successively: viz. by Totila the Goth, in 546; by Belisarius, in 547; by Totila again in 549; and finally by the Greek general the eunuch Narses, in the year 552. The various assaults, sieges, and efforts at defence, which mark this fatal era, filled up the measure of destruction, and completed the deformity of the wide-spread ruins which now occupied the site of the Imperial City. During those fearful sixteen years, upwards of 15,000,000 of human beings perished by the sword, famine, and pestilence; the most fertile provinces were made desert; the most flourishing cities laid in ruins; and the entire order of things, which had grown up into a matured system under the power of old Rome and the civilisation of Paganism, was literally blotted out of existence, and the very memory of its grandeur became almost effaced from the minds of men; whilst Christianity, unimpeded in its growth and progress amid the wreck of empires, expanded into fuller and more perfect development.—From a *Description of Rome*, by W. J. O'Hea.

THE ARCH OF TITUS, AT ROME,

erected by the senate and people, in honour of the emperor Titus, to commemorate the conquest of Jerusalem, as a record of Scripture history, is the most interesting ruin in Rome. To the Jews it is so deeply affecting, as a record of humiliating calamity, that it is said, no Jew will ever willingly pass under it. It is a single arch of Greek marble, with fluted composite columns, and sculptures of the triumph of Titus, the most important of which is a procession bearing the spoils taken from the temple of Jerusalem; as the golden table, the silver trumpets, and the seven-branched massive gold candlestick, which fell into the Tiber from the Milvian bridge during the flight of Maxentius from the onslaught of Constantine; the size of this candlestick appears to be nearly a man's height, corresponding in size and form with the description given by Josephus, who was an eyewitness of the triumph. The sculptures were executed from the objects themselves, which, although they were not the same sacred vessels made under the direction of Moses, had been made by persons well acquainted with their form, the general outlines of which may be traced in Exodus xxv. 3-36. These holy instruments and vessels having been formed 3346 years ago, bear undeniable evidence to the truth of the Mosaic history. On one of the keystones, also, is the figure of a Roman warrior, nearly entire.

THE COLUMN OF TRAJAN, AT ROME.

This, the most beautiful historic column in the world, was built by Apollodorus, A.D. 114. It consists of thirty-four pieces of white marble; the base and capital are Tuscan, the shaft is Doric, and the mouldings of the pedestal are Corinthian. The pedestal is covered with bas-reliefs of warlike instruments, helmets, and shields, and the inscription. A series of reliefs forms a spiral round the shaft, presents a continuous history of the military achievements of the Emperor Trajan, and is unrivalled as a record of costume. The bas-reliefs are two feet high in the lower part, and nearly four feet high at the top. They represent the successive events of the Dacian wars, including the passage of the Danube by a bridge of boats, the construction of fortresses, attacks on the enemy, the emperor addressing his troops, the reception of ambassadors who sue for peace, and other incidents of the campaign, as described in Rossi's *Colonna Trajana disequata*. The sculptures contain 2500 figures, besides horses, fortresses, &c. Within the column is a spiral staircase of 184 steps, leading to the summit, on which stood a colossal statue of Trajan, holding the gilded globe supposed to have contained his ashes. A bronze-gilt statue of St. Peter, eleven feet high, was placed upon the column by Sixtus V., about the end of the seventeenth century, when the feet of Trajan's statue are said to have been visible. The height of the column, exclusive of the statue, is 132 feet: it represents the height of that part of the Quirinal Hill which was cut away to make room for the Forum as expressed in the inscription, which also states this monument to have been dedicated by the senate and Roman people, while Trajan held the tribunitian power for the seventeenth time; thus fixing the date about the period of the Parthian wars, from which the emperor did not live to return, so that he never saw the column.

THE WALLS OF ROME,

including those of the Trastevere and the Vatican, are from fourteen to fifteen miles in extent. The line on the left bank of the Tiber, about fifteen miles, is substantially the same as that traced by Aurelian, A.D. 271;* but, after the lapse of fourteen centuries, not much of the original structure can be recognised in the present walls. We know that they were repaired by Honorius, Theodoric, Belisarius, Narses, and by several popes. The left walls present an irregular polygonal outline; they are of brick, with occasional patches of stonework

* The Latin settlement attributed to Romulus was situated on the Palatine Hill, the scene of the earlier settlement of Evander and his Arcadians, and was probably not more than a mile in circumference.

They have no ditch, but are erec
towers; on the outside they ar
scarcely thirty; and they have s

The French, in 1849, direct
upon the bastions to the left o
the Janiculum. In the struggl
able portion of the Aurelian wall
tioned line of the popes, gave t
this struggle; for as that ancien
more than four yards in thickness
in height, and moreover is flan
real fortress within the outer wa
first to direct their fire.

THE CLOACA MAX

This great common-sewer of an
rial of the solidity of Etruscan ar
quinius Priscus, the fifth king of
years before the foundation of the
ground between the Palatine a
says that a wagon laden with ha
the cloaca in some places; and D
the most striking evidences of
empire. Pliny was surprised tha
years, unaffected by earthquakes
Tiber. The exterior archway is
courses of immense blocks of pe
Etruscan works, without cement.
high where it enters the Tiber;
rarely sinks more than four feet
terior of the channel is construc
length of the cloaca is three h
Abeken, the architect has prov
channel, first, by a considerable
angle of 60°, at which it enters
gradual contraction of the diame

THE DROWNING

Between the hill of Marino
near Rome, is the deep and beau
Tarquinius Superbus compassed
nius, the chieftain of Aricia. I
convened an assembly of chiefs a
himself till evening, when Turn
his anger, quitted the meeting.
hired a slave to conceal arms in
accused him of a conspiracy to ass

ted with nearly three hundred
about fifty feet high, inside
ixteen gates, four walled up.
ed the brunt of their attack
f the *Porta San Pancrazio*, on
, the existence of a consider-
within the circuit of the bas-
e besieged great advantage in
t wall, built chiefly of tiles, is
, and from ten to twelve yards
ked with towers, it formed a
l, upon which the French had

IMA OF ROME.

cient Rome,—a lasting memo-
hitecture,—was built by Tar-
Rome, one hundred and fifty
city, for draining the marshy
nd the Capitoline. Strabo
y might have passed through
ionysius describes it as one of
the greatness of the Roman
t it had lasted eight hundred
and the inundations of the
composed of three concentric
erino, put together, like all

The archway is twelve feet
but the surface of the river
below the keystone. The in-
ted of red volcanic tufa; the
undred paces. According to
ided for the cleansing of the
fall; secondly, by the oblique
the Tiber; and thirdly, by the
ter from 13·12 to 10·3 feet.

OF TURNUS.

and the ridge of Alba Longa,
tifully-wooded glen, in which
the death of Turnus Herdo-
ivy relates that Tarquin had
daybreak, but did not arrive
us, having openly expressed
Tarquin, to revenge himself,
the tent of Turnus, and then
assinate his colleagues. The

arms were of course discovered; Turnus was thrown into the fountain "caput Aquæ Ferentinæ," where he was kept down by a grating and by large stones, until he was drowned. The description of Livy, if written to record an event of our own time, could not apply more accurately to the ground; even the depth of the pool of the fountain seems to have undergone no change; and it would be impossible to execute a sentence similar to that on Turnus without such a contrivance as his destroyers adopted.

"THE TEARLESS BATTLE."

This early and important victory was gained, B.C. 368, by the Spartan Archidamus over the Arcadians and Argeians, near Midea, when the latter fled with scarcely any resistance. The pursuit was vehement, and the slaughter frightful. Ten thousand men (if we are to believe Diodorus) were slain, without the loss of a single Lacedæmonian. On the news being transmitted to Sparta, so powerful was the emotion produced, that all the Spartans who heard it burst into tears; Agesilaus, the senators, and the Ephors setting the example. "A striking proof," says Mr. Grote, "how humbled, and disaccustomed to the idea of victory, their minds had recently become!—a striking proof, also, when we compare it with the inflexible self-control which marked their reception of the disastrous tidings from Leuktra, how much more irresistible is unexpected joy than unexpected grief, in working on these minds of iron temper!"—*Hist. Greece*, vol. x. p. 364.

TUSCULUM.

There are few spots upon the earth which have attained such historic celebrity as Tusculum, the city of ancient Latium, founded by Telegonus, the son of Ulysses and Circe. Its ruins may be traced upon the lip of the ancient crater of Monte Albano. Fortified by Pelasgic walls, Tusculum was so strong as to resist the attacks of Hannibal. It afterwards became more memorable as the scene of Cicero's "Tusculan Disputations," and as the birthplace of Cato. The city was entire at the close of the twelfth century, when it for some years gallantly struggled with Rome. In 1167 the Romans attacked Tusculum in the name of the Pope, when the Romans left two thousand dead upon the field. Next year the inhabitants surrendered to Pope Alexander III., and Tusculum became for many years his favourite residence. Here, in 1178, he received the ambassadors sent by Henry II. of England to assert his innocence of the death of Thomas à Becket. In 1191 the Romans put the inhabitants of Tusculum to the sword, and desolated the city; and upon its ruins arose Frascati. Among the

excavated Tusculan remains may be traced the granaries of Cicero's villa, the theatre, and city walls and gates, the citadel, and some fine examples of Pelasgic walls. Between Frascati and Rome is the Camaldoli monastery, where Cardinal Passionei collected in his pleasant garden eight hundred inscriptions found among the ruins of Tusculum: one of his frequent guests in this retreat was the Pretender, James III. of England.

VIRGIL'S RURAL ECONOMY.

Few persons would think now-a-days of resorting to Virgil's *Georgics* for a practical system of rural economy. Yet the traveller in Italy finds pursued to this day the very methods of agriculture, the very management of bees, the very culture of the vine, the very arboriculture of Virgil, throughout the sunny vales and vine-clad steeps of lovely Italy, irresistibly recalling, at every step, the time-honoured phrases of the Mantuan swan.

CAMILLUS AND WELLINGTON.

In their military renown and political career, Camillus, the greatest commander of Rome, and Wellington, presented many points of resemblance. Both these illustrious men delivered their country from impending danger, and both experienced the ingratitude of their countrymen in the insults of lawless mobs; both were distinguished by great attachment to their own order; both lived over eighty years, of which sixty were passed in the service of their country; both lived to recover their popularity, and were lamented by every order in the state, receiving public funeral honours, and descending to the tomb mourned by the tears of their countrymen.—See *Strickland's Rome, Regal and Republican.*

EVERLASTING LAMPS OF THE ANCIENTS.

St. Augustine describes a lamp placed by the seashore, which neither wind nor rain extinguished. In the sepulchre of Tullia, the daughter of Cicero, was found a lamp, supposed by Pancirollus and others to have burnt above 1550 years! Now, the flames in such cases are thought to have been caused by the inflammable air so frequently generated in pits and caverns; which is confirmed by a discovery in 1753, on the opening of an ancient sepulchre at Naples.

THE CHANCES OF NAVAL FIGHTS.

In most naval fights, some notable advantage, error, or unexpected occurrence, hath determined the victory. The great fleet of Xerxes was overthrown by the disadvantage of a narrow place for battle. In the encounter of Duillius the Roman with the Carthaginian fleet, a new invention of the

iron *corvi* (beaks) made a decision of the battle on the Roman side. The unexpected falling off of the galleys of Cleopatra lost the battle of Actium. In the fight between King Philip and Attalus, the great excursion which Attalus made from his squadron unto the loss of his galley, made the victory disputable; though Philip suffered so great a loss and destruction of his men, that he had but two arguments left to pretend unto the victory,—that he had kept his station, and taken the galley of Attalus. Even in the battle of Lepanto, if Caracoza had given unto the Turks orders not to narrow on account of the number of the Christian galleys, they had, in all probability, declined the adventure of a battle; and, even when they came to fight the unknown force, an advantage of the eight Venetian galleasses gave the main stroke unto the victory.*

Upon the latter battle, Sir Thomas Browne demands:

How the patience of Don John is to be justified, who, having hidden four hundred valiant men under the hatches for a reserve in extremity, would be thrice repulsed after he had boarded the Turkish admiral, before he called up the reserve?

And though it succeeded well upon a tired enemy, yet, whether it was handsomely done, to cut off Ali Bapa, the admiral's head, and fastening it on the top of a pole, to erect it in his own galley?

ARTIFICE OF THE THONG IN FOUNDING CITIES.

Most ancient writers agree in following an old tradition, that Carthage was founded about a hundred years before Rome, by Dido or Elissa, upon her arrival in Africa, after her flight from Tyre; when the wily queen purchased as much land of the natives of the former place as she could cover, or rather enclose, with an ox's hide; and thereupon cut the hide into thongs, and thus included a much larger space than the sellers expected. Now, the place which afterwards became the citadel of Carthage was called Betzura, or Bosra, *i.e.* the castle; a name which the Greeks altered into Byrsa, a hide, from the shape of the peninsula resembling an ox-hide. This tale, which is either related or alluded to by Appian and Dionysius the geographer amongst the Greeks, and by Justin, Virgil, Silius Italicus, and others of the Latins, has been applied by later writers. Thus, Sigebert, monk of Gemblours, in 1100, relates that Hengist, the first Saxon king of Kent, purchased of the British king, and enclosed, a site called *Castellum Corrigiæ*, or the *Castle of the Thong;* but there being several more edifices named *Thong*, or *Tong*, in England, as in Kent, Lincolnshire, Shropshire, and Yorkshire (Doncaster being written in Saxon *Thongceaster*), the story has been applied to

* Sir Thomas Browne: Ms. Sloan. 1827.

most, if not all of them. It is true that Sigebert knew nothing of the Greek authors, but he was well acquainted with Justin and Virgil, and Geoffrey of Monmouth, 1159, who has the same story. Again, Saxo Grammaticus, in 1170, applied the tale to Ivarus, who, by the thong artifice in respect of Hella, got a footing in Britain. The like story has travelled to the East Indies. "There is a tradition," says Hamilton, "that the Portuguese circumvented the King of Guzerat, as Dido did the Africans, when they gave her leave to build Carthage, by describing no more ground than could be circumscribed in an ox's hide, which having obtained, they cut a fine thong of a great length," &c. Now, the Indians knew nothing of the Greek or Latin authors, nor probably did the Portuguese, who first made the settlement at Din; though it may have been carried there as a tradition by missionaries from Europe. —*Gentleman's Magazine*, 1771.

This legend seems to have gone round the world. Hassun Subah, the chief of the Assassins, is said to have acquired in the same manner the hill-fort of Allahamowt. The Persians maintain that the British got Calcutta in the same way. An English tradition avers that it was by a similar trick Hengist and Horsa got a settlement in the Isle of Thanet; and it is somewhere stated, that this was the mode by which one of our colonies in America obtained their land of the Indians.—*Foreign Quarterly Review*, No. 27.

THE STORY OF DIDO.

When the citadel Byrsa had grown up into the great city of Carthage, Dido was soon solicited in marriage by several princes of the native tribes, seconded by the clamours of her own people; but, determined to remain faithful to her first husband, she escaped the conflict by putting an end to her life. She pretended to acquiesce in the proposition of a second marriage, requiring only delay sufficient to offer an expiatory sacrifice to the manes of her first husband: a vast funeral pile was erected, and many victims slain upon it, in the midst of which Dido pierced her own bosom with a sword, and perished in the flames. Such is the legend to which Virgil has given a new colour by interweaving the adventures of Æneas, and thus connecting the foundation legends of Carthage and Rome, careless of his deviation from the received mythical chronology. Dido was worshipped as a goddess at Carthage until the destruction of the city; with some probability, that she is identical with Astarte, the divine patroness under whose auspices the colony was originally established, as Gades and Tarsus were founded under those of Herakles,—the tale of the funeral pile and self-burning appearing in the religious ceremonies of other Cilician and Syrian towns.—*Grote's History of Greece*, vol. iii.

"What relates historically to Carthage," says the eloquent Lamartine, "is more poetical than its poetry. The heavenly death and obsequies of St. Louis; blind Belisarius; Marius expiating amongst wild-beasts on the ruins of Carthage — a wild-beast himself — the crimes of Rome; the lamentable day in which, like a scorpion surrounded by flames, which pierces itself with its poisoned sting, Carthage, surrounded by Scipio and Massinissa, set fire itself to its edifice and its riches; the wife of Asdrubal shut up with her children in the temple of Jupiter, reproaching her husband with not having been able to die, and lighting herself the torch destined to consume her and her children, with all that remained of her country, leaving nothing to the Romans but its ashes! Cato of Utica, the two Scipios, Hannibal — all these great names still rise on the abandoned cape, like the columns yet standing of a fallen temple; and I prefer the naked promontory of Carthage, the melancholy cape of Sunium, the barren and infested shore of Pæstum, to place in them the scenes of time past, to the temples, the triumphal arches, the Coliseum, of expired Rome, trodden under foot in living Rome, with the indifference of habit and the profanation of oblivion."

CARTHAGE AND GREAT BRITAIN COMPARED.

Napoleon I. was wont to compare our countrymen to the Carthaginians; both being distinguished by their success in commerce, their command of the sea, and their numerous colonies. And for reasons which appeared satisfactory to his penetrating mind, he predicted that a similar fate, originating in similar causes, would at no distant period overtake his great rival.—*Dr. Russell's History of the Barbary States.*

The comparison is, however, imperfect; for, as Dr. Russell elsewhere remarks: "The reputation of the Carthaginians was not equal to that of their country, and the reproach of Punic faith (*Punica fides*) still adhered to their inconstant and subtle character."

HOW HANNIBAL EAT THROUGH THE ALPS WITH VINEGAR.

Hannibal not being able to march with his army over some rocks in his passage on the Alps made fires upon them; and when the stone was very hot poured a great quantity of vinegar upon it, by which it being softened and purified, the soldiers by that means were enabled to cut a way through it. See *Livy*, 1st book of the 3d decade; *Juvenal:*

"Et montem rupit aceto."

Cowley's Notes to Pindarique Odes.

"That Hannibal ate or brake through the Alps with vinegar (says Sir Thomas Browne) may be too grossly taken, and the author of his life annexed unto Plutarch affirmeth only he used this artifice upon the top of some of the highest mountains. For as it is vulgarly understood, that he cut a passage for his army through the mighty mountains, it may seem

incredible not only in the greatness of the effect, but the quantity of the efficient, and such as behold them may think an ocean of vinegar too little for that effect."—*Vulgar Errors.*

Upon this Dr. Wren notes: "There needed not more than some few hogsheads of vinegar; for, having hewed down the woods of fir growing there, and with the huge piles thereof calcined the tops of some cliffes which stood in his waye, a small quantity of vinegar poured on the fired glowing rocks would make them cleave in sunder, as is manifest in calcined flints, which being often burned, and as often quencht in vinegar, will in fine turn into an impalpable powder, as is truly experimented, and is dayly manifest in the lime-kilnes."

Dr. M'Keevor (*Annals of Philosophy*, N. S., vol. v.) discusses this question, and considers the expansive operation of the fire on the water, percolating through the fissures of the rocks, may have led to the detachment of large portions by explosions, just as masses are detached from cliffs by a similar physical cause; and icebergs, with summer-heat, break away. Or perhaps the only vinegar employed might be the pyroligneous acid produced by the combustion of the wood. But Mr. Brayley supposes Hannibal might have used vinegar to dissolve a particular mass of impeding limestone. Hannibal crossed the Alps by the Little or Great St. Bernard: it is much disputed which.

MARIUS ON THE RUINS OF CARTHAGE.

After Sulla had compelled Marius to quit Rome, he wandered through many parts of Italy, and escaped with the greatest difficulty to Africa; but he had no sooner landed at Carthage than Sextilius, the governor of the province, sent word to him, that unless he quitted Africa he should treat him as a public enemy. "Go and tell him," was the reply, "that you have seen the exile Marius sitting on the ruins of Carthage."

Marius received great marks of honour from Scipio: one evening when supping with him, Scipio was asked where they should find so great a general when he was gone, he is said to have replied, placing his hand upon the shoulder of Marius, "Here, perhaps."

CONFLICT OF REGULUS WITH THE GREAT SERPENT.

On the banks of the river Bagrada, not far from Carthage, Regulus, in his career of conquest, had the passage of his army opposed by an enormous serpent. Not a man dared cross the guarded stream, and the legions regarded their opponent with superstitious dread, considering it as an omen fatal to the success of the African expedition. Regulus, however, commanded his war-engines to be brought out against the monster, at which the ballistæ threw great stones and crushed the creature, whose hard scales had been proof against the showers of darts hurled against them; thus leaving the passage of the Bagrada free to the Roman soldiers. Regulus sent the skin of this serpent to Rome, where it was preserved in a temple.

Pliny assures us that it measured one hundred and fifty feet, and was very bulky.*

SILVER SHIELD OF SCIPIO AFRICANUS.

In 1656, a fisherman found on the banks of the Rhone, in the neighbourhood of Avignon, a large plate or dish, thickly encrusted with hardened mud, which he at first thought to be iron, but which subsequently proved to be of pure silver, perfectly round, more than two feet in diameter, and weighing twenty pounds. This relic, which had been buried in the Rhone for more than two thousand years, was the votive shield presented to Scipio by the inhabitants of Carthago Nova, now the city of Carthagena, for his generosity and self-denial in delivering one of his captives—a beautiful virgin, betrothed to Allucius, a Spanish prince—to her lover. This act, so honourable to the Roman general, who was then in the prime vigour of manhood, is represented on the shield, which is engraved in the curious and valuable work of M. Spon.

THE BRAZEN BULL OF PHALARIS.

Phalaris, the despot of Agrigentum, was notorious for his exactions and cruelties towards his own subjects, and his Brazen Bull has passed into imperishable memory. This piece of mechanism was hollow, and sufficiently capacious to contain one or more victims enclosed in it, to perish in tortures when the metal was heated: the cries of these suffering prisoners passing for the roarings of the animal. The artist was named Perillus, and is said to have been the first person burnt in the bull by order of the despot.

The reality of this ingenious torture appears to be better authenticated than the nature of the story would lead us to presume; for it is not only noticed by Pindar, but even the actual instrument—the brazen bull itself—which had been taken away from Agrigentum as a trophy by the Carthaginians, was returned by the Romans, on the subjugation of Carthage, to its original domicile.

DAMON AND PYTHIAS.

The most celebrated instance of the friendship of these two Pythagoreans occurred in the reign of Dionysius the Younger, the tyrant of Sicily; whose courtiers contended that the boasted virtues of the Pythagoreans, their determined spirit, and firm-

* Dr. Shaw, the naturalist, conjectured this "serpent" to have been a crocodile, although the length is treble or four times the extent of any crocodile ever seen or heard of; while it has never been known in that river of Africa. Mr. Barrington calls "the affair of this enormous *adder*, and Regulus's proceedings in relation to it, *an absurd and incredible fact*."—*Gent. Mag.* Sept. 1773.

ness in friendship, were mere illusions, which would vanish on the first appearance of danger or distress. To prove this assertion, they agreed to accuse Pythias (properly Phintias) of a conspiracy against the sovereign. He was summoned before the tyrant, accused, and condemned to die. Pythias replied, if it were so, he would only beg the favour of a few hours, that he might go home and settle the common concerns of his friend Damon and himself; in the mean time, Damon would be security for his appearance. Dionysius assented to this proposal; and when Damon surrendered himself, the courtiers all sneered, concluding that he was duped: but on the return of Pythias in the evening to release his bail, and submit to his sentence, they were quite astonished; and none more than the tyrant himself, who embraced the illustrious pair, and requested *they would admit him to* a share of their friendship.

THE SWORD OF DAMOCLES.

Damocles was a flatterer of the tyrant Dionysius, who, to show him how little was the value of grandeur in the midst of terror, caused a sword to be suspended by a horsehair over the parasite's head, as he sat amidst the enjoyments of the banquet. Hence, "the sword of Damocles" denotes imminent danger in fancied security. Sir Thomas Browne says: "There is no Damocles like unto self-opinion."

"THE EAR OF DIONYSIUS."

This traditional wonder is a remarkable excavation in a rock in the neighbourhood of Syracuse, which is said to have been employed in ministering to the tyranny of Dionysius. It is thus described by Capt. Smyth in his *Memoir descriptive of Sicily:*

"It is in the shape of a parabolic curve, ending in an elliptical arch, with sides parallel to its axis, perfectly smooth, and covered with a slight stalactitic incrustation that renders its repercussions amazingly sonorous. Although a considerable portion of it has been filled up, which I ascertained by excavation, it is still 64 feet high, from 17 to 35 in breadth, and 187 deep. It has an awful and gloomy appearance, which, with its singular shape, perhaps gave rise to the popular and amusing paradox, that *Dionysius had it constructed for the confinement of those whom he deemed inimical to his authority; and that from the little apartment above he could hear all the conversation among the captives.* . . . He could not, however, have listened with satisfaction or advantage; for if two or more people are speaking together, it occasions only a confused clamour."

THE GREAT SIEGE OF SYRACUSE.

This memorable siege (212 B.C.) by the Carthaginian and Roman land and naval armaments lasted three years, principally through the successful resistance by means of the ma-

chines constructed by Archimedes; and the city was finally taken by surprise, owing to the careless ness of the besieged during the festival of Diana. Among th e Syracusan defences were catapults and ballistæ; arrows shot from the top of the walls and through loop-holes; machines which threw masses of stone or lead upon the Roman engines previously caught by ropes; iron hands or hooks attached to c hains, and thrown to catch the prows of the vessels, which wer e then overturned by the besieged; and to catch the assailant s on the land side and throw them to the ground. Archimede s is also said to have set the enemy's ships on fire by burning- mirrors, by Diodorus; but Galen, in the second century, stat es this to have been done by some machine for throwing li ghted materials: and Montucla thinks the statement arose fr m the joining together of two others, namely, that Archimed es wrote a treatise on burning-mirrors, and that he did burn the Roman ships. Rivault, in 1615, was informed by a ver y learned Greek, who had translated from that language th e lives of the Sicilian martyrs, and that one of them, a lady n amed Lucia, was a descendant of Archimedes, and an ancestr ess of the Bourbons!

WHO WERE THE SYBA RITES?

Of the Sybarites, a prosperous and powerful nation in the Gulf of Tarentum, few statements ha ve reached us, save of their luxury, fantastic self-indulgence and extravagant indolence, for which they have become proverbial. Among gay companies "Sybaritic tales" were th e sayings and doings of ancient Sybarites. Herodotus tells o f one Smyndrides of Sybaris, "the most delicate and luxu rious man ever known," who was said to have taken with him to Greece, on his marriage, 1000 domestic servants, fishe rmen, bird-catchers, and cooks. Alkimenes, the Sybarite, ded icated, as a votive offering, in the temple of the Lakinian Hêrê, a splendid figured garment, fifteen cubits in length; Di onysius of Syracuse plundered that temple, got possession of the garment, and is said to have sold it to the Carthaginians fo r 120 talents. Five thousand horsemen, we are told, showily caparisoned, formed the processional march in certain Syba ritic festivals. Aristotle relates that the Sybaritic horses were taught to move to the sound of the flute; and the garment s of these wealthy citizens were composed of the finest wool fr om Miletus in Ionia, with which Sybaris carried on great traff ic. The town was named from the river on which it was buil t, and this from Sybaris, a fountain in Achaia, which intoxica ted the people who drank of it.

Legendary and Fabulous.

ORIGIN OF THE CENTAURS.

"THUS," says Sir Thomas Browne, "began the conceit and opinion of the Centaurs; that is, in the mistake of the first beholders, as is declared by Servius. When some young Thessalians on horseback were beheld afar off, while their horses watered—that is, while their heads were depressed—they were conceived by the first spectators to be but one animal; and answerable hereunto have their pictures been drawn ever since."

A similar mistake is recorded by Herrera, the Spanish historian of America, to have been committed by the people of New Spain, when they first beheld the Spanish cavalry. They imagined the horse and his rider to be some monstrous animal of a terrible form; and supposing that their food was the same as that of men, brought flesh and bread to nourish them.

Ross, who in 1645 attacked both Sir Thomas Browne and Sir Kenelm Digby, strangely believed certain of the vulgar superstitions of his day. Thus, he says: "There is no doubt but Centaurs, as well as other monsters, are produced, partly by the influence of the stars, and partly by other causes," &c.

"CIMMERIAN GLOOM."

The name Cimmerian appears in the *Odyssey*—the fable describes them as dwelling beyond the ocean-stream, immersed in darkness, and unblessed by the rays of Helios, or the sun. They belong partly to legend, partly to history; but they seem to have been the chief occupants of the Tauric Chersonesus (Crimea), and of the territory between that peninsula and the river Tyras (Dniester), at the time when the Greeks first commenced their permanent settlement on these coasts in the seventh century B.C.

THE AUGEAN STABLE.

Augeas, king of the Elians, is designated by Theocritus as the son of the god Helios. He was rich in all sorts of rural wealth, and through the god's favour his cattle prospered and multiplied with astonishing success. His herds were so numerous,

that the dung of the animals accumulated in the stable or cattle-enclosures beyond all power of endurance. Eurystheus, as an insult to Hercules, imposed upon him the obligation of cleansing this stable; the hero, disdaining to carry off the dung upon his shoulders, turned the course of the river Alpheios through the building, and swept the encumbrance away. Hence the phrase, to cleanse the Augean stable—to clear away any monstrous abuse.

ARGUS AND HIS HUNDRED EYES.

Argus was one of the mythological heroes of Ovid, and was fabled to have a hundred eyes, of which two only slept in succession. On this account, Juno sent him to watch Io; when Mercury, by command of Jupiter, lulled Argus to sleep with the music of his flute, and then killed him. Juno then transferred Argus's eyes to the tail of the peacock.

PHILOMELA, THE NIGHTINGALE.

The beautiful Philomela, going to visit her sister Procne, the wife of Tereus, king of Thrace, Philomela fell a victim to his barbarous passion; when, the two sisters seeking to be revenged on Tereus, he snatched up a hatchet to put Procne to death: she fled along with Philomela, and all three were changed into birds—Procne became a swallow, Philomela a nightingale, and Tereus a hoopoe. This tale, so characteristic of legend, is alluded to by the Greek historian as an historical fact; and the hoopoe still chases the nightingale.

SINGING SWANS.

From the fabulous but universally received tradition of Swans singing most sweetly before their death (though the truth is, geese and they are alike melodious), the poets have assumed to themselves the title of swans. Horace was believed to be metamorphosed into one. Theocritus terms the poets the Birds of the Muses. Sweet-tongued Pindar was called the Heliconian Swan of Thebes; Virgil the Swan of Mantua; and Shakspeare the Swan of the Avon.

GYGES AND HIS RING.

Plato has preserved a legend of Gyges, according to which he was a mere herdman of the king of Lydia: after a terrible storm and earthquake, he saw near him a chasm in the earth, into which he descended, and found a vast horse of brass, hollow and partly open, wherein there lay a gigantic corpse with a golden ring. This ring he carried away, and discovered unexpectedly that it possessed the miraculous property of ren-

dering him invisible at pleasure. Being sent on a message to the king, he made the magic ring available to his ambition: he first possessed himself of the person of the queen, then with her aid assassinated the king, and finally seized the sceptre. Plato compares very suitably the Ring of Gyges to the Helmet of Hades.—*Grote's History of Greece*, vol. iii.

RIGHT-HANDED AND LEFT-HANDED.

The Greeks had their superstitions, as directed by right and left; and the epithets right-handed man and left-handed man grew necessarily out of these ominous opinions as common terms of eulogy and reproach. Thus Aristophanes, in *The Wasps*:

> "After much and deep reflection
> I this last conclusion draw,
> That for smart right-handed wisdom
> None my equal ever saw;
> But your brand[illegible]ed and left-handed
> Folly I beg leave to pass,
> That, and mor[illegible]e, sirs, at the door, sirs,
> Drop I of A[illegible]myni-Ass!"

CLASSIC CHARMS.

The word *abracadabra*, for fevers, is as old as Sammonicus. *Haut haut hista pista vista* were recommended for a sprain by Cato. Homer relates, that the sons of Autolycus stopped the bleeding of Ulysses' wound by a charm.

THE OWL A BIRD OF OMEN.

When Agathocles, the Syracusan, attacked the Carthaginians with inferior numbers, he sought to encourage his troops by letting fly in various parts of the camp a number of owls, which perched upon the shields and helmets of the soldiers. These birds, the favourites of Athene, were supposed, and generally asserted, to promise victory; and the minds of the soldiers are reported to have been much reassured by the sight. The whole of the Carthaginian army was defeated; and among their baggage Agathocles found twenty thousand pairs of handcuffs, which they had brought for fettering their expected captives.

PYTHAGORAS AND BEANS.

"Many errors crept in and perverted the doctrine of Pythagoras (says Sir Thomas Browne), whilst men received his precepts in a different sense from his intention, converting metaphors into proprieties, and receiving as literal expressions obscure and involved truths." Thus, when he enjoined his disciples an abstinence from beans, many conceived they were with

severity debarred the use of that pulse, w
could not be his meaning; for, as Aristo hich notwithstanding
life, averreth, he delighted much in that xenus, who wrote his
But herein, as Plutarch observeth, he ha kind of food himself.
than to dissuade men from magistracy; d no other intention
public offices of state: for by beans was or undertaking the
in some parts of Greece; and after his da he magistrate elected
dides of the Council of the Bean in Athe ys, we read in Thucy-
ns."—*Vulgar Errors.*

TRANSMIGRATION OF SOULS, AND SACR EDNESS OF ANIMALS.

The Egyptians maintained that afte death the soul, being
immortal, transmigrated into bodies of all kinds of animals,
whether birds, beasts, or fishes; and that after the space of three
thousand years it again returned to the body which it left, pro-
vided that body was preserved from dest ruction during the long
period of its absence. The Egyptians also held that the gods
took refuge in the bodies of animals fr m the wickedness and
violence of men; they therefore reg rded such animals as
sacred, and accordingly worshipped t hem as containing the
divinities whom they revered. This ed to the bestowing on
them the honour of embalming, while it explains the reason
why the mummies of so many animal s are found to this day
preserved in their catacombs. They placed particular gods
in particular animals: thus, Apollo w as in the hawk, Mercury
in the ibis, Mars in the fish, Diana in the cat, Bacchus in the
goat, Hercules in the colt, Vulcan in the ox, &c. These ani-
mals, with many others, or parts of the m, are accordingly found
embalmed with the bodies of the hum an race in the Egyptian
tombs. The animals were not all wo rshiped during the early
history of this people; but one by on e was added from time to
time, as they became more corrupt.

THE PYTHAGOREAN METE MPSYCHOSIS.

That Pythagoras believed in the r netempsychosis, or trans-
migration of the souls of deceased me n into other men, as well
as into animals, we know, not only b y other evidence, but also
by the testimony of his contempora y, the philosopher Xeno-
phanes of Elea. Pythagoras, seeing a dog beaten, and hearing
him howl, desired the striker to desi st, saying: "It is the soul
of a friend of mine, whom I recog nised by his voice." Mr.
Grote well remarks of this instanc : "The particular animal
selected is that one between whom and man the sympathy is
most marked and reciprocal; whil the doctrine is made to
enforce a practical lesson against c uelty." The originality of
this doctrine is questioned by He dotus, who intimates that
both Orpheus and Pythago oras had derived the doctrine of the

metempsychosis from Egypt, but had pretended to it as their own, without acknowledgment.

Pythagoras, according to Heraclides, used to say of himself, that he remembered not only what men, but what plants and what animals, his soul had passed through. And Empedokles declared of himself, that he had been first a boy, then a girl, then a plant, then a bird, then a fish.

PYTHAGOREAN ABSTINENCE.

Pythagoras is also said to have inculcated abstinence from animal food; and this feeling is so naturally connected with the doctrine of the metempsychosis, that we may well believe him to have entertained it, as Empedokles also did after him, as well as the prohibition of eating animal food. Empedokles supposed that plants had souls, and that the souls of human beings passed after death into plants as well as animals. "I have been myself heretofore (said he) a boy, a girl, a shrub, a bird, and a fish of the sea." Pythagoras is said to have affirmed that he had been not only Euphorbus in the Grecian army before Troy, but also a tradesman, and various other human characters, before his actual existence. He did not, however, extend the same intercommunion to plants.

THE TEMPLE OF APOLLO AT DELPHI.

This temple, even if we calculate value as of the present time, was enormously rich. King Crœsus presented one hundred and seventeen blocks of gold, in thickness the breadth of a hand, six times as long, and thrice as broad, each of which weighed two talents; a golden lion of ten talents; a large golden tripod upon which the Pythia sat, with the golden statue of Apollo. Beyond this were cups of gold, each eight talents in weight; and a cup of silver, containing six hundred amphoræ, in which the wine was mixed at the feast of the Theophaniæ. In spite of the various plunderings, in the time of Pliny more than three thousand statues remained. But all is now destroyed; it has disappeared; and on the holy territory of Apollo is a small village of frail tenements.—*Dr. Fiedler.*

THE PYTHON.

The *Pethen* occurs at Ps. lviii. 4, xci. 13; Deut. xxxii. 33; Job xx. 14, 16; and Is. xi. 8. This is supposed to be the asp of ancient writers; and there is considerable authority for believing that the *coluber haje* of Linnæus is the animal here intended. It is extremely poisonous, and was the animal with which the jugglers of Egypt had so much to do. It was from the arts practised upon this animal that those who were sup-

posed to be possessed with a spirit of divination were styled πυθῶνες (pythones). All the great serpents of Africa and India belong to this tribe, called the "pythons;" and it is the opinion of Cuvier that there is not any large boa, properly so styled, belonging to the eastern world.

Again, the Python was, in mythology, the huge serpent which is said to have sprung from the mud and stagnant waters after the Deluge. It was killed by Apollo, who appointed the Pythian games to commemorate his victory. Pythia, the priestess of Apollo at Delphi, was sometimes killed by the mephitic vapours to which she was subjected when receiving the influence of the god,—probably carbonic acid gas. Again, the ship belonging to the Carthaginians or Sicilians, which the Romans burnt in an engagement near the coast of Sicily, was named the Python, probably from its vast size; just as we apply the term "leviathan" to our vast steam-ships.

Harris says, in the Egyptian language the serpent was called "oub," and was the same in the Chaldee dialect: hence the word ὄφις. Thus we read, Lev. xx. 27, a man or a woman that hath a familiar spirit, "oboth," &c. See also xx. 6; 2 Kings xxi. 6, xxiii. 24; and 2 Chron. xxxiii. 6. The woman of Endor, who had a familiar spirit, is called a mistress of Ob, and it is interpreted "Pythonissa." Kircher says that "obion" is still, among the people of Egypt, the name of a serpent.

THE LABYRINTH OF CRETE

was formed by Dædalus to secure the Minotaur, about 1210 B.C. Captain Rochfort Scott, who examined this reputed marvel of antiquity in 1837, thought it to be one of the natural caverns common in the island, and which may have served in early ages as a place of refuge. It is, however, doubted whether this is the famed labyrinth from which Theseus was delivered by the contrivance of the love-stricken Ariadne; the locality ill agrees with the ancient account of the Minotaur's abode; for veracious Greek authors state that it opened on the sea-shore, whereas the above cavern is six miles from the coast.

"THE CAVE OF TROPHONIUS."

Trophonius, believed by Pausanias and others to have been the son of Apollo, was worshipped as a god at various places; in his temple at Lebadeia the prophetic manifestations outlasted those of the Delphi itself. The mention of the honeyed cakes, both in Aristophanes and Pausanias, indicates that the ceremonies for those who consulted the oracle of Trophonius remained the same after a lapse of five hundred and fifty years. Pausanias consulted it himself.

Trophonius and Agamedes were the architects of the temple

of Delphi; they built also the thalamus of Amphitryon at Thebes, as well as the inaccessible vault of Hyricus at Hyria, in which they are said to have left one stone removable at pleasure, so as to reserve for themselves a secret entrance. They entered so frequently, and stole so much gold and silver, that Hyricus, astonished at his losses, spread a fine net, in which Agamedes was inextricably caught; Trophonius cut off his brother's head and carried it away, so that the body, which alone remained, was insufficient to identify the thief. Trophonius was swallowed up by the earth near Lebadeia.—Abridged from *Grote's Hist. Greece*, vol. i.

THE TOWER OF OBLIVION.

Procopius mentions with this name a tower of imprisonment among the Persians: whoever was put therein was as it were buried alive, and it was death for any but to name him. Sir Thomas Browne says beautifully: "Draw the curtain of night upon injuries, shut them up in *the tower of oblivion*, and let them be as though they had not been."

"CABALA WITH THE STARS."

In the jargon of astrologers the above term means "possessed of the key to their secrets;" *cabala*, a Hebrew word, signifying tradition; applied originally to the secret science of the rabbinical doctors, and thence to designate any secret science.

A PREDICTION FATALLY VERIFIED.

A curious tale is told in the *Chronicon Nonantulanum*, by *Michael Scot*, "*Astrologus Friderici Imperialis familiaris.*" Having foreseen that he should meet his death from the fall of a stone of two ounces weight upon his head, he contrived a cap of plate-iron. Being at mass one day, at the exaltation of the host he reverently lifted his cap, when a little stone fell upon his head and inflicted a slight wound. On weighing the stone, he found it to be exactly two ounces; and then, knowing his doom to be sealed, he arranged his worldly affairs, and died.

THE STORY OF ADONIS.

The inhabitants of Aleppo are said to retain some traces of the solemnities observed in honour of Adonis. Many have conjectured that the name of Adonis, and the rites practised, first in lamenting the loss, and then in rejoicing for the recovery of him, are merely symbolical emblems, either of the sun's course or of the manner in which the fruits of the earth are first buried, and then shoot forth again. But it is more probable that this object of worship among the Assyrians, Egyptians, and Phœnicians, whether he be called Adonis, Osiris, or Bac-

chus, was some real personage, whose introduction of luxurious improvements among uncivilised people procured him a superstitious regard when living, and an annual commemoration after his decease, though the real cause of his death be veiled in fable:

> "Thammuz next came behind,
> Whose annual wound in Lebanon allur'd
> The Syrian damsels to lament his fate
> In amorous ditties all a summer's day;
> While smooth Adonis from his native rock
> Ran purple to the sea, suppos'd with blood
> Of Thammuz yearly wounded," &c.
>
> *Paradise Lost*, b. i. 446.

Newton has illustrated this passage by the account which Maundrel gives of the bloody colour that appears annually in the river anciently named Adonis, now called Ibraham Basar.

"ADONIS'S GARDENS."

The *Adonis horti* were portable earthen-pots, with lettuce or fennel growing in them. On his yearly festival, every woman carried one of them in honour of Adonis, because Venus had once laid him on a lettuce-bed. The next day they were thrown away. The term seems to have been mostly used in a bad sense,—for things which make a fair show for a few days, and then wither away; but in *King Henry VI.*, part i., it is applied as an encomium:

> "Thy promises are like Adonis' gardens,
> That one day bloom'd, and fruitful were the next."

There is an account of it in Erasmus's *Adagia*; but Shakspeare may have taken it from the *Faerie Queene*, book iii.

THE FATE OF NIOBE.

Niobe, the intimate friend of Leto, the mother of Apollo and Artemis, was presumptuous enough to place herself on a footing of higher dignity on account of the superior number of her children, seven sons and seven daughters, all of whom, except one daughter, were killed by Apollo and Artemis in avenging the insult. Niobe, thus left disconsolate, wept herself to death, and was turned into a rock; which the later Greeks continued always to identify with Mount Sipylus.

In the Uffizi Gallery at Florence is the Hall of Niobe, containing the fine figures of Niobe and her children, discovered at Rome before 1583, and shown to have been originally arranged in the tympanum of a temple. They are supposed to be the identical statues by Scopas, which Pliny describes.

THE SLEEP OF ENDYMION.

Of Endymion, who led a colony from Thessaly to Elis, se-

veral wonderful things are related. Zeus granted him the privilege of determining the hour of his own death, and even translated him into heaven, which he forfeited by paying court to Here, and was then cast out into the under-world. According to other stories, his great beauty caused the goddess Selene (Luna) to become enamoured of him, and to visit him by night during his sleep on Mount Latmos: hence "the sleep of Endymion" became a proverbial expression for enviable, undisturbed, and deathless repose. This has been a favourite subject with the poets:

> "And while there is a people, or a sun,
> Endymion's story with the moon shall run."—*H. Vaughan.*

It is also the earliest and most considerable of the poems of John Keats.

Pliny accounts for the fiction from Endymion being the first who explained the phases of the moon, and by his studying astronomy on Latmos. From Selene the study of the moon is named *Selenography*.

ÆSCULAPIUS.

This memorable god, or hero, the son of Coronis by Apollo, was brought up by the centaur Cheiron, the leech, from whom and from his own inborn and superhuman aptitude, he became acquainted with the virtues of herbs, and gained a mastery of medicine and surgery such as had never before been witnessed. He not only cured the sick, the wounded, and the dying, but even restored the dead to life; Hippolytus, Tyndareus, Glaucus, and others, were all affirmed by poets and logographers to have been endued by him with a new life. Pindar says that Æsculapius, or Asklepius, was "tempted by gold" to raise a man from the dead; and Plato copies him. But Zeus, lest mankind, thus protected against sickness and death, should no longer stand in need of the immortal gods, smote Æsculapius with thunder, and killed him. He was worshipped with great solemnity at Trikka, at Cos, at Cnidus, and at Epidaurus. He left two sons, who were the leeches of the Grecian army at the siege of Troy. Among the many practitioners of medicine, called Asklepiads, were the great Hippocrates and the historian Ctesias. To the temple of Æsculapius came sick persons to be healed, to sacrifice and pray, and to sleep therein, to be favoured with healing suggestions in their dreams; and in the temple and grounds were hung up tablets to record the maladies of the sick visitors, the remedies, and the cures by the god.

EXPLOITS OF PERSEUS.

These deeds are among the most marvellous and imagina

tive in all Grecian legend: "they bear," says Grote, "a stamp almost Oriental." Perseus's conquest of the three Gorgons ended in his bringing back from Libya the terrific head of Medusa, the only one of the Gorgons who was not immortal. By the aid of Pluto's invisible helmet, Minerva's buckler, and Mercury's wings and talaria, and a short dagger made of diamonds, called harpe, he deprived Medusa of life, and carried off her head in triumph. It was endued with the property of turning every one who looked upon it into stone. In his return, he rescued Andromeda, daughter of Cepheus, who had been exposed to be devoured by a sea-monster; but he made her his wife. At a gymnastic contest, where his grandfather, Acrision, was among the spectators, by an incautious swing of his quoit, Perseus struck him, and caused his death, as the oracle had predicted. Perseus subsequently founded the far-famed city of Mycenæ, the massive walls of which, like those of Tiryns, of which Pausanias saw the remains, were built for him by the Lycian Cyclopes.

THE SIBYLLINE BOOKS.

The Sibylline Prophecies were originally of Teukrian or early Trojan descent; and the most celebrated of the Sibyls, or priestesses, plays an important part in the tale of Æneas; thence she passed to Cumæ in Italy. Her prophecies were supposed to be heard in dark caverns and apertures in rocks.* They are thought by Varro to have been written in Greek hexameters upon palm-leaves, partly in verses, partly in hieroglyphs (*Niebuhr*). They were in circulation in the reign of Crœsus; and the promises of empire which they made to Æneas escaping from the flames of Troy into Italy, were remarkably realised by Rome. Lactantius derives its name Sibylla from the Æolic, *sios*, god, and *bule*, counsel. Of the nine books offered by a Sibyl for sale to Tarquinius Superbus, six were burnt; when Tarquinius purchased the remaining three for the price originally demanded for the nine. They were kept in a stone chest underground in the temple of Jupiter Capitolinus, in the custody of certain officers, who only consulted the books at the special command of the senate; and this not to learn future events, but what worship was required by the gods when they had manifested their wrath by national calamities or prodigies. When the temple was burnt in B.C. 82, the Sibylline Books were also destroyed; but they were restored.

The Sibyl, from being believed to have foretold the Saviour's com-

* At Cumæ, in the hill of the Acropolis, is a cave with various apertures and subterranean passages, in which local antiquaries recognise "the hundred mouths" of Virgil's sixth Æneid; and with in the cave the tunnel mentioned by Strabo as leading from Cumæ to Avernus, thus showing the lateness of the tradition. Antiquaries are said to have identified in this locality two other caves of the Sibyl mentioned by Virgil.

ing, was not rejected by several Christians. This superstition continued later than is commonly supposed. Bede records some of her prophetic verses; and some Sibylline books appear to have been consulted till the tenth century.—Note in Lord Mahon's *Life of Belisarius.*

THE ELEUSINIAN MYSTERIES.

These Mysteries were originally celebrated at Eleusis, in Attica, with solemn shows and great pomp of machinery, which drew a mighty concourse to them from all countries. The shows are supposed to have exhibited a representation of heaven, hell, elysium, purgatory, and all that related to the future state of the dead; and they are frequently alluded to by the ancient poets. Chillius, in his comments on the sixth book of the *Æneid*, observes, that Virgil, in describing the descent into hell, is but tracing out in their genuine order the several scenes of the Eleusinian shows.—See *Warburton's Divine Legation of Moses*, p. 182.

ORIGIN OF THE GOD HYMEN.

Danchet, the French poet, in his *Dissertation sur Cérémonies Nuptiales*, tells us that Hymen was a young man of Athens, obscurely born, but extremely handsome. Falling in love with a lady of rank, he disguised himself in female attire, the better to carry on his amour; and, as he was one day on the seashore celebrating the Eleusinian rites with his mistress and her female companions, a gang of pirates came upon them by surprise, and carried the[illegible] to a distant island, where the pirates got drunk for joy[illegible] asleep. Hymen then armed the virgins, and despatch[illegible] sleeping pirates; when, leaving the two women upo[illegible] the island, he sped to Athens, told his adventure, and demanded his beloved in marriage as her ransom. His request was granted; and so fortunate was the marriage, that the name of Hymen was ever after invoked on all future nuptials; and in progress of time the Greeks enrolled him among their gods.

"INCREDIBILIA" OF THE ANCIENTS.

Sir Thomas Browne shows from Palæphatus's book "concerning Incredible Tales"—

That the fable of Orpheus by his music making woods and trees to follow him, is founded upon a crew of mad women retired unto a mountain being pacified by his music, and caused to descend with boughs in their hands: whence the magic of Orpheus's harp, and its power to attract the senseless trees about it.

That Medea, the famous sorceress, could renew youth, and make old men young again; being nothing else but that from the knowledge of simples she had a receipt to make white hair black, and reduce old heads into the tincture of youth again.

The fable of Geryon and Cerberus with three heads was this: Ge-

ryon was of the city Tricarinia (Trinacria), that is, of three heads; and Cerberus, of the same place, was one of his dogs, which, running into a cave in pursuit of his master's oxen, Hercules perforce drew him out of that place: from whence the conceits of those days affirmed no less than that Hercules descended into hell, and brought up Cerberus into the habitation of the living.

Upon the like grounds was raised the figment of Briareus, who, dwelling in a city called Hekatoncheira, the fancies of those times assigned him a hundred hands.

That Niobe weeping over her children was turned into a stone, was nothing else but that during her life she erected over their sepulchres a marble tomb of her own.

When Acteon had undone himself with dogs and the prodigal attendants of hunting, they made a solemn story of how he was devoured by his hounds. And upon the like grounds was raised the anthropophagie of Diomedes his horses.

Diodorus plainly delivereth that the famous fable of Charon had this nativity: who, being no other but the common ferryman of Egypt that wafted over the dead bodies from Memphis, was made by the Greeks to be the ferryman of hell, and solemn stories raised after of him.

The Centaurs were a body of young men from Thessaly, who first trained and mounted horses for repelling a herd of wild bulls belonging to Ixion, king of the Lapithæ. They pursued these wild bulls on horseback, and pierced them with their spears, thus acquiring both the name of prickers, and the imputed attribute of joint body with the horse. (See p. 56.)

The Dragon whom Cadmus killed at Thebes was in reality Draco, king of Thebes; and the dragon's teeth which he is said to have sown, and from whence sprung a crop of armed men, were in point of fact elephants' teeth which Cadmus as a rich Phœnician had brought over with him. The sons of Draco sold these elephants' teeth, and employed the proceeds to levy troops against Cadmus.

Dædalus, instead of flying across the sea on wings, had escaped from Crete in a sailing-boat, under a violent storm. Kottus, Briareus, and Gyges, were not persons with one hundred hands, but inhabitants of the village of Hekatoncheira in Upper Macedonia, who warred with the inhabitants of Mount Olympus against the Titans. Scylla, whom Odysseus so narrowly escaped, was a fast-sailing piratical vessel; as was also Pegasus, the alleged winged horse of Bellerophon.

Again, Gal and Westermann, like Palæphatus, interpret Scylla as a beautiful woman surrounded with abominable parasites. She ensnared and ruined the companions of Odysseus, though he himself was prudent enough to escape her. Atlas was a great astronomer. Pasiphae fell in love with a youth named Taurus. The monster called the Chimæra was in reality a ferocious queen, who had two brothers named Leo and Draco. The ram which carried Phryxus and Helle across the Ægean was a boatman named Krius.

Plutarch, however, in one of his treatises, accepts minotaurs, sphinxes, centaurs, &c. as realities; and Dr. Delaney, in his *Life of David*, produces some ingenious arguments to prove that Orpheus was in reality the same person with David.

GIGANTOLOGY DISPROVED BY SCIENCE.

For many years, the bones of elephants, rhinoceroses, mastodons, whales, &c. were exhibited as those of præhistoric giants.

Very well known to fame is the Sicilian giant, whose skeleton was found at Trapani, in the fourteenth century, which was at once pronounced to be the skeleton of Polyphemus, the Cyclop, and his height was calculated to be three hundred feet! But the believers forgot that only thirty feet was the height of the cave in which he was said to have been found seated, with the "mast of some high ammiral" for a walking-stick.

Still more celebrated was King Teutobochus, whose remains were discovered in Dauphiny, not far from the Rhone, in 1613. A surgeon named Mazurier conveyed them to Paris, declaring them to have been found in a tomb thirty feet long, inscribed "Teutobochus Rex." He was the Cimbrian warrior slain by Marius; and to prove their identity, fifty coins, bearing the effigy of Marius, were said to have been found inside the tomb; but no one ever saw these coins, and the imposture was exposed. The bones were those of a mastodon.

In a word, all the fossils hitherto discovered, and supposed to belong to giants, have on inspection been proved to belong to brutes. But men of seven and eight feet high are not so rare.

PROMETHEUS AND PROMETHEAN FIRE.

In the primitive legend, Prometheus is not the creator or moulder of man. The race is supposed as existing, and Prometheus, a member of the dispossessed body of Titan gods, bargains with Zeus on their behalf for the partition of the sacrificial animals. Zeus is outwitted; and in his wrath he withholds from mankind the inestimable comfort of fire; and the race would have perished had not Prometheus stolen fire, in defiance of the command of the supreme ruler, and brought it to man in the hollow of a ferule. But Zeus ultimately avenged himself by the creation of Pandora. As a punishment for daring "to compete in sagacity" with Zeus, Prometheus was bound by heavy chains to a pillar, where he remained fast imprisoned for several generations. Every day did an eagle prey upon his liver, and every night did the liver grow afresh for the next day's suffering; until Zeus permitted his favourite son to kill the eagle, and rescue the captive.

Upon this myth Æschylus founded his sublime tragedy of *The Enchained Prometheus*, and another tragedy now lost. The Greeks supposed the place where Prometheus was chained to be Mount Caucasus, and Pompey made a special visit to the spot. Pausanias was shown at Panopæus in Phocis some hardened lumps of clay, described as the remains of that which Prometheus had employed in moulding man.

THE DEUCALIONAL DELUGE.

The Grecian legend runs, that Deucalion having been fore-

warned of the general deluge by his father, Prometheus, saved himself in a chest, or ark, in which he floated nine days, and then landed on the summit of Mount Parnassus. He prayed to Zeus for companions in his solitude: by direction of the deity, Deucalion and his wife Pyrrha cast stones over their heads; and those cast by Pyrrha became women, and those by Deucalion, men. The Greek chronologers believed in this deluge, and assigned to it the same date as the conflagration of the world by the rashness of Phaeton. Aristotle places this flood west of Mount Pindus, near Dodona and the river Achelous; and he treats it as a physical phenomenon, the result of periodical cycles in the atmosphere. The deluge was believed at a very late date. In the temple of the Olympian Zeus at Athens (founded by Deucalion) was shown a cavity in the earth, through which the waters had retired; and in the time of Pausanias, at this cavity were periodically made holy offerings of meal and honey.

ATLAS SUPPORTING THE HEAVENS.

This fable most probably arose from Atlas, the celebrated king of Mauritania, being the inventor of the sphere, from his knowledge of astronomy, and from often observing the mysteries of the heavenly bodies on the top of that mountain. Or it may be a literal impersonation of Atlas being changed into the mountain of the same name, which runs across the desert of Africa from east to west, and is so high that the ancients thought the heavens rested on its summit. (Ovid, *Met.* iv. 656.) Again, Atlas is described as one of the sons of the rebellious Titan, Iapetus, for whose sin he was compelled to stand for ever at the extreme west, and to bear upon his shoulders the solid vault of heaven.

In the Museo Borbonico at Naples is a kneeling statue of Atlas sustaining the celestial globe, from the Farnese collection; a very interesting monument of Roman art, and one of great value to the student of ancient astronomy. Of the forty-seven constellations known to the ancients, forty-two may be distinctly recognised. The date of this curious sculpture is fixed as anterior to the time of Hadrian by the absence of the likeness of Antinous, which was inserted in the constellation Aquila by the astronomers of that period.

STRATAGEMS OF SISYPHUS.

Sisyphus, son of Æolus, was a matchless master of craft and stratagem. He blocked up the road along the isthmus of Corinth, and killed the strangers who came along it by rolling down upon them great stones from the mountains above. He outwitted even the arch thief Autolycus, who changed the colour and shape of stolen goods, so that they could no longer be recognised. Sisyphus, by marking his sheep under the foot,

detected Autolycus when he stole them, and compelled him to restore the plunder. But his greatest offence was his disclosure of Jupiter's concealment of the nymph Ægina; for which was inflicted upon him in Hades the punishment of perpetually heaving up a hill a great and heavy stone, which, so soon as it attained the summit, rolled back with accelerated rapidity to the plain, thus rendering his punishment eternal; and to roll the stone of Sisyphus is figurative of any insuperable or endless labour. But Sisyphus overreached Pluto, and escaped from the under-world.

"With many a weary step, and many a groan,
Up the high hill he heaves a huge round stone;
The huge round stone, resulting with a bound,
Thunders impetuous down, and smokes along the ground.
Along the restless orb his toil renews,
Dust mounts in clouds, and sweat descends in dews."

Odyssey: Pope.

TANTALUS.

This wealthy Lydian, who resided near Mount Sipylus, was a man of pre-eminent happiness, above the lot of humanity. The gods received him at their banquets, and accepted his hospitality in return. Intoxicated with such prosperity, Tantalus became grossly wicked: he stole nectar and ambrosia from the table of the gods, and divulged their secrets to mankind. Tantalus expiated his guilt by exemplary punishment: he was placed in the under-world with fruit and water seemingly close to him, yet eluding his touch as often as he tried to grasp them, and leaving his hunger and thirst incessant and unappeased: (hence, to tantalise). Pindar, however, describes his punishment to have been a vast stone perpetually impending over his head, and threatening to fall.—*Grote's Hist. Greece*, vol. i.

Voyages, Travels, and Adventures.

THE ARGONAUTS.

THE first sea-voyage of which we read in profane history was that of the Argonauts, who, setting out from the port of Iolchos, or Pagasæ, in Thessaly, sailed to Colchis, at the eastern extremity of the Euxine sea. This voyage is remarkable for its length, as well as its antiquity, comprehending in extent the length of 14½ degrees upon the equator, or more than 1000 English miles. The history of the Expedition has usually been treated as an allegorical tale, invented by the poets; but the numerous traditions and local evidences which Arrian discovered on the coast, and which other writers record as having existed in the neighbouring countries, are strong presumptive proofs that such a voyage was once undertaken, and that its history is a narrative of a real event. It is certainly complicated with poetical imagery and mythological machinery; but that such a hero as Jason commanded such an Expedition seems unquestionable. The proofs of it are not derived from Greece, the region of fabulous invention, but have been found in countries which such a forgery could never have penetrated. Strabo and Diodorus observe, that Armenia, Media, Colchis, Iberia, the whole coast of the Euxine Sea, the Propontis, and the Hellespont, were full of heroic monuments of this Expedition. Tacitus observes, that the Iberians and Albanians, nations almost barbarous, retained notwithstanding, even in his time, the traditions respecting Jason and the Argonautic Expedition. The history of the Crusades,—an expedition almost as unaccountable as that of Jason, undertaken by a set of military adventurers, in an age nearly as rude and as warlike as that of the Argonauts,—is disguised in the prose accounts we have of it with as much imagery* as the poems of Apollonius Rhodius, and scarcely less incredible. Yet we do not, therefore, question the existence of Peter the Hermit, of Godfrey of Bouillon, or

* See the account of the vision that led to the discovery of the head of the spear which pierced the side of our Lord when on the cross, which was to insure victory to those who were in possession of this holy relic (*Robert. Monach.* lib. xii.; *Baldrichi Archiepisc. Hist. Hierosol.* lib. iii.; *Raymond de Agiles*, p. 155). "Vision of the Crucifixion, and of St. Mark the Evangelist" (*Raymond de Agiles*, pp. 166, 167). "Vision of Peter the Hermit" (*Alberto Aqueus*, § v.). "Effects of Pieces of the Cross in defeating the Turks," recorded in the same writer, with much more in the same strain (*Gesta Dei per Francos*).

of Raymond of Toulouse; or deny that such persons conducted armies into Palestine, and actually founded there a kingdom which subsisted for more than two centuries.—Abridged from *Dr. Falconer's Dissertation on Arrian's Voyage round the Euxine Sea.* 4to. Oxford, 1805.

Bryant considers this Expedition of the Argonauts as one of those corrupt traditions in which the recollection of the Deluge, and the preservation of mankind in the Ark, was long maintained. Jason, therefore, he believes to be the arkite deity; and the name of Argo to be connected with and derived from the Ark itself.—See *Bryant's Ancient Mythology.*

THE GOLDEN FLEECE.

The professed object of the Argonautic Expedition was the pursuit of gold; and perhaps the accounts given by Strabo and Appian may be the most probable of any, which state it to be a practice of the Colchians to extend fleeces of wool across the beds of the torrents that fall from Mount Caucasus, and by means of these to entangle the particles of gold which were washed down by the stream. This mode of collecting gold, which is much the same with the one practised now on the coast of Guinea, and other rivers of Africa, made Colchis be regarded as the gold-coast of that early period.

THE ISLE ATLANTIS.

Solon, during his visit in Egypt, was informed by a priest with whom he discoursed concerning the most ancient events, that a vast tract of land, greater than Libya or Asia, situate beyond the bounds of Africa and Europe, had been swallowed up by the ocean. The following was his account: "There was formerly an island at the entrance of the ocean where the Pillars of Hercules stand. This island was larger than all Libya and Asia; from it was an easy passage to many other islands, and from these islands to all that continent which was opposite and next to the true sea; yet within the mouth was a gulf with a narrow entry. In after-times there happened a dreadful earthquake and inundation of water, which continued for the space of a whole day and night, and this island Atlantis being covered and overwhelmed by the waves, sank beneath the ocean, and so disappeared; wherefore that sea is now impassable on account of the slime and mud which has been left by the immersed island."—*Plato's Timæus.*

A MEMORABLE VOYAGE.

In the seventh century B.C., the Samian merchant Kolæus, while bound for Egypt, had been driven out of his course by

contrary winds, and had found shelter on an uninhabited island called Platæa, off the coast of Libya. From thence he again started to proceed to Egypt, but again without success; violent and continuous east winds drove him continually to the westward, until he at length passed the Pillars of Hercules, and found himself, under the providential guidance of the gods, an unexpected visitor among the Phœnicians and Iberians of Tartessus. What the cargo was which he was transporting to Egypt we are not told; but it sold in this yet virgin market for the most exorbitant prices: "He and his crew (says Herodotus) realised a profit larger than ever fell to the lot of any known Greek except Sostratus, the Æginetan, with whom no one else can compete." The magnitude of their profits may be gathered from the votive offering which they erected in the sacred precinct of Here at Samos, in gratitude for the protection of that sacred goddess during their voyage,—a large bronze vase, ornamented with projecting griffins' heads, and supported by three colossal bronze kneeling figures: it cost six talents (about 16,000*l.*), and represented the tithe of their gains. The voyage of Kolæus opened to the Greeks of that day a new world, hardly less important than the discovery of America to the Europeans of the last half of the fifteenth century.—Abridged from *Grote's History of Greece*, vol. iii.

"THE PILLARS OF HERCULES."

This was among early navigators the name given to the Straits of Gibraltar. That the waters surrounding their islands and the Peloponnesus formed part of a sea circumscribed by assignable boundaries, intelligent Greeks learnt for the first time from the continuous navigation of the Phokæans round the coasts, first of the Adriatic, and next of the Gulf of Lyons to the Pillars of Hercules and Tartessus. The Pillars of Hercules, especially, long remained deeply fixed in the Greek mind as a terminus of human adventure and aspiration: of the ocean beyond, men were for the most part content to remain ignorant.*

THE ADVENTURES OF TELEMACHUS.

In the Lansdowne library was a very ancient Greek romance printed at Florence, in 1645, called *Athene Skeleate*, interpreted by the learned editor, Pietro Proso, to mean *Minerva Cabzonito*, or *Minerva in breeches*. This curious work was purchased by the first Marquis of Lansdowne, at the sale of the

* The "Pillars of Hercules" has often been adopted in England as a sign for an inn at the remote part of a town. Thus the site of Apsley House, Hyde-Park Corner, was previously occupied by a "Pillars of Hercules" inn, the ground being at that period the western verge of London.

Pinelli library, and is supposed to be the only copy in existence; though Fenelon had doubtless seen the work, as the fable of his *Telemachus* is evidently founded upon it. It was embellished with several engravings, of which only one remained. It represents Mentor leaping after Telemachus, whom he has thrown into the sea from the rocks of the island of Calypso. This the learned commentator supposes to have been one of the western islands of Scotland; in which he is certainly warranted by the text, which states it to have been far to the west, beyond the Pillars of Hercules. And though to some this may seem to apply better to the Canary Islands, yet the further statement, that our travellers there found the days three times as long as the nights, can only apply to the summer of a high northern latitude. This, too, accounts satisfactorily for the narrations handed down to us of the wanderings of Ulysses. It is absurd to suppose that he could for ten years wander about the narrow seas, as in a labyrinth; but if we can imagine him to have been driven through the Straits into the wide Atlantic, there—indeed, being at best but an indifferent seaman, and unacquainted with the compass—his wanderings might have been long enough.

It is probable that the first land Ulysses made was one of the western islands of Scotland; whence, not daring again to lose the sight of land, he would have had a most tedious voyage back to the Mediterranean. What still further corroborates this opinion is a fact unknown in the age of the editor of the *Athene Skeleate*. The island of Calypso is described as having several grottoes, formed of natural pillars of stone, so regularly ranged as to resemble a work of art, "unless," says the romance, "they were fashioned by the hands of the giants." Now, there is nothing at all resembling this description in any of the islands of the Mediterranean, nor, perhaps, in any part of the world, the Hebrides excepted.

FABULOUS LOCALITIES OF CLASSIC HISTORY.

Mr. Grote, at the opening of his valuable *History of Greece*, gives this very interesting *précis* of certain classic localities, the existence of which has been disproved by the extension of geographical discovery.

"Many of these fabulous localities are to be found in Homer and Hesiod, and the other Greek poets and topographers,—Erytheia, the garden of the Hesperides, the garden of Phœbus, to which Boreas transported the Attic maiden Orithya, the delicious country of the Hyperboreans, the Elysian plain, the floating island of Æolus Thrinakia, the country of the Æthiopians, the Læstrygones, the Cyclopes, the Lotophagi, the Sirens, the Cimmerians, and the Gorgons, &c. These are places which (to use the expression of Pindar respecting the Hyperboreans) you cannot approach either by sea or by land: the wings of the poet alone can bring you there. * * *

In the present advanced state of geographical knowledge, the story of that man who after reading *Gulliver's Travels* went to look in his map for Lilliput appears an absurdity; but those who fixed the exact locality of the floating island of Æolus on the rocks of the Sirens did much the same; and with their ignorance of geography and imperfect appreciation of historical evidence, the error was hardly to be avoided. The ancient belief which fixed the Sirens on the island of Sireneuse off the coast of Naples; the Cyclopes,* Erytheia, and the Læstrygones in Sicily; the Lotophagi on the island of Meninx, near the Lesser Syrtis; the Phæsians at Corcyra, and the goddess Circe at the promontory of Circeium; took its rise at a time when these regions were first Hellenised, and comparatively little visited."†

VERACITY OF MARCO POLO.

That the narratives of this celebrated Venetian traveller of the thirteenth century have been too often discredited, is proved by his story of "the Old Man of the Mountain," the whole of which, bating the extravagance of the diction and high colouring of the picture (which, as Marco derived it from Persia, furnishes an additional proof of his fidelity in repeating what he heard), is a well-authenticated historical fact. Divested of the marvellous, it is simply this: the term *mulihet*, or "impious," was applied by the orthodox Mussulmans to an odious or fanatic sect, who began to flourish about the year 1090, and dwelt in the mountainous district of Kohistan. Hassan (the hero of the beautiful tale of Abu Hassan, in the *Thousand and One Nights*) was the name of the founder; but in the time of Marco Polo the reigning "Old Man" was, as he says, Alo-eddin, against whom and his son an expedition was undertaken by the Moghuls, on account of their numerous massacres and other cruelties; and though this intelligent traveller may be mistaken in a few years in the date of Alo-eddin's castle being dismantled, and his paradise destroyed, yet it is quite certain that Hulagu Khan, the grandson of Ghengis, put this chief and, according to Mirkhoud, twelve thousand of his infatuated followers to death about the time of Marco Polo. Such is the origin and history of the "Old Man of the Mountain and his Assassins," a branch of whom, having established themselves in the mountains of Arctic Libanus, rendered these names famous and formidable in the histories of the Crusades.—*Quarterly Review*, No. 48.

EDWARD WEBBE THE TRAVELLER.

In the very rare little volume of *Edward Webbe, an English-*

* The Liparean islands, near Italy, being volcanoes, were fabled to contain the forges of the Cyclopes.

† There was no such thing as a map before the days of Anaximander, the disciple of Thales.

man borne,* we find some whimsical and not unimportant details of the countries through which the author passed. Webbe was undoubtedly a great traveller, having first gone into Russia with Jenkinson, and afterwards with Burroughs; he was carried as a slave to Kaffa by the Tartars, and to Persia by the Turks; and he visited Jerusalem, Constantinople, and Grand Cairo. Near the latter city he saw seven large mountains, pointed like a diamond, and built in Pharaoh's time to keep his corn; and it was out of these that Joseph's brethren loaded their asses: this, we believe, is an appropriation of the Pyramids peculiar to Webbe. He also, like Baumgarten, saw the place of the Red Sea where the children of Israel passed over; but the strangest of all the strange sights which he beheld was in Ethiopia. "I have seene," he says, "in a place like a parke adjoyning unto Prester John's court, threescore and seaventeene unicornes and oliphants, all alive at one time, and they were so tame that I have played with them as one would playe with young lambes." The woodcut of the "oliphant" is remarkably well executed; that of the unicorn represents a fierce horse-like animal, with cloven hoofs, and a straight horn in the forehead. Purchas, who has no doubts of the existence of the unicorn, seems to be staggered only by the number; and calls Webbe, rather unceremoniously, a "mere fabler," which he was not.

COLOSSAL ANTS PRODUCING GOLD.

This extravagant fable is related by the Greeks, and repeated by travellers of the middle ages, of ants as big as foxes producing gold. The passage states that the tribes who dwell between the Meru and Mandara mountains brought lumps of the paipilika, or ant-gold,—so named because it was dug out by the common large ant, or paipilika. Professor Wilson explains this absurdity, by observing that it was believed that the native gold found on the surface of some of the auriferous deserts of northern India had been laid bare by the action of these insects,—an idea by no means irrational, although erroneous, but which grew up, in its progress westward, into a monstrous fable. The native country of these tribes is that described by the Greeks—the mountains between Hindostan and

* It is entitled "The Rare and Most Wonderful Things which Edward Webbe, an Englishman borne, hath seene and passed in his troublesome travailes, in the cities of Jerusalem, Damasks, Bethlem and Galely; and in the lands of Jewrie, Egypt, Grecia, Russia and Prester John. Wherein is set forth his extreame slaverie sustained many years together in the gallies and warres of the great Turk, against the lands of Persia, Tartaria, Spain and Portugale, with the manner of his releasement and coming into England in May last." The "Epistle to the Reader" is dated "from my lodging at Blackwall, this nineteenth of May 1590, Your loving countrey-man Edward Webbe." There is also an epistle dedicatory to Queen Elizabeth. Fronting the title-page is a woodcut representing the traveller armed with a matchlock, rapier, and staff.

Thibet; and the names given are those of barbarous races still found in those localities.

ARGOSIE.

This term is applied by old writers to a ship of great burden, whether for merchandise or war:

> "Your mind is tossing on the ocean;
> There, where your argosies with portly sail,—
> Like signiors and rich burghers on the flood,
> Or, as it were, the pageants of the sea,—
> Do over-peer the petty traffickers."
>
> *Shakspeare's Merchant of Venice*, act i. sc. 1.

It is mentioned in the same sense by Chapman, Drayton, Beaumont and Fletcher, and other writers. In Rycaut's *Maxims of Turkish Policy*, "those vast carracks called *argosies*," are said to be corruptly so denominated "from *Ragosies*, *i. e.* ships of Ragusa," on the Gulf of Venice; but it is more probable that the argosie derived its name from the classical ship Argo, as hinted by Shakspeare in the play just quoted, when he makes Gratiano, in allusion to Antonio's argosie, say:

> "We are the Jasons; we have won the fleece."

Sandys, in his *Travels*, applies the term to a ship of force in describing the boldness of the pirates in the Adriatic, observing, that from the timorousness of others they "gather such courage that a little frigot will often not fear to venture on an argosie."

ULTIMA THULE

is the name given in early history to the northernmost part of the habitable world; hence the Latin phrase, *Ultima Thule*, the utmost stretch or boundary.

Mr. Hogg, in a paper read to the Royal Society of Literature, in 1853, stated that it had been a common opinion that the *Ultima Thule* of the Romans was Iceland, but that he considered this rested upon no good authority. On the contrary, he believed that the Feroe Islands represent their *Ultima Thule*, it not being probable that, if the Romans had reached Iceland, they would have omitted discovering Greenland and America. Nothing certain is known of Iceland till the ninth century, though it has been imagined that the English and Irish were acquainted with its existence, as the Venerable Bede is said to have described the island pretty accurately. The Icelandic chronicles commence with the landing of the Norwegians, and state that a pirate of the name of Naddodr was driven by a storm upon Iceland in A.D. 861.

THE WANDERING JEW.

"The story of the Wandering Jew (says Sir Thomas Browne) is very strange, and will hardly obtain belief; yet there is a formal account thereof set down by Matthew Paris, from the report of an Armenian bishop who came into this kingdom about four hundred years ago, and had often entertained this

wanderer at his table. That he was then alive; was first called Cartaphilus; was keeper at the judgment-hall, whence thrusting out our Saviour with expostulation for His stay, was condemned to stay until His return; was afterwards baptised by Ananias, and by the name of Joseph; was thirty years old in the days of our Saviour; remembered the saints that arose with Him, the making of the Apostles' Creed, and their several peregrinations." Sir Thomas astutely adds: "Surely were this true, he might be an happy arbitrator in many Christian controversies."—*Vulgar Errors.*

WHO WERE THE BUCCANEERS?

An association of sea-robbers or pirates, called also "the Brethren of the Coast," who, for nearly two centuries, constantly waged war against the Spaniards in the West Indies; when the Caribbee Indians having taught the colonists to cure the flesh of cattle, which they called *boucan*, the French made therefrom *boucaner*, which the *Dictionnaire de Treveux* explains to be, "to dry red without salt;" hence comes the noun *boucanier* and our "buccaneer." The Buccaneers were Europeans, but chiefly natives of Great Britain and France, who first associated about 1524. Several narratives of their exploits have been written; that of Dampier, who was engaged in the Expedition of 1684, is strikingly interesting. Montauban, Grammont, Montbars, Vand-Horn, Laurent de Graff, and Sir H. Morgan, were also celebrated traders. Morgan, who found his way across the Isthmus of Darien from the Atlantic to the Pacific Ocean, and took and plundered the rich city of Panama, then 7000 houses, was knighted by Charles II.*

BRUCE'S TRAVELS.

Few men have had so much obloquy and discredit thrown upon them by error and prejudice as Bruce, the traveller in Africa; it was even doubted whether he had ever been in Abyssinia, where he resided two years. He was virulently accused of exaggeration and falsehood, from Dr. Johnson to Peter Pindar; yet, says Major F. B. Head, "Bruce's *Travels* do not contain one single statement which, according to our present knowledge of the world, can even be termed improbable." His statements have been corroborated by Jerome, Lobo, Paez, Salt, Coffin, Pearce, Burckhardt, Browne, Clarke, Wittman, Belzoni, Raffles, Denham, and many others; among the latest of whom is Mansfield Parkyns. Yet Bruce's case is a remarkable instance of the axiom, that to be treated with respect when dead is but a poor recompense for being neglected and abused while living.

* Certain adventures of these "sea-robbers" have been ingeniously wrought into an historical novel of striking character by Mrs. S. C. Hall.

Modern History.

YOUNG GENIUS.

MR. DISRAELI has, in his *Coningsby*, this striking page:

"Genius, when young, is divine. Why, the greatest captains of ancient and modern times both conquered Italy at twenty-five! Youth, extreme youth, overthrew the Persian empire. Don John of Austria won Lepanto at twenty-five—the greatest battle of modern time; had it not been for the jealousy of Philip, the next year he would have been Emperor of Mauritania. Gaston de Foix was only twenty-two when he stood a victor on the plain of Ravenna. Every one remembers Condé and Rocroy at the same age. Gustavus Adolphus died at thirty-eight. Look at his captains—that wonderful Duke of Weimar, only thirty-six when he died. Banèr himself, after all his miracles, died at forty-five. Cortes was little more than thirty when he gazed upon the golden cupolas of Mexico. When Maurice of Saxony died at thirty-two all Europe acknowledged the loss of the greatest captain and the profoundest statesman of the age. Then there is Nelson, Clive; but these are warriors, and perhaps you may think there are greater things than war. I do not. I worship the Lord of Hosts. But take the most illustrious achievements of civil prudence. Innocent III., the greatest of the popes, was the despot of Christendom at thirty-seven. John de Medici was a cardinal at fifteen, and, Guicciardini tells us, baffled with his craft Ferdinand of Aragon himself. He was Pope as Leo X. at thirty-seven. Luther robbed even him of his richest province at thirty-five. Take Ignatius Loyola and John Wesley—they worked with young brains. Ignatius was only thirty when he made his pilgrimage and wrote the *Spiritual Exercises*. Pascal wrote a great work at sixteen (the greatest of Frenchmen), and died at thirty-seven. Ah, that fatal thirty-seven! which reminds me of Byron—greater even as a man than a writer. Was it experience that guided the pencil of Raphael when he painted the palaces of Rome? He died at thirty-seven. Richelieu was secretary of state at thirty-one. Well, then, there are Bolingbroke and Pitt, both ministers before other men leave off cricket. Grotius was in practice at seventeen, and attorney-general at twenty-four. And Acquaviva—Acquaviva was General of the Jesuits, ruled every cabinet in Europe, and colonised America, before he was thirty-seven. What a career! the secret sway of Europe! That was indeed a position! But it is needless to multiply instances. The history of heroes is the history of youth."

HOW THE EMPERORS OF THE EAST KEPT STATE.

St. Chrysostom tells us "the emperor wears on his head a diadem or a crown of gold, decorated with precious stones of inestimable value. These ornaments and his purple garments are reserved for his sacred person alone; and his robes of silk

are embroidered with figures of golden dragons. Wherever he appears in public, he is surrounded by his courtiers, guards, and attendants. Their spears, shields, cuirasses, the bridles and trappings of their horses, have either the substance or the appearance of gold. The two mules that draw the chariot of the monarch are perfectly white, and shining all over with gold. The chariot itself, of pure and solid gold, attracts the admiration of the spectators, who contemplate the purple curtains, the snowy carpets, the size of the precious stones, and the resplendent plates of gold that glitter as they are agitated by the motion of the carriage."

WHO WAS PRESTER JOHN?

The king of Tenduc, in Asia, who, like the Abyssine or Ethiopian emperor, preserved great state, and did not condescend to be seen by his subjects above twice or three times a year. Mandeville, who pretends to have travelled over Prester John's country, makes him sovereign of an archipelago of isles in India, beyond Bactria; and says, that

"A former emperor travelled into Egypt, where, being present at divine service, he asked who those persons were that stood before the bishop. And being told they should be priests, he said he would no more be called king, nor emperor, but priest; and would have the name of him that came first out of the priests, and was called John, and so have all the emperors since been called Prester John."

HORRORS OF FAMINE.

In 539, the year of the invasion of Italy by Theodebert, was a season of dreadful famine. In the March of Ancona alone more than 50,000 persons are stated to have perished from hunger; and the Tuscans were driven to feed on acorns. Procopius was a personal witness of its horrors. He saw starving wretches fling themselves down upon herbs and grasses, and make a faint attempt to tear them from the ground; but their enfeebled strength often failed them, and they expired in the effort. He saw their bodies left, as they fell, to blacken in the sun, and displaying corruption in its most hideous forms. Yet the ghastly aspect of the dead was exceeded by that of the survivors. Their livid hue is compared to the colour of an extinguished torch, and their skin seemed closely adhering to the bones. Their haggard features were distorted with a wild and fearful expression, and a gleam of maniac fury shone forth from their hollow eyes. Sometimes their lips were seen to drip with blood from devouring the severed limbs of their lifeless companions; yet even the birds of prey turned from their carcasses, after seeking in vain for some nourishment in these dry and wasted remains.—Lord Mahon's *Life of Belisarius*.

OMEN OF STUMBLING.

When, A.D. 540, Nushirvan, king of Persia, invaded the Roman empire, and found himself near Sura, he would in all probability have neglected the siege of that city, had not his stumbling horse conveyed to the Magian priests a promise of success. It is remarkable, that such accidents were likewise looked upon by the ancient Romans, but interpreted in a manner directly opposite.—Lord Mahon's *Life of Belisarius.*

THE END OF TOTILA.

When Totila was driven from Tagina by Belisarius and his troops, he was followed by only five of his train. He was overtaken by some Roman soldiers, headed by Asbad; but they were ignorant of the importance of their prize. The dangerous secret was revealed by the inconsiderate exclamation of a Goth: "Do you dare to strike the king?" when Asbad, instructed by these words, raised his lance, and pierced Totila with a mortal wound.

EXAGGERATED VICTORY.

The accounts of some ancient victories must awaken incredulity. Thus at the second battle fought on Mount Burgaon, between the Moors under the governor Solomon, and the Romans under Belisarius, it is gravely recorded by Procopius that 50,000 of the barbarians perished, and that not a single Roman soldier was either killed or wounded. So considerable was the number of prisoners, that a Moorish boy or an African sheep might be purchased for equal prices at Carthage. The African sheep are praised by Homer. In his time, we find a young female-slave sold for the price of twenty oxen.

ESCAPES OF BELISARIUS.

When, A.D. 537, Belisarius sallied forth with a thousand of his guards from Rome, to encamp on the shore of the Tiber and observe the movements of the Goths, suddenly he found himself encompassed by the Gothic vanguard of cavalry. On this emergency he displayed, not merely the judgment of a general, but the personal intrepidity of a soldier. Distinguished by the charger whom he had often rode in battle—a bay with a white face—he was seen in the foremost ranks. "That is Belisarius," exclaimed some Roman deserters. "Aim at the bay!" was forthwith the cry through all the Gothic squadrons; and a thousand darts and arrows were directed against this conspicuous mark. "It seemed," says Procopius, "to be clearly felt both by the Romans and their enemies that the fate of

Italy depended on this single life." The boldest Goths rushed forward, and in close combat Belisarius displayed great prowess: many of his assailants fell by his single arm, and his exploits are said to have outdone those of any other Roman on that day, whilst he remained without a wound.

Again, at the siege of Orsino, during a skirmish, the life of Belisarius had nearly been lost by the deliberate aim of a Gothic archer. One of his guards alone perceived the coming danger, and rushed forward to shield the body of his general by the interposition of his own. In this act of devoted fidelity, his hand was transpierced and disabled; and Unigatus, the name of the brave soldier, is not unworthy of historical record.—Abridged from Lord Mahon's *Life of Belisarius.*

DEGENERATE ROMANS.

"Of all those illustrious men," says Lord Mahon, "who have formed the literature, or revived the arts, of modern Italy, not one has been a native of Rome; and nearly all have sprung from barbarian ancestry in the ancient Cisalpine Gaul. The soil, once so fertile in heroes, seems weary and exhausted with the number."—*Life of Belisarius.*

Guido was of Bologna, Davila of Padua, Tiraboschi of Bergamo, Correggio and Ariosto of Reggio, Bentivoglio of Ferrara, Maffei of Verona, Alfieri of Piedmont, Muratori of Modena, Raphael of Urbino. Fra Paolo, Goldoni, Titian, and Canova, were Venetians; Petrarch, Guicciardini, Machiavel, Dante, Michael Angelo, and Boccacio, Florentines. Tasso was born at Sorrento, but his family was from the Milanese. Deduct these, and what remains for southern Italy?

CHARLES MARTEL.

The great battle of Tours, which was to decide whether Europe should remain Christian or the Cross sink under the Crescent, was fought in October 732, between the Saracens under Abderahman, and the Franks under Charles Martel; when the triumph of the latter terminated the course of Arab conquest. "Then was Charles first called by the name of Martel (*a sort of battle-axe*); for as the martel crushes iron, steel, and all other metals, even so he broke and pounded his enemies and all other nations."—*Chroniques de St. Denys,* lib. xv. 26.

POPE JOAN.

The scandalous story of Pope Joan is as follows. In the ninth century, a woman named Joan conceived a violent passion for a young monk named Folda, and in order to be admitted into his monastery assumed the male habit. On the death of her lover, she entered on the duties of professor; and being very learned, was elected Pope when Adrian II. died, in 872. Other

scandalous particulars follow: "yet until the Reformation the tale was repeated and believed without offence." (*Gibbon.*) Pope Joan is a very old game, and was called Pope Julio *temp.* Elizabeth.—Harrington's *Nug. Antiq.* ii. 195.

BIRTH-PLACE AND BURIAL-PLACE OF CHARLEMAGNE.

The actual birth-place of Charlemagne has been much contested. The most probable account, however, gives the honour to Aachen (Aix-la-Chapelle). This was unquestionably his favourite residence for many years; and he died and was buried there in the year 814. When his tomb was opened by Otto III., one hundred and eighty years after the interment, the body of Charlemagne was found in an erect position, seated on a marble stool, in full imperial costume, and all undecayed except the point of the nose. His nails had grown so long as to pierce and project through the gloves with which his hands were covered. Otto removed all the adjuncts, to be preserved as imperial relics, extracted a tooth to increase their number, pared the overgrown nails, renewed the lost nose by one of gold, and having placed on him a clean shirt, once more consigned Charles to repose.

ORIGIN OF SFORZA, DUKE OF MILAN.

One day, in the middle ages, as a troop of condottieri crossed the Roman country, marching to inspiriting music and with standards unfurled, a young peasant, James Attendolo, stood under an oak to admire their noble bearing, their richly caparisoned horses, and their brilliant armour. Some of the soldiers, in passing, invited him to follow them. "Often," said they, "are we largely paid for doing nothing, and live at the expense of the people in cities and villages." The peasant listened, and was much tempted to join the adventurers; but the thought of quitting his old parents, and the cottage where he was born, withheld him; and, according to the custom of the time, he resolved to decide himself by some presage or omen. "Now for it," cried he; "I will throw the axe I hold in my hand against this oak, and if it enters deep enough into the bark to remain fixed, I will be a soldier." So saying, James threw the axe with so much violence, that it penetrated into the heart of the oak and stuck fast. From that moment all hesitation was over: tearing himself from the tears and the arms of his family, he followed his new comrades; who gave him the name of Sforza, because it was with all his force he threw the axe that was to decide his vocation. He fought in more than one hundred battles with great courage and skill; and after having successively served in Rome and Milan, at an advanced age perished while endeavouring to save one of his

own pages from drowning in a torrent. He left a son, who very soon gained, like his father, renown for talent and bravery: he became of so much consideration in Italy as to be deemed a fit match for Bianca Visconti, the heiress of Milan. Their son, Galeazzo Sforza, Duke of Milan, used to look forth on the fair city, and say, "See what I owe to my grandfather's axe!"

A COMBAT IN THE ICE.

Matthew Paris describes the Frieslanders as a rude and untamable people, skilled in naval warfare, and fighting with great vigour and courage on the ice. It is of the cold regions of this people, and their neighbours the Sarmatians, that Juvenal says, "One had better fly hence beyond the Sarmatians and the icy ocean," &c. "The Frieslanders, therefore, having laid ambuscades among the rush-beds along the sea-coast (in their war with William of Holland), as well as along the country, which is marshy—and the winter season was coming on—went in pursuit of the said William, armed with javelins, which they call *gaveloches*, in the use of which they are very expert, and with Danish axes and pikes, and clad in linen dresses covered with light armour. On reaching a certain marsh, they met with William, helmeted and wearing armour, and mounted on a large war-horse covered with mail. But as he rode along, the ice broke, although it was more than half a foot thick; and the horse sank up to his flank, becoming fixed in the mud of the marsh. The trammeled rider dug his sharp spurs into the animal's sides to a great depth, and the noble fiery beast struggled to rise and free himself, but without success. Crushed and bruised, he only sank to rise no more."

A CRUSADE OF CHILDREN.

This strange incident of the Middle Ages began in France, where Robert de Courçon, an Englishman, formerly the school or college friend of Innocent III. at Paris, and now his legate there, was preaching a crusade for the recovery of Jerusalem, and after the manner of Peter the Hermit, giving the cross to all descriptions of persons, fit and unfit, indiscriminately. His passionate exhortations, in 1213, had actually enfrenzied a shepherd-boy named Stephen. This lad asserted that the Saviour himself had, in a letter addressed to the king of France, authorised him, Stephen, to preach and lead a crusade. Children of all ranks and of both sexes, in spite of their parents, flocked to this juvenile leader, until he was at the head of 30,000 French boys and girls. From France the mania spread into Germany, where another boy collected an army of 7000 children. The German division crossed the Alps, and reached Genoa; where the discovery that hence the

way to Palestine was by sea, for which money was indispensable, put a final stop to the progress of the strange army. Here some hired themselves as servants to the Italians; others begged, or tried to steal a passage; others in retracing their steps to return home, were plundered and ill-used; and numbers died of heat, hunger, thirst, or fatigue, by the roadside. A few only eventually found their way back to Germany. The lot of the French host of juvenile crusaders was even more disastrous. Headed by Stephen, borne in state in a tapestried waggon, they arrived at Marseilles, where they embarked in seven ships, of which two were wrecked off Sardinia, when every soul on board perished; and the survivors in the other five ships were carried to Africa, and sold into Moslem slavery. —*Medieval Popes, Emperors, Kings, and Crusaders.*

THE FOUNDER OF PADUA.

The foundation of Padua, perhaps the oldest city in the north of Italy, was attributed to Antenor by the Romans:

"Antenor, from the midst of Grecian hosts
Could pass secure, and pierce th' Illyrian coasts;
Where, rolling down the steep, Timavus raves,
And through nine channels disembogues his waves.
At length he founded Padua's happy seat,
And gave his Trojans a secure retreat:
There fix'd their arms, and there renew'd their name,
And there in quiet rules, and crown'd with fame."
Virgil, *Æneid*, lib. i.: Dryden.

In the year 1274, when the workmen were laying the foundation of the Foundling Hospital, there was discovered a large marble sarcophagus, containing a second of lead, and a third of cypress-wood. In the third was a skeleton, larger than the ordinary stature of men, grasping a sword in the bony hand; and an inscription upon the inner coffin was interpreted to indicate that the tomb belonged to Antenor. Though he was a pagan, these remains were deposited in the church of San Lorenzo, whither also the sarcophagus was removed, and an inscription was cut upon it. The church has been demolished, but the sarcophagus, unquestionably antique, stands at the corner of a street, beneath a canopy of brick. When Alberto della Scala visited Padua in 1334, the sarcophagus was opened, and he obtained as a gift the reputed sword of the Trojan hero.

TAMERLANE'S IRON CAGE.

The indignities of imprisonment have assumed fanatastic forms, as in the treatment which the Sultan Bajazet is said to have experienced from Tamerlane after his defeat and capture:

"Closed in a cage, like some destructive beast,
I'll have thee borne about in public view;

A great example of the righteous vengeance
That waits on cruelty and pride like thine."
Rowe's *Tragedy of Tamerlane.*

Voltaire and other modern writers have discredited this story, chiefly on the authority of D'Herbelot; but his objection has been disproved by Sir William Jones. Again, Leunclavius, in his History of the Turks, professes to have heard from an old man who was in Bajazet's service at the time of his defeat, "that an iron cage was made by Timour's command, composed on every side of iron gratings, through which he could be seen in any direction. He travelled in this den, slung between two horses. Whenever Timour and his retinue, on moving his camp, made ready for a journey, he was generally carried before; and after the march, when they dismounted, he was placed upon the ground in his cage before Timour's tent." Poggio also, who was a contemporary, mentions this strange imprisonment as an undoubted fact.* (See also p. 89.)

THE IRON CROWN OF LOMBARDY.

When the Emperor Napoleon I. was crowned King of Italy (at Milan on May 23, 1805), he placed the iron crown of the kings of Lombardy upon his head with his own hands, exclaiming, *Dieu me l'a donné, gare à qui la touche* ("God has given it to me, beware who touches"); which Sir Walter Scott designates as the haughty motto attached to it by its ancient owners.

The crown takes its name from the narrow iron band within it, which is about three-eighths of an inch broad and one-tenth of an inch in thickness. It is traditionally said to have been made out of one of the nails used at the Crucifixion, and given to Constantine by his mother, the Empress Helena, the discoverer of the Cross, to protect him in battle.† The iron crown was used at the coronations of the Lombard kings; primarily at that of Agilulfus, at Milan, in the year 591.

The crown is kept in the Cathedral of Monza. The outer circlet is composed of six equal pieces of beaten gold, joined together by hinges, and set with large rubies, emeralds, and sapphires, on a ground of blue gold enamel. Within the circlet is "the iron band," without a speck of rust, although it has been exposed more than 1500 years. After his coronation at

* The Countess of Buchan, for having placed the crown of Scotland on the Bruce's head, was by Edward I. confined in a cage built upon one of the towers of Berwick Castle, exposed to the rigour of the weather, and to the gaze of the passers-by; and one of Bruce's sisters was similarly dealt with.

† In the Benedictine Church in Catania, in Sicily, there is *said* to be one of these nails, which, by its miraculous virtue, preserved the monastery from destruction during the memorable eruption of Mount Etna in the year 1669, when its walls were surrounded by liquid fire. Another nail is reported to be in the Treasury of St. Mark at Venice.

Milan, Buonaparte instituted for Italy a new order of knighthood, called "Of the Iron Crown."

"LUKE'S IRON CROWN AND DAMIEN'S BED OF STEEL."

The ancient mode of punishing a regicide, or other criminal, in Hungary, was by placing a crown of iron heated red-hot upon his head: (see *Respublica et Status Hungariæ*, Elzev. 1634). In the tragedy of *Hoffman*, 1631, this punishment is introduced:

"Fix on thy master's head my burning crown."

Again:

"Was adjudg'd
To have his head *sear'd* with a *burning crown.*"

In some of the monkish accounts of a place of future torment, a *burning crown* is likewise appropriated to those who deprived any lawful monarch of his kingdom. Goldsmith alludes to the punishment of the peasant engaged in the Hungarian rebellion above referred to:

"Luke's *iron crown* and Damien's bed of steel."

In Boswell's *Life of Johnson* (vol. ii. p. 6), it is observed, that though *George* and *Luke* Zeck were both engaged in the rebellion, it was the former who was thus punished; but George would not suit the poet's verse. The Earl of Athol, who was executed for the murder of James I. King of Scots, was previous to his death crowned with a hot iron. We quote the above from Singer's note to the following passage in Shakspeare's *King Richard III.*, act iv. sc. 1:

"O, would to God that the inclusive verge
Of golden metal that must round my brow
Were red-hot steel, to sear me to the brain!"

CURIOUS FACTIONS.

Nearly through the fourteenth and fifteenth centuries two factions divided and agitated the whole population of Holland and Zealand. One bore the title of *Hoeks* (fishing-hooks), the other was called *Kaabeljauws* (cod-fish). These burlesque denominations originated between two parties at a feast, as to whether the cod-fish took the hook, or the hook the cod-fish. This apparently frivolous dispute was made the pretext for a serious quarrel; and the partisans of the nobles, and those of the towns, ranged themselves on either side, and assumed different badges of distinction. The *Hoeks*, partisans of the towns, wore red caps; the *Kaabeljauws* wore gray ones. In Jacqueline's quarrel with Philip of Burgundy, she was supported by the former; and it was not till the year 1492, that the extinction of that popular and turbulent faction struck a final blow to the dissensions of both.

THE STORY OF RIENZI.

In the year 1437, an obscure man, Nicola di Rienzi, conceived the project of restoring Rome, then in degradation and wretchedness, not only to good order, but even to her ancient greatness. He had received an education beyond his birth, and nourished his mind with the study of the best writers. After many harangues to the people, which the self-confident nobility did not attempt to repress, Rienzi excited an insurrection, and obtained complete success. He was placed at the head of a new government, with the title of Tribune, and with almost unlimited power. The first effects of this revolution were wonderful. All the nobles submitted, though with great reluctance; the roads were cleared of robbers; tranquillity was restored at home; some severe examples of justice intimidated offenders; and the tribune was regarded by the people as the destined restorer of Rome and Italy. Most of the Italian republics, and some of the princes, sent ambassadors to the new power. But with this sudden exaltation Rienzi became intoxicated; he fell as rapidly as he had risen, and was compelled to abdicate, and retire into exile. After several years, some of which he passed in the prison of Avignon, Rienzi was brought back to Rome, with the title of Senator, and under the command of the legate. The Romans at first gladly submitted to their favourite tribune; but in a few months they ceased altogether to respect a man who so little respected himself in accepting a station where he could be no longer free; and Rienzi was killed in a sedition. "The doors of the Capitol," says Gibbon, "were destroyed with axes and with fire; and while the senator attempted to escape in a plebian garb, he was dragged to the platform of his palace, the fatal scene of his judgments and executions;" and after enduring the protracted tortures of suspense and insult, he was pierced with countless daggers, amidst the execrations of the people.

At Rome is still shown an old brick dwelling, distinguished as the house of Pilate, but known to be the abode of Rienzi. It is exactly such as would please the known taste of the Roman tribune, being composed of heterogeneous scraps of ancient marble, patched up with barbarous brick pilasters of Rienzi's age, exemplifying his own character, in which piecemeal fragments of Roman virtue and attachment to feudal state, abstract love of liberty and practice of tyranny, formed as incongruous a compound.

AN ENGLISH SAILOR'S STRATAGEM.

At the siege of Rhodes, in 1480, the Turkish leader, as a last resource, renewed his attempts upon the Tower of St. Nicholas,

which was the key to the fortifications of the island. But a narrow channel intervened between the mole and the Turkish position, to convey the troops across which, the Turks had constructed a sort of movable bridge; and, in order to bring one end of it up to the mole, a Turkish engineer, under cover of the night, conveyed an anchor across, and fixed it to a rock beneath the water. He carried with him also a stout cable, which had one of its ends fixed to the bridge, and passing the other end through the ring of the anchor, he brought it back to be fastened to a capstan on the Turkish side of the channel, by the aid of which the Turks expected to haul their machine up to the point where the anchor was fixed.

It happened, however, that an English sailor, Gervase Roger,—for "history," says the Abbé de Vertot, "has not disdained to preserve his name,"—was by chance upon the spot at the time, and, unseen himself, observed the operations of the ingenious Turk. Having allowed him to depart, the seaman plunged at once into the water, detached the cable, and laid it quietly upon the bank; then took up the anchor, and carried it quietly to the grand master of the Knights of St. John, who rewarded him for his trouble. The unconscious Turks, having got their bridge ready, began hauling with their capstans; but to their great surprise, hauled nothing but their own rope back to themselves, and perceived, of course, that their scheme had been discovered and frustrated. The Turks then ceased their efforts against the tower, and soon after gave up the siege.

JOHN OF LEYDEN AND THE NEW JERUSALEM.

John Buckhold, or Bokehon, a tailor of Leyden, was ringleader of a furious tribe of Anabaptists, who made themselves masters of the city of Munster, where they proclaimed a community both of goods and women. This New Jerusalem, as they had named it, was retaken after a long siege; and John, with two of his associates, was suspended in an iron cage on the highest tower in the city. This happened about the year 1536.

HUGONOT OR HUGUENOT.

Some etymologists suppose this term derived from *huguon*, a word used in Touraine to signify persons who walk at night; and as the first Protestants, like the first Christians, may have chosen that season for their religious assemblies, the nickname of Huguenot may naturally enough have been applied to them by their enemies. Others are of opinion that it was derived from a French and faulty pronunciation of the German word *Eidgenossen*, which signifies confederates, and had been originally the name of that valiant part of the city of Geneva which

entered into an alliance with the Swiss cantons, in order to maintain their liberties against the tyrannical attempts of Charles III. Duke of Savoy. These confederates were called *Egnotes;* and thence, very probably, was derived the word Hugenot, now under consideration. The Count Villars, in a letter written to the King of France from the province of Languedoc, where he was lieutenant-general, and dated 11th November 1560, calls the riotous Calvinists of the Cevennes, Huguenots; and this is the first time that the term is found in the registers of that province applied to the Protestants. (Mosheim's *Ecclesiastical History*, vol. iv. p. 368 in notis.)

Davila, in his *Hist. des Guerres Civiles de la France*, p. 20, folio ed., says: "These people were called Huguenots, because the first conventicles they held in the city of Tours (where that belief first took strength and increased) were in certain cellars underground, near Hugo's gate, from whence they were by the vulgar called Hugonots; and in Flanders, because they went about in the garb of mendicants, they were called Geux."

FLAYING ALIVE.

At the conquest of Cyprus by the Turks, in 1570, the town of Famagosta, after a most gallant defence, was allowed to capitulate; but the seraskier treated the brave Venetian governor, Bragadino, with frightful cruelty, cutting off his nose and ears, and causing him to be flayed alive, and his skin to be conveyed to Constantinople as a trophy. Again, the Persian king Cambyses caused one of the royal judges, who had taken a bribe to render an iniquitous judgment, to be flayed alive, and his skin to be stretched upon the seat, on which his son was placed to succeed him. A similar story is told of the Persian king Artaxerxes Mnemon; and in Turkish history, as an act of Mahomet II.—Notes to *Grote's Hist. Greece*, vol. iv.

"THE GREAT SHIP OF NEMI."

In the sixteenth century, the Lake of Nemi acquired considerable notoriety from the discovery in it of a quantity of timber, which Alberti, the celebrated architect, and Marchi, the engineer, described as *the remains of an ancient ship*, said to be five hundred feet in length (the length of the *Great Britain* steam-ship), and attributed either to Tiberius or to Trajan. The existence of a vessel of this size on the Lake of Nemi was, however, questioned; when Professor Nibby, having carefully inspected the locality, found that the beams recovered from the lake were parts of the framework of an ancient building, of larch and pine, from which numerous metal nails, and other fragments, were obtained. The pavement, consisting of large tiles, was laid upon an iron grating, marked

in many places with the name Cæsar, in ancient characters. The tiles, grating, nails, and some of the beams, are now preserved in the Vatican library. Suetonius says, that Cæsar began a villa at a great cost upon this lake, and in a fit of caprice ordered it to be pulled down before it was completed; whence Nibby infers these fragments to have been the foundations of the villa, which had escaped destruction by being under wat[illegible]—*Handbook for Central Italy.*

THE ORPHAN OF BRESCIA.

Among the victims of the horrible massacre by the French captors of Brescia in 1512, was a poor boy about ten years of age, who had received a deep wound in his forehead, and lay awaiting his own death on the threshold of a house where all his relations had been killed. A kind-hearted person passing by, and perceiving that the little fellow still breathed, carried him to his house, where, by his unwearied attentions, he healed him of his wounds. But a cut that he received across his lips prevented his speaking with the same ease as before, and on that account he received the name of Tartaglia, or the stammerer. He became, as he grew up, a studious and learned man. He was the first in Italy who applied himself to geometry and mathematics, and revived again in Europe those useful sciences, which had been forgotten for so many long years, and might have been entirely lost but for the orphan of Brescia, who gave to them a new lustre by his laborious studies.

A REAL TRAGEDY.

The history of Sweden records a very extraordinary incident, which took place at the representation of the mystery of the Passion, under King John II., in 1513. The actor who performed the part of *Longinus*, the soldier who was to pierce the Christ on the cross in the side, was so transported with the spirit of his action, that he really killed the man who personated our Lord; who, falling suddenly, and with great violence, overthrew the actress who represented the holy Mother. King John, who was present at this spectacle, was so enraged against *Longinus*, that he leaped on the stage and struck off his head. The spectators, who had been delighted with the too violent actor, became infuriated against their king, fell upon him in a throng, and killed him.

THE EMPEROR AND THE MERCHANT.

Among the sights of Augsburg is part of the house which once belonged to Anthony Fugger, in the Maximilianstrasse. The present front is entirely new, and the building is now the

hotel of the Three Moors. Many of the old rooms remain, and amongst them, the chamber in which its proprietor entertained the Emperor Charles V., and consumed in his presence, in a fire of cinnamon-wood, a bond which he had received for a large sum of money advanced to the emperor as a public loan. This act is commemorated by an inscription in German on one of the walls of the room, as follows: "In the year 1490, Antonius Fugger built this house. In the year 1532, the Emperor Charles V. occupied it; and Antonius Fugger, in the chimney of this his knightly hall, consumed, in a fire of cinnamon, the emperor's bond."—*Sir John Forbes.*

THE PRÉ-AUX-CLERCS AT PARIS.

In 1559, the most frequented public walk in Paris was the *Pré-aux-Clercs*, now a portion of the Faubourg St. Germain. Here the students of the University, who were generally in favour of the reformed religion, had met for many years, when the monks of the Abbey St. Victor refused to allow them to assemble any longer; when several affrays took place, and much blood was shed. The students, being most numerous, carried their point; the monks resigned the field to them, and the Pré-aux-Clercs was more than ever frequented. It became the grand rendezvous of the Protestants, who here sang with devout enthusiasm the psalms of Marot, on fine summer evenings; and such numbers giving confidence, many persons declared themselves Protestants whose rank had hitherto deterred them from such a step.—Browning's *History of the Huguenots.*

THE ESCAPE OF GROTIUS.

During the quarrels between the Calvinists and Arminians, in the United Provinces of Holland, in 1618, Grotius was arrested on suspicion of favouring the Arminian interests, and was condemned to perpetual imprisonment. He was closely confined in the castle of Louvestein, near Gorcum, where his wife obtained permission to share his fate. In this fortress Grotius remained nearly two years; and here he wrote his treatise in Dutch verse, *On the Truth of the Christian Religion*, which formed the groundwork of his celebrated Latin work on the same subject. From this captivity he was at length liberated through the ingenious fidelity of his wife. He had been permitted to borrow of his friends books, which he was accustomed to return to Gorcum in a chest, which also served to convey him a supply of linen from his laundress. The chest was at first regularly searched; but his wife having remarked that the guards neglected the search, advised Grotius to conceal himself in the chest, after having made holes in part of

the lid, so as to allow him to breathe. He entered into the scheme, having previously informed the commandant's lady, whose husband was absent, that his, Grotius's wife, was about to send away a large load of books, to prevent him injuring his health by study. At the time appointed, Grotius got into the chest, and was thus conveyed down a ladder by two soldiers. One of them, observing the weight of the chest, jocularly remarked, "There must be an Arminian in it." "There are Arminian books in it," replied the cunning wife. This did not quite satisfy the soldiers, who informed the governor's lady of the circumstance; but she, misled by the information she had previously received from Grotius, directed the removal of the chest unexamined.

Grotius was thus carried to the house of a friend at Gorcum, where he passed through the market-place disguised as a mason with a rule in his hand, and thence went to Antwerp by the ordinary conveyance. Meanwhile his wife pretended that her husband was much indisposed, and thus she afforded him time for his escape; but when she supposed him to be in a place of safety, she told the guards that the bird had flown. She was then threatened with prosecution, and imprisonment in her husband's stead; but she was liberated by a majority of votes of the states-general, and universally commended for having restored her husband to freedom. He secretly left Antwerp for France, where he was protected by Louis XIII., who granted him a pension of three thousand livres. While in France, he wrote his treatise *De Jure Belli et Pacis*, published in 1625, and adopted as a general text-book for lecturers on international policy.

AURUNGZEBE.

Aurungzebe, who, in the same month in which Oliver Cromwell died, assumed the magnificent title of Conqueror of the World, continued to reign until Anne had been long on the English throne. He was the sovereign of a larger territory than had obeyed any of his predecessors. His name was great in the farthest regions of the west. Here he had been made by Dryden the hero of a tragedy, once rapturously applauded by crowded theatres, and known by heart to fine gentlemen and fine ladies, but now forgotten. But one noble passage still lives, and is repeated by thousands who know not whence it comes:

> "Trust on, and think to-morrow will repay:
> To-morrow's falser than the former day;
> Lies worse; and while it says, We shall be blest
> With some new joys, cuts off what we possess'd.
> Strange cozenage! None would live past years again,
> Yet all hope pleasure in what yet remain;

> And from the dregs of life think to receive
> What the first sprightly running could not give."
> *Aurungzebe*, act iv. sc. 1.

Mr. Macaulay says of this noble passage, "there are not eight finer lines in *Lucretius*."

THE CLOSE OF THE BATTLE OF VIENNA, 1683.

This great battle, fought September 12, 1683, determined whether Vienna under Mahomet IV. should experience the fate of Constantinople under Mahomet II., and whether the empire of the West should be re-united to the empire of the East; perhaps, even, whether Europe should continue Christian or not. The Turks fought under Kara Mustapha, the Christians under John Sobieski, king of Poland; who, on viewing the enemy's dispositions the day before, observed to his German generals, "This man is ill encamped; we shall beat him." The close of the battle, from Salvandy's *Histoire de Pologne*, is thus vividly related in the *Foreign Quarterly Review*, No. 14:

> Five o'clock, p.m., had sounded, and Sobieski had given up for the day all hope of the grand struggle; when the provoking composure of Kara Mustapha, whom he espied in a splendid tent, tranquilly taking coffee with his two sons, roused him to such a pitch, that he instantly gave orders for a general assault. It was made simultaneously on the wings and centre. He made towards the pasha's tent, bearing down all opposition, and repeating with a loud voice, *Non nobis, non nobis, Domine exercituum, sed nomini tuo da gloriam!* (Not unto us, Lord God of hosts, not unto us, but unto thy name give the praise!) He was soon recognised by Tartar and Cossack; they drew back, while his name rapidly passed from one extremity to the other of the Ottoman lines, to the dismay of those who had refused to believe him present. "Allah!" said the Tartar Khan, "but the wizard* is with them sure enough!" At that moment the hussars raised their national cry of "God for Poland!" cleared a ditch which would have arrested the infantry, and dashed into the deep ranks of the enemy. They were a gallant band; their appearance almost justified the saying of one of their kings, "that if the sky itself were to fall, they would bear it up on the points of their lances." The shock was rude, and for some minutes dreadful; but the valour of the Poles, still more the reputation of their leader, and more than all, the finger of God, routed the immense hosts; they gave way on every side, the khan was borne along with the stream to the tent of the now despairing vizier. "Canst thou not help me?" said Kara Mustapha to the brave Tartar; "then I am lost indeed!" "The Polish king is there," replied the other; "I know him well. Did I not tell thee that all we had to do was to get away as quick as possible?"

ESCAPE OF CHARLES XII.

During the siege of the town of Thorn, Charles perceived that a general in his company named Lieven, dressed in a blue

* The name given him by the Tartars, after a series of extraordinary victories had fully impressed them with a belief in his supernatural powers.

coat embroidered with gold, was singled out by the besieged as an aim for their fire. With a feeling of generosity that was quite natural to him, he desired that officer to change places with himself; but Lieven had scarcely obeyed than a cannon-ball struck the spot Charles had quitted, and threw Lieven on the ground a lifeless corpse. This was regarded by all present as a sign that the king was specially protected of heaven; and Charles believed that God had preserved him to accomplish great things. From this moment, nothing arrested his victorious march.

CHARLES XII. AND THE PEASANT.

When Saxony was invaded by the Swedes, Charles, who affected to spare the country, commanded his army to observe the most severe discipline. While riding on horseback in the environs of Leipsic, he was met by a poor peasant, who, throwing himself at his feet, complained that a Swedish soldier had carried off all the food of his family. The king immediately called the soldier into his presence, and demanded angrily if it was true that he had robbed this man. "Sire," replied the soldier, "my crime is not so great as your majesty's; for I have but stolen a turkey, and you have taken a kingdom." Charles smiled at this bold reply; he gave the Saxon some gold pieces to pay for his bird, and sent the soldier away without punishment, only saying to him, "Remember, if I have taken Poland from the king of Saxony, I have kept no part of it for myself."

A PREDICTION FULFILLED.

Among the prisoners brought before Charles XII. after the battle of Narva was a young Tartar prince from the mountains of the Caucasus, who had followed the Czar to the siege. The singular destiny of this Asiatic, born under a burning sun at one end of the world, and carried a prisoner to the cold country of Stockholm, appeared a striking contrast to Charles, who said, "It is much the same thing as if I should one day find myself a prisoner among the Turks." These words of prediction, to which little attention was paid at the time, the vicissitudes of fortune soon fulfilled in his disastrous campaign of the Pruth.

A FAIR OFFER.

Charles XII. having taken a town from the duke of Saxony, then king of Poland, the duke intimated that there must have been some treachery in the case. On which Charles offered to restore the town, replace the garrison, and then take it by storm.

LOUIS XIV. AND HIS WIG.

The chief majesty of Louis XIV. lay in his wig. He knew this, and every night he allowed his valets to undress his body, but not his head. When the disrobing was completed, save the head, he retired behind the curtains, which were carefully closed. He then removed his wig with his own royal hand, and thrusting it between the curtains, gave it up to a valet, who received it, turning his head modestly away. Before the curtains were opened in the morning the wig was passed back to the monarch, and he placed it upon his own head. Louis XIV. was never seen without his wig, nor tragedy neither.—*Profiles and Grimaces*, by Augustus Vacquerie.

BAVARIAN BRAVERY.

Unter Sendling (Greber's Inn), a village near Munich, is memorable for the bravery displayed by a band of 5000 Bavarian peasants, who, during the war of the Spanish Succession, *in* 1705, descended from their native mountains, and attacked the Austrian army, which at that time occupied Bavaria. They were literally cut to pieces, and vanquished, after a stout resistance, with a loss of 3000 slain. A fresco painting outside the church commemorates the event. The principal figure represents Balthasar Meyr, the gigantic blacksmith of Kochel, who had on the day previous slain nineteen of the enemy with his own hand; and now, seeing that all was lost, collected thirty-seven mountaineers, and, followed by them, and attended by his two sons, devoted himself to certain death. He wields in his hand a spiked club, or morning star, with which he long kept his foes at bay, until overpowered by two Hungarian horsemen.

MEMORIALS OF PETER THE GREAT.

A modern French writer enumerates ninety-five authors who have treated of Peter's life and actions, and concludes the list with *et cætera* threefold. Peter was one of the most extraordinary characters that ever appeared on the great theatre of the world in any age or country: a being full of contradictions, yet consistent in all that he did; a promoter of literature, arts, and sciences, yet without education himself; the civiliser of his people,—"he gave a polish," says Voltaire, "to his nation, and was himself a savage; he taught his people the art of war, of which he was himself ignorant; from the first glance of a cockboat, at the distance of 500 miles of the nearest sea, he became an expert shipbuilder, created a powerful fleet, partly constructed with his own hands; made himself an active and expert sailor, a skilful pilot, a great captain;—in

short, he changed the manners, the habits, the laws of the people, and the very face of the country."

Peter's visit to England was made with the object of acquiring information on matters connected with naval architecture; but we have scarcely evidence that he worked while here as a shipwright.* His fondness for sailing and managing boats he indulged almost daily on the Thames, where his great delight was, with Menzikoff and three or four others of his suite, to work a small decked-boat, Peter being the helmsman; so that he should be able to teach his people how to command ships when they got home. Having finished their day's work, they used to resort to a public-house in Great Tower Street, close to Tower Hill, to smoke their pipes and drink beer and brandy. The landlord had the Tzar of Muscovy's head painted and put up for a sign, which remained there until the year 1808, when the old sign-board was taken away by a person named Waxel, who painted the landlord a new sign, which retains its station to this day.

Peter was a great favourite with King William, for whom the Tzar sat for his portrait to Sir Godfrey Kneller; and the picture is now in Windsor Castle. The king made him a present of the "Royal Transport" ship; and Peter gave his majesty in return a rough ruby, which he carried to the palace in his waistcoat-pocket, and presented it wrapped up in a piece of brown paper. The ruby was valued at ten thousand pounds sterling, and is now in the imperial crown of England.

In after-life, Peter visited Zaardam, where, some nineteen years before, when learning the art of shipbuilding, he had dwelt in a small cottage. This humble dwelling is surrounded with a sort of screen, which was erected in 1823, by order of the princess of Orange, sister to Alexander, emperor of Russia. In the first room are the small oak table and three chairs; the furniture when Peter occupied the cottage. Over the chimney-piece is inscribed,

PETRO MAGNO
ALEXANDER;

and in Russian and Dutch,

"To a great man nothing is little."

The ladder to the loft still remains; and in the second small room below are some models, and several of Peter's working

* Peter's object in remaining at Deptford was chiefly to gain instruction how to lay off the lines of ships, and cut out the moulds; though, it is said, on the testimony of James Sibbon, who was a journeyman shipwright in Deptford yard when the Tzar was there, that he worked with his own hands as hard as any man there. If so, it must have been for a very short time and probably was only to show the builders that he could handle the adze. Sibbon died in 1769, aged 105 years.

tools. Thousands of names are scribbled over every part of this humble residence of Peter the Great.

On entering this cottage, Peter was visibly affected; and, on recovering himself, retired to a small closet in the loft, where he had been accustomed to pray. He remained half an hour; he was then shown a boat of his own making, which he desired to be put on board a ship bound for St. Petersburg; but she was unfortunately captured by the Swedes, and the boat is to this day kept in the arsenal at Stockholm.

Peter's memory is held in the highest veneration by his countrymen. The magnificent equestrian statue, erected by Catherine II.; the waxen figure of Peter in the museum of the Academy founded by himself; the dress, the sword, and the hat, which he wore at the battle of Pultowa, the hat pierced by a ball; the horse which he rode in that battle; the trousers, worsted stockings, shoes, and cap, which he wore at Zaardam, all in the same apartment; his two favourite dogs, his turning-lathe and tools, with specimens of his workmanship; the iron bar which he forged with his own hands at Olonitz; the Little Grandsire, so carefully preserved as the first germ of the Russian navy; and the wooden hut in which he lived while superintending the first foundation of Petersburg;—these, and a thousand other tangible memorials, all preserved with the utmost care, speak in the most intelligible language the opinion which the Russians hold of the *father of his country*.

EFFECT OF A PRESAGE.

When Gustavus Vasa sought to rouse the hardy people of Dalecarlia against the Danish tyrant, he addressed them in few words, relating the woes which the Danes had brought upon Sweden, and the horrible massacre at Stockholm, where so many noble fellow-countrymen had perished. The remarkable features of Gustavus, his words and firmness of purpose, had their weight with his hearers: but no voice was raised in the assembly in favour of the outlaw; every one seemed uncertain of the part he ought to take, when suddenly, a cold wind rising up, and blowing from the north, an old countryman cried out, "God approves of the designs of Vasa, for a north wind is always a happy presage." These words of the old man had the most powerful effect upon the simple people, who shouted aloud, and running to arms, desired Gustavus to conduct them instantly against the Danes. Thus, by the courage of one man, an army was brought together, large and valiant enough to tempt the fate of battle with the valiant and formidable troops of the king of Denmark, and prepared to free their native country, of which all other Swedes had given up the hope.

THE THIRTY YEARS' WAR.

The War of the Thirty Years was the last struggle sustained for the cause of the reformed religion, which, for a hundred years, had served as a pretext for all the trouble that had overwhelmed Europe, from the revolt of the peasants of Swabia under Charles V. to the peace of Westphalia. It is usually divided into four periods: 1. The Palatinate, from the defenestration of Prague to the ruin of the Elector Frederick; 2. the Danish period, from the attempts made to penetrate into Germany by Christiern IV. of Denmark to the embarcation of Gustavus Adolphus; 3. that prince's exploits up to the fatal battle of Lutzen; 4. the French period, from the French armies by Cardinal Richelieu appearing on the borders of the Rhine to the conclusion of peace at Munster.

THE DEFENESTRATION OF PRAGUE.

During the early troubles of the Reformation in Germany, the Emperor Matthias sent to Prague four Austrian noblemen, as governors, to listen to the complaints of the Bohemians, and if possible re-establish peace. One day, when the four governors, with their secretary, were sitting in a room of the Castle of Prague, which was surrounded by a deep moat, an armed multitude entered, with the audacious Count de Thurn at their head. The governors became pale with alarm; the rebel-chief demanded whether they had ordered the churches to be demolished, when they threatened Thurn with the anger of the emperor, and commanded the crowd to disperse. Thereupon the rebels, seizing two of the governors and their secretary, opened the window of the room where they were sitting, and precipitated them into the moat of the castle amid the shouts of the furious multitude. This hasty execution, called in history the Defenestration of Prague, was not, however, fatal to the three victims; for, although they fell, it is said, from a height of forty feet, neither of the three was killed by the fall; and some of their friends having pulled them out of the mud in which they had sunk, preserved them from the fury of the populace.

WALLENSTEIN AND HIS ASTROLOGER.

The Count de Wallenstein, one of the heroes of the Thirty Years' War, was accustomed to pass with an Italian astrologer, named Seni, every moment he could steal from graver affairs, that he might consult him in all he undertook. It was by the predictions of this charlatan, who pretended that he passed his nights in observing the stars, that Wallenstein was persuaded that he would one day wear a crown.

One evening, after Wallenstein had been disgraced by the Emperor Ferdinand, he was sitting with his astrologer, and listening to his predictions, when Seni, fixing his eyes on the starry heavens, declared to his master, that by the stars he read that his fated hour was not yet passed. "Thou art an impostor," cried Wallenstein, in a voice like thunder,—for this imperious man would have the heavens subject to his will,—"or at any rate, thou readest the stars falsely." "Ah, well," replied the astrologer in a prophetic tone, "thou wilt certainly be thrown into a dungeon in a few days, from which thou wilt never come out." "Friend Seni," replied Wallenstein, "if it is there that I am to learn the truth of thy science, I cease to believe it, and will never listen to thee more." Wallenstein then, with strange forebodings, withdrew to his own apartment, giving orders to his servants carefully to fasten all the doors. He had scarcely retired to rest, when an Irish officer, named Devereux, who had always appeared sincerely attached to him, followed by six soldiers, fully armed, presented himself at the entrance of the palace, and was allowed by the guards to pass freely; the seven men soon arrived at the door of Wallenstein's apartment, which they found fastened. On the stairs they stabbed two servants who were about to give the alarm; and the murderers then breaking open the door of Wallenstein's chamber, found him already out of bed, but so surprised, that he had not thought of seizing his sword. "Thou art the scoundrel," cried the Irishman fiercely, "who would deliver the soldiers of the emperor to his enemies, and seize his majesty's crown for thyself." Wallenstein still appeared formidable to his assassins, who stood before him for a few moments as though waiting his reply; and there is little doubt, accustomed as they were to obey him, that one word would have disarmed these men; but the haughty general, whether from surprise or indignation, kept silence, and Devereux, plunging his poniard into his breast, threw him dead upon the floor, without any other movement than that of extending his arms. Thus perished, at the age of fifty-four, the man who had filled Europe with his brilliant renown, and whose name alone was worth all the army of Ferdinand.

GUSTAVUS ADOLPHUS AND WALLENSTEIN.

Few of those who love to loiter in the picture-gallery of history, "amid the painted forms of other times," but have felt their march arrested and their attention charmed by two great figures in the compartment of the seventeenth century—Gustavus Adolphus and Wallenstein. There is in the former a simple sublimity, a diffused and holy lustre, which sets criticism at defiance; and the glory of the saint is distinguishable

around the casque of the Protestant warrior. There is a gloom in the grandeur of the other,—a shadow of pride, and passion, and evil destiny, which pains while it fascinates; yet, turning from both or either, we may wander with quickened step and an observant eye "through rows of warriors and through ranks of kings," a host of crowned, and helmeted, and peruked non-entities, before we look on the like of either again.—*Quarterly Review*, 1838.

THE SWEDE STONE.

This is one of the simplest memorials ever raised to greatness. In the first battle of Lutzen, fought in the Thirty Years' War, in 1632, fell Gustavus Adolphus the Great, king of Sweden. After the battle his body was found under a heap of dead, on the roadside between Lutzen and Leipsic. It lay near a large stone, which, in commemoration, is called the *Schwedenstein* (Swede stone), and which still indicates the spot where the great vindicator of the religious liberties of Germany terminated his victorious career. The king's buff-coat was carried to Vienna, where it is still kept; but the body was conveyed to Weissenfels. The Swede stone is simply inscribed, "G. A., 1633:" around it are four seats, and in sorrowing beauty overhangs a willow.

It is related, that a knight wearing a green scarf was always seen near Gustavus, on the field of Lutzen, even to the moment of his mortal wound, as though to point him out to the aim of the imperialists; and that immediately after his fall this same personage appeared near the Duke of Friedland (Wallenstein), informing him that his royal foe no longer existed.

The joy that the duke experienced on learning the death of Gustavus was not that which a common mind would have felt for the loss of so remarkable a rival. "Heaven has ordered it," said he; "Germany was not vast enough to contain us both."

PARALLEL OF THE BATTLES OF LUTZEN AND SALAMANCA.

There are some features of the great action of Lutzen which seem analogous to those of one of the most remarkable feats of arms in our own times—the battle of Salamanca. The previous objects of the Swede and the Englishman were indeed not precisely similar. Gustavus was bent on joining the Saxon, Wellington on retiring into Portugal. Marmont, on the other hand, was pressing his opponent; Wallenstein, as it appears, had made up his mind to retire into winter-quarters without an action. It was, however, equally the policy of Gustavus and Wellington to refrain from a general onset, unless such a contingency presented itself as great men alone know how to seize. Wallenstein's detachment of Pappenheim, as affording such occasion, may be compared with that extension of Marmont to his left which enabled Wellington to turn on his former pursuers, and in the emphatic phrase which we have heard attributed to him, to beat 40,000 French in forty minutes. The cir-

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cumstances, however, of Salamanca were more striking, and the result more complete, than those of Lutzen. The operations of the Swede, rapid as they were, were spread over a large surface of space and time. He read his letters and marched. Wellington saw, shut his telescope, and charged. An intervening night and day made Wallenstein aware of his danger, and enabled him to bring up Pappenheim's detachment to the conflict. Momières was slain, and his division rolled up, before Marmont was well aware of his error. Both were certainly instances of that rapid *coup-d'œil* which appears to be the distinguishing feature and the test of the highest order of military talent.—*Quarterly Review*, 1838.

FREDERICK THE GREAT AND THE MILLER.

While Frederick's palace of Sans Souci was building at Berlin, the architect pointed out to him a mill which destroyed the view from one of the palace-apartments. Frederick ordered the proprietor of the mill into his presence, and proposed to purchase it at the price he should demand. But the miller refused to sell it to the king, whatever price he would give him. The monarch was not prepared for this obstinate resistance. "You know well enough," said he to the man, "I could take it away from you without paying." "That might be," said the miller boldly, "if we had no magistrates at Berlin." This daring reply brought Frederick to himself; he smiled to find his subjects confided in his justice, and he sent the miller away loaded with presents.

MARIA THERESA AND THE FIRST DIVISION OF POLAND.

That the only reproach on one who was "an honour to her sex, and the glory of her throne," should have arisen from what was not her own act, is a hard case; yet such was the lot of the Empress Maria Theresa. The only act of her political life for which she can be blamed is her participation in the first partition of Poland. The plan, however, did not originate with her; and she for some time refused to accede to the treaty drawn up by Russia and Prussia in 1772; she did not consent to the measure until her energy was enfeebled by disease, under the pressing influence of Kaunitz, and, as it should seem, under the fear of a northern league against her. But she wrote under Kaunitz's minute these memorable words: "*Placet*, since so many great and learned men will have it so; but when I have long been dead, men will learn the consequences of this violation of all that has hitherto been regarded as just and holy". . . "I observe well," she added, in another scrap of paper, still preserved, "that I am left alone, and no longer *en vigueur;* therefore I let things take their course, though to my deep sorrow."—*Vehse's History of the Austrian Court, &c.* 1852.

THE SAVING OF SAN MARINO.

The Republic of San Marino, in the Papal States, would long since have ceased to exist, except in history, had it not been saved by the magnanimous conduct of Antonio Onofri, who deserved the title of "father of his country," inscribed by his fellow-citizens upon his tomb. This remarkable man spent his life in its service, and by his bold and decided patriotism induced Napoleon to rescind his decree for the suppression of the republic. When summoned before the emperor, he said, "Sire, the only thing you can do for us is, to leave us just where we are." In spite of all subsequent overtures, Onofri maintained so perfect a neutrality, that he was enabled to vindicate his country before the Congress of Vienna, and obtained the recognition of its independence.

THE SMALLEST MONARCHY IN THE WORLD.

This is reputed to be the territory of the Prince of Monaco, on the Mediterranean, in the Western Riviera of Genoa. It extends about five miles along the coast, and inland about three miles. The present Prince of Monaco is supposed also to be a descendant of Louis XIV. He is a peer of France, and generally resides in Paris; his principality being garrisoned by the king of Sardinia. The prince draws from his little state a revenue of about 12,000*l.* per annum, half of which supplies the charges of administration, the other being spent by the prince in Paris. The number of subjects is about 6000.

MARAT, THE FRENCH REVOLUTIONIST.

Marat, in recommending the massacre of all aristocrats, scrupled not to proclaim, through his paper, the *Ami du Peuple*, that 270,000 heads must fall by the guillotine; and he published lists of persons whom he consigned to popular vengeance and destruction, by their names, descriptions, and places of residence. He was remarkable for the hideous features of a countenance at once horrible and ridiculous, and for the figure of a dwarf, not above five feet high. He was, on his first appearance in the mob meetings of his district, the constant butt of the company, and maltreated by all, even to gross personal rudeness. The mob, however, always took his part, because of the violence of his horrid language. Thus, long before he preached wholesale massacre in his journal, he had denounced 800 deputies as fit for execution, and demanded that they should be hanged on as many trees. His constant topic was assassination, not only in his journal, but in private society. Barbaroux describes him, in his *Mémoires*, as recommending

that all aristocrats should be obliged to wear a badge, in order that they might be recognised and killed. "But," he used to add, "you have only to wait at the playhouse door, and mark those who come out, and to observe who have servants, carriages, and silk clothes; and if you kill them all, you are pretty sure you have killed so many aristocrats. Or if ten in a hundred should be patriots, it don't signify—you have killed ninety aristocrats."

PET ANIMALS.

One often sees persons of rough natures and unfeeling hearts bestow extraordinary attention upon favourite animals. The French Revolutionists presented some remarkable instances of this anomalous affection. Citizen Couthon, a Hercules in crime, fondled and invariably carried in his bosom, even to the Convention, a little spaniel, as a vent for the exuberant sensibilities which overflowed his affectionate heart. This tenderness for some pet animal was by no means peculiar to Couthon: it seemed rather a common fashion with the gentle butchers of the Revolution. M. George Duval informs us that Chaumette had an aviary, to which he devoted his harmless leisure; the murderous Fournier carried on his shoulders a pretty little spaniel, attached by a silver chain; Panis bestowed the simplicity of his affections upon two gold pheasants; and Marat, who would not abate one of the 300,000 heads he demanded, *reared doves!* *Apropos* of the spaniel of Couthon, Duval gives us an amusing anecdote of Serjent, not one of the least relentless agents of the massacre of September. A lady came to implore his protection for one of her relations confined in the abbey. He scarcely deigned to speak to her. As she retired in despair, she trod by accident upon the paw of his favourite spaniel. Serjent, turning round, enraged and furious, exclaimed, "*Madame, have you no 'humanity?*" (See Bulwer's *Zanoni*.)

NAPOLEON'S THREATENED INVASION OF ENGLAND.

Doubts have frequently been expressed whether Napoleon really intended to invade England in 1804. A curious incident tends to confirm the impression that he did. He had a die engraved by Denon in anticipation of the event; and from this die a number of medals were struck, with the obvious intention of being issued from London, should the invasion prove successful. On the obverse of the medal is a finely-cut bust of Napoleon (the head bound with a laurel-wreath) encircled by the legend "*Napoléon Emp. et Roi.*" On the reverse is a spirited design of Hercules conquering Antæus—the features of the Hercules being modelled after the Napoleonic type. The principal inscription on the reverse is "*Descente en Angleterre.*" These

words are cut in large capitals. In smaller characters, beneath the feet of the group, are the words "*Frappé à Londres, en* 1804." This inscription settles the question that the invasion was really contemplated, and establishes the curious fact that Napoleon felt so certain of victory as to have a commemorative medal prepared, with a boastful inscription declaring it to have been struck in the conquered English capital. Of course when the invasion was abandoned these medals were carefully put aside; but some of them were discovered in one of the government offices after the battle of Waterloo, and a number were presented as curiosities to the English ministry. One of them, an excellent impression in bronze, is in the possession of a collector at Birmingham.

WOMEN AT THE SIEGE OF SARAGOZA.

In this memorable siege, in the first year of the Peninsular War (1808), when the carnage was at its most dreadful height, Augustina Saragoza, a handsome young woman of the humbler class, arriving at the battery with refreshments at a moment when not a man was left alive to serve the guns, snatched a match from the hand of a dead artilleryman, and fired off a six-and-twenty pounder, vowing never to quit the gun alive. The Saragozans at this sight rushed forward to the battery, and renewed their fire with greater vigour than ever, and the French were repulsed at all points with terrible slaughter.

During the siege, women of all ranks assisted, forming themselves into companies, some to relieve the wounded, some to carry water, arms, and provisions, to those who defended the gates. "The Countess Burita instituted a corps for this service: she was young, delicate, and beautiful. In the midst of the most tremendous fire of shot and shells, she was seen coolly attending to those occupations which had become her duty; nor, throughout the whole of a two months' siege, did the imminent danger to which she incessantly exposed herself produce the slightest apparent effect upon her, or in the slightest degree bend her from her heroic purpose. Some of the monks bore arms; others exercised their spiritual offices to the dying; others, with the nuns, were busied in making cartridges, which the children distributed."—*Southey.*

SURRENDER OF NAPOLEON I.

An autograph collector possesses the rough draught of Bonaparte's celebrated letter to the Prince Regent on his surrender to the English in 1815. In this manuscript there are two or three verbal alterations: in the sentence, "*M'asseoir sur la cendre Britannique,*" the words "*la cendre*" are erased, and "*le foyer*" substituted; and in the last sentence, "the most power-

ful, the most constant, and the most generous of my enemies," the words "the most constant" are interlined, being probably an after-thought of the emperor's. In a note appended to it, General Gourgaud states that it is the "rough draught of the letter which the Emperor sent me to carry from the Isle of Aix to the Prince Regent of England on the 14th of July 1815."

PORTRAIT OF NAPOLEON I.

The following description of the person of Napoleon is given by Captain Maitland in his *Narrative of the Surrender of Bonaparte*, in 1815: "He was then a remarkably strong, well-built man, about 5 feet 7 inches high, his limbs particularly well formed, with a fine ancle and a very small foot, of which he seemed very vain, as he always wore, while on board the ship, silk stockings and shoes. His hands were also small, and had the plumpness of a woman's rather than the robustness of a man's. His eyes were light gray, his teeth good; and when he smiled, the expression of his countenance was highly pleasing: when under the influence of disappointment, however, it assumed a dark and gloomy cast. His hair was a very dark brown, nearly approaching to black; and, though a little thin on the top and front, had not a gray hair amongst it. His complexion was a very uncommon one, being of a light sallow colour, different from any other I ever met with. From his being corpulent, he had lost much of his activity."

CHARACTER OF NAPOLEON I.

In the *Edinburgh Review* we find the following able estimate of Napoleon:

Sound philosophy and a sound morality equally forbid his being placed amongst the most illustrious characters "whose names adorn the age in which they flourished, and exalt the dignity of human nature." His principal characteristic was an insatiable and selfish ambition, to the gratification of which he sacrificed, without scruple or remorse, the interests and the happiness of all mankind. The good which he did bears no proportion to the misery of which he was, directly or indirectly, the cause: havoc, desolation, and death marked his terrible career, and in the prosecution of his designs and objects he trampled upon every principle of justice and humanity. He had no sympathy with his fellow-creatures, and regarded them with such profound contempt that he was indifferent to human suffering, and reckless of human life. It was not from any pleasure in shedding blood, but in order to strike terror into the Royalists, that he caused the Duc d'Enghien to be kidnapped and put to death. When the deed was done, he recoiled from the odium to which he saw that it would expose him, endeavoured to shift it on his instruments, and to cast the blame upon his precipitate zeal, imitating the behaviour of Queen Elizabeth in respect to the execution of the Scottish queen. Although he became a mighty monarch, he never was actuated by the feelings and sentiments of a *gentleman*, and he had a total and habitual disregard for truth. His testa-

mentary approval of the attempt to assassinate the Duke of Wellington is alone sufficient to deprive him of all claim to the praise of magnanimity. Really great men who have been enemies have always esteemed and honoured each other, and it was reserved for Napoleon to reveal to the world the vindictive spite which rankled in his mind to the last against his great conqueror, by the bequest of a sum of money to his assassin. To a character tarnished with such defects, stained by so many crimes, and not elevated by any moral dignity, a career crowned by complete and enduring success must be considered an indispensable condition of the highest order of greatness, and not only was this wanting to Napoleon, but his decline was even more rapid than his rise.

OPENING OF THE SECRET CHESTS OF GUSTAVUS III.

On March 18, 1792, the assassination of Gustavus III. was perpetrated at a masked fête at the opera-house at Stockholm, by the leader of a conspiracy, Ankastrom, a nobleman whom Gustavus had personally offended. The king was warned by some anonymous friend of the plot; but he went to the fête, and being pointed out to Ankastrom, he shot the king through the body from behind, and then mingled with the crowd of masks. The ball was extracted, and the king was borne on a litter on the shoulders of grenadiers from the theatre to the palace. Gustavus died on March 29. His assassin, Ankastrom, was discovered and executed: in his character, and in his conduct in his last moments, a striking similarity may be traced to the wretched Bellingham, who assassinated Mr. Perceval in 1812; the same fanatical satisfaction at the perpetration of the crime, the same presumptuous confidence of pardon from the Almighty.

Gustavus, in his parting moments, strictly forbade, *for fifty years*, the opening of the chests at Upsal, in which his papers were deposited; and the injunction was strictly obeyed. On March 29, 1842, a commission met at the university of Upsala, when the two chests were opened in the presence of a large assemblage of spectators; but in neither was found, as expected, any clue to the secret springs of the conspiracy by which Gustavus lost his life. The result, however, strengthened the suspicion that his brother, the duke of Sudermania, when regent, had abstracted every thing criminatory to himself from among the papers. But the king's autograph instructions, found in the chests, do not refer to any papers later than 1788, when the bequest was made; and there is no positive proof of any papers being subsequently added. Still, certain "Freemason papers" were only to be opened by the reigning king of Gustavus's family, who had fallen from the throne; accordingly the documents remained sealed. The Swedish instructions in Gustavus's handwriting, and the French words with which they are relieved, prove that the king enjoyed the reputation of being a great author without even knowing how to spell.

THE RESULT OF THE AMERICAN WAR WITH GREAT BRITAIN FORETOLD.

"I prophesied," said Colonel Barré, "on passing the Stamp Act, in 1765, what would happen thereon; and I now, in March 1769, I now fear I can prophesy further troubles; that if the whole people are made desperate, finding no remedy from parliament, the whole continent will be in arms immediately, and perhaps *these provinces lost to England for ever.*" This was in March 1769, and certainly a very remarkable prediction.—Professor Smyth's *Lectures on Modern History.*

SUCCESSION TO THE THRONE OF FRANCE.

Not a little remarkable is it to observe, that from the accession of Louis XIV. to the present time not a single king or governor of France,—though none of them, with the exception of Louis XVIII., have been childless,—has been succeeded at his demise by his son. Louis XIV. survived his son, his grandson, and several of his great-grandchildren, and was succeeded at last by one of the younger children of his grandson, the Duke of Burgundy. Louis XV. survived his son, and was succeeded by his grandson. Louis XVI. left a son behind him; but that son perished in the filthy dungeon to which the cruelties of the terrorists had confined him. The King of Rome, to whom Napoleon fondly hoped to bequeath the boundless empire he had won, died a colonel in the Austrian service. Louis XVIII. was, as we have said, childless. The Duke de Berri fell by the hand of an assassin in the lifetime of Charles X.; and his son, the Duke de Bordeaux, is in exile from the land which his ancestors regarded as their own estate. The eldest son of Louis Philippe perished by an untimely accident; and his grandson and heir does not sit upon the throne of his grandfather. Thus, then, it appears that for upwards of two hundred years in no one of the dynasties to which France has been subjected has the son succeeded to the throne of the father. —*The Times Journal*, 1856.

GENEROSITY OF WELLINGTON.

Lord Brougham relates of the Duke of Wellington, that, "while Napoleon passed within range of an English battery at Waterloo, and the officers were about to fire at the group, he at once and peremptorily forbade it. This passage in his illustrious and unstained life is worth a thousand superfluous panegyrics, and puts to flight all imputations upon him as wanting in those feelings which, in the company of more rare and stern

qualities, are ever found to adorn the character of the greatest men."

IS FRIDAY AN UNLUCKY DAY?

This question has received the following replies in the *Norfolk* (United States) *Beacon;* which show how little the Americans have to dread "the fatal day:"

"On Friday, August 21, 1492, Christopher Columbus sailed on his great voyage of discovery. On Friday, October 12, 1492 he first discovered land. On Friday, January 4, 1493, he sailed on his return to Spain, which, if he had not reached in safety, the happy result would never have been known which led to the settlement on this vast continent. On Friday, March 15, 1493, he arrived at Palos in safety. On Friday, November 22, 1493, he arrived at Hispaniola, in his second voyage to America. On Friday, June 13, 1494, he, though unknown to himself, discovered the continent of America. On Friday, March 5, 1496, Henry VIII. of England gave to John Cabot his commission, which led to the discovery of North America. This is the first American state-paper in England. On Friday, September 7, 1565, Melendez founded St. Augustine, the oldest town in the United States by more than forty years. On Friday, November 10, 1620, the May-Flower, with the Pilgrims, made the harbour of Province Town; and on the same day they signed that august compact, the forerunner of our present glorious constitution. On Friday, December 22, 1620, the Pilgrims made their final landing at Plymouth Rock. On Friday, February 22, George Washington, the father of American freedom, was born. On Friday, June 16, Bunker Hill was seized and fortified. On Friday, October 7, 1777, the surrender of Saratoga was made, which had such power and influence in inducing France to declare for our cause. On Friday, Sept. 22, 1780, the treason of Arnold was laid bare, which saved us from destruction. On Friday, October 19, 1781, the surrender at Yorktown, the crowning glory of the American arms, occurred. On Friday, July 7, 1776, the motion in Congress was made by John Adams, seconded by Richard Henry Lee, that the United States Colonies were, and of right ought to be, free and independent. Thus, by numerous examples, we see that, however it may be with foreign nations, Americans need never dread to begin on Friday any undertaking, however momentous it may be."

In a pamphlet entitled *Day Fatality*, printed in 1679, several evidences of "days lucky and unlucky" are brought together. "On the 6th of April," says the writer, "Alexander the Great was born; upon the same day he conquered Darius, won a great victory at sea, and died the same day. Neither was this day less fortunate to his father Philip: for on the same day he took Potidea; Parmenio, his general, gave a great overthrow to the Illyrians; and his horse was victor at the Olympic games. Upon the 30th of September, Pompey the Great was born; upon that day he triumphed for his Asian conquest, and on that day died."

British History.

GOG AND MAGOG.

MANY learned commentators have asserted that the country occupied in the fourth century by the Huns (a Scythian nation, on the eastern shores of the Sea of Azof) was the same as is mentioned in Ezekiel by the description of Gog, the land of Magog. Magog was the second son of Japhet, and, it is said, gave his name to that part of the world; the Mogul Tartars, who are unquestionably Scythians, being still known by the name of Gog. Michaelis assimilates the word Gog to that of Kak, or Chak, the general name of kings amongst the ancient Turks, Moguls, and Tartars; and Dr. Hyde asserts, that the Arabs distinguish the celebrated Chinese wall, which was built nearly three hundred years before the Christian era, as the wall of Gog and Magog; and it seems probable that Magog was the name given to those vast tracts of land called Scythia by the Greeks, and Tartary by the moderns.—*Chatfield on the Darker Ages*, 1824.

ALFRED AND THE NEATHERD'S WIFE.

Of this interesting adventure we find the following narrative in an ancient "Homily" upon the life and miracles of St. Neot, written in Anglo-Saxon, contained in a Ms. in the Cottonian Library, Vesp. D. xiv.

In the winter of 878, when king Alfred was defeated by the Danes, he fled to Athelney, a secluded spot at the confluence of the Thone and the Parrett. "Here," says the Homily, "he entreated a certain rustic for refuge in his dwelling, where he diligently served him and his 'evil' wife. It happened one day that the wife of this countryman heated her oven, and Alfred sat near it, warming himself by the fire, his protector being all the while ignorant that he was the king. Then that 'evil' woman became suddenly enraged, and said in anger to the king, 'Turn thou these loaves, lest they become too much burnt; for I notice daily that thou art a great glutton.' He speedily obeyed that 'evil' woman, because need compelled him to do so." "We know," says Sir F. Palgrave, "that Alfred was wont, when happier times arrived, to recount his adventures to his listening friends; and this anecdote may have been among those which originally rested upon his own testimony.

"One very curious fact remains to be added. The king wore an ornament, probably fastened to a necklace, made of gold and enamel; which, being lost by him at Athelney, was found there, entire and undefaced, in the seventeenth century. It is now preserved at Oxford (in the Ashmolean Museum); and the inscription in Gallic-Saxon which surrounds it, *Alfred het meh gewircan—Alfred caused me to be* (worked) *made*, affords the most authentic testimony of its origin."—*Sir F. Palgrave.*

THE ELEPHANT FIRST SEEN IN ENGLAND.

Polyænus, who wrote about A.D. 180, has left us this singular picture of Roman strategy, in his *Strategematum:*

"Cæsar attempting to cross a large river in Britain, Cassolaulus, king of the Britons, obstructed him with many horsemen and chariots. Cæsar had in his train a very large elephant, an animal hitherto unseen by the Britons. Having armed him with scales of iron, and put a large tower upon him, and placed therein archers and slingers, he ordered them to enter the stream. The Britons were amazed on beholding a beast till then unseen, and of an extraordinary nature. As to the horses, what need we write about them, since even among the Greeks horses fly at seeing an elephant, though without harness; but thus towered and armed, and casting darts and slinging, they could not endure even to look upon the sight. The Britons, therefore, fled with their horses and chariots. Thus the Romans passed the river without molestation, having terrified the enemy by a single animal."

Yet, Matthew Paris relates, that in 1255 an elephant was sent by the king of France to Henry III.; and [illegible] the first animal of that species that had been seen in England; the people flocked in great numbers to behold it. Upon the Close Rolls is entered a writ, tested at Westminster the 3d of February, 39 Hen. III. (1255), directing the sheriff of Kent to "go in person to Dover, together with John Gouch, the king's servant, to arrange in what manner the king's elephant, which was at Whitsand,* may best and most conveniently be brought over to these parts; and to find for the same John a ship, and other necessary things to convey it; and if, by the advice of the mariners and others, it could be brought to London by water:" directing it to be so brought. That the stranger arrived safely, is evident from a similar writ, dating the 23d of the same month, commanding the sheriffs of London to "cause to be built at the Tower of London a house 40 feet in length and 20 feet in breadth, for the king's elephant."

* The shortest and most convenient passage from France to England appears to have been from Whitsand to Dover. The tenure of certain lands in Coperland, near Dover, was the service of holding the king's head between Dover and Whitsand whenever he crossed there.

"THE ELEPHANT AND CASTLE."

The choice of this inn-sign would appear to have been taken from an early traveller's account of the use of the elephant in battle.

Cæsar Frederick, a merchant of Venice, who spent eighteen years in travelling in the East, about the middle of the sixteenth century, states that the king of Pegu had 4000 war-elephants, with wooden castles on their backs.

Milton has the phrase of "elephants indorsed with towers of archers," in his description of the retreat of Antony from Parthia.

We gather also from Florus, that elephants with their war-accoutrements and towers were the rarest parts of the spoils of Dentatus from the Epirot camp.

THE FIRST CHRISTIAN CHURCH IN BRITAIN.

Glastonbury, Somerset, claims to have furnished a site for the first Christian church in Britain; whence ancient chroniclers delighted to dignify her as the fountain and origin of all religion in the realm of Britain—"the second Rome"—the "Ealdecherche;" upon which Southey observes:

"It cannot now be ascertained by whom the glad tidings of the Gospel were first brought into Britain. It is said that the first church was erected in Glastonbury; and this tradition may seem to deserve credit, because it was not contradicted in those ages when other churches would have found it profitable to advance a similar pretension. The building is described as a rude structure of wicker-work, like the dwellings of the people in those days, and differing from them only in its dimensions, which were three score feet in length, and twenty-six in breadth. A church was afterwards erected there; and the destruction of this beautiful and venerable fabric is one of the crimes by which our Reformation was disgraced."—*Book of the Church.*

Here the ancient British kings, Arviragus, St. Lucius, and the renowned Arthur, were reported to be interred. Here also the Anglo-Saxon kings, Etheired, Edgar, Edmund Ironside, and St. Edward the Martyr, who was assassinated at Corfe Castle, sleep their last sleep; besides "many other kings and queens, not only of the West Saxons, but of other kingdoms of the Heptarchy. Several archbishops and bishops, many dukes, and the nobility of both sexes, thought themselves happy in increasing the revenue of this venerable house, and to obtain them a place of sepulture. In the churchyard lay buried St. Joseph of Arimathea and his eleven companions, St. Patrick, and many other saints."—*Eyston's Little Monument.*

KING ARTHUR.

Arthur is said to have lived about the year 530. Geoffrey

of Monmouth calls him the son of Uther Pendragon, others think he was himself called Uther Pendragon: Uther signifying in the Danish tongue a club, because as with a club he beat down the Saxons; Pendragon, dragon's head, because he wore a dragon on the crest of his helmet.*

COALS AND WINDOW-GLASS USED BY THE ROMANS IN BRITAIN.

It is now well ascertained that the Romans, in Britain at least, made use of mineral coal. The cinders have been found in some cases in the fireplaces of Roman villas; and in several places in Northumberland, where the coal-beds came to or near the surface, the Roman workings have been traced to a very considerable extent. On the northern coast of Wales, where the coal-beds also cropped out, there can be little doubt from appearances that the Romans worked coal-mines extensively.

In Britain, and in the colder climates generally, the Romans appear always to have warmed their houses with hot air, and never with fireplaces in the rooms, as at present. The floors of the rooms were formed of strong cement, resting on numerous short pillars; and from the narrow subterranean apartment thus formed, termed the hypocaust, numerous flue-tiles were run up the internal surfaces of the walls of the house. Fireplaces were made at the side of the hypocaust externally, for the purpose of heating the air within, which rose up the pipes of the flue-tiles.

Window-glass was no doubt used in the Roman villas in this country, for in excavating the remains of [illegible] buildings numerous pieces of glass are often found on the original floor at the foot of the wall, where there had evidently been windows above. This glass resembles in quality our common window-glass, and is of about the same thickness.—*Tho. Wright, F.S.A*

VENERABLE BEDE.

Beda, or Bede, an English monk, was one of the brightest ornaments of the eighth century, and one of the most eminent fathers of the English Church, whose talents and virtues procured him the name of *Venerable Bede.* He was born about A.D. 672, at Monkton, Durham (only a few years after the introduction of Christianity into England); at seven years of age was sent to the monastery of St. Peter, where he was carefully educated for twelve years. He was ordained deacon at nineteen, and priest at thirty, and never quitted his monastery.

His most valuable work is a Latin *History of the English Church,* in five books, from the time of Julius Cæsar to 731; with a continuation of the Acts of the English bishops to 766, by an anony-

* See also King Arthur's [illegible] *Knights*

mous author. An epitome of his work, down to A.D. 766, is said to have been made by Richard Lavington, a Carmelite monk of Bristol, and a great writer of divinity, about the end of the fourteenth century. Few works have either so long supported their credit, or have been so universally known and consulted; and it may be considered as an entirely novel subject in England, since the civil histories which existed before it contained but few particulars on ecclesiastical affairs. It was principally compiled from the information of his contemporaries, and the records of religious houses; which may probably account for its favouring the Saxons against the Britons, and its too great credulity as to legends and miracles. The last and best of Bede's works was his Epistle to Egbert, Bishop of York, illustrating the state of the Church in his time, and representing several evils in it, of which he foresaw the increase, and which were afterwards removed by the Reformation.—Thomson's *Illustrations of the History of Great Britain,* vol. i. p. xxxv.

Malmesbury says of Bede: "He was a man, that, although born in the extreme corner of the world, yet the light of his learning spread over all parts of the earth." "With this man was buried almost all knowledge of history down to our times; inasmuch as there has been no Englishman, either emulous of his pursuits or a follower of his graces, who could continue the thread of his discourses now broken short." To him we owe all our knowledge of English history, from the landing of the Saxons in Kent to his time (nearly three centuries), and all our certain information respecting the various tribes who then inhabited this island; from him it is apparent that the Saxon chronicler copied long passages.

BRIAN BOROIHME'S HARP.

It is well known that the great monarch Brian Boroimme was killed at the battle of Clontarf, A.D. 1014. He left his son Donah his harp; but Donah having murdered his brother Teige, and being deposed by his nephew, retired to Rome, and carried with him the crown, harp, and other regalia of his father. These regalia were kept in the Vatican till Pope Clement sent the harp to Henry VIII., but kept the crown, which was massive gold. Henry gave the harp to the first earl of Clanricarde, in whose family it remained until the beginning of the eighteenth century; when it came by a lady of the De Burgh family into that of M'Mahon of Glenagh, in the county of Clare, after whose death it passed into the possession of Councillor Macnamara of Limerick. In 1782 it was presented to the Right Hon. William Conyngham, who deposited it in Trinity College Museum, where it now is. It is 32 inches high, and of good w[illegible]hip; the sounding-board is of oak, the arms of red [illegible]emity of the uppermost arm in part capped [illegible]ght and chiselled. It contains [illegible]er it was another stone,

THE BAYEUX TAPESTRY.

This celebrated work is an historical document of the greatest importance, since it represents many events doubtless well known at the period of its execution, but of which no other record now exists. Tradition assigns it as the work of Matilda, the wife of William I.: the subject is his Conquest of England; and a critic in the *Athenæum* has observed the wonderful similarity of *narration* that appears between these and the marbles recently brought from Nineveh, not only in the same battle-incidents, homage to royalty, and evident haste in executing a commission, but the varied size of the figures according to rank, the shape of the trees (some radiating in buds with fanciful stems), and the marking of the waves, and minuteness of architecture, combined with an utter defiance of perspective.

The Bayeux Tapestry lay disregarded until 1724, when it was published by Montfaucon. Napoleon I. had it conveyed from Bayeux to Paris, where it was shown to inflame the minds of the people for the invasion of England. In 1814 it was exhibited, coiled round a roller set in a frame with a winch. The name of the *Toile de St. Jean* was given to it, because it was displayed to the people on St. John's Day, when it was hung round the nave of the cathedral of Bayeux. It is now preserved under glass in the public library at Bayeux.

The Tapestry has originally formed one piece, and measures two hundred and twenty-seven feet in length, by about twenty inches in breadth. The groundwork of it is a strip of rather fine linen-cloth, which, through age, has assumed the tinge of brown holland. The stitches consist of lines of coloured worsted laid side by side, and bound down at intervals with cross-fastenings. The parts intended to represent flesh (the face, hands, or naked legs of the men) are left untouched by the needle. The lower border is supposed to represent the fables of Æsop; under the battle of Hastings, dead bodies supply the border. Considering the age of the Tapestry, it is in a remarkably perfect state. The first portion of it is somewhat injured, and the last five yards of it are very much defaced. The colours chiefly used are dark and light blue, red, pink, yellow, buff, and dark and light green. In the words of Mr. Hudson Gurney, in the *Archæologia*, "the colours are as bright and distinct, and the letters of the superscriptions as legible, as if of yesterday."

The Tapestry contains 623 men (the Saxons wearing mustachios, the Normans none), 202 horses, 55 dogs, 505 various other animals, 37 buildings, 41 ships and boats, and 49 trees; in all 1512 figures. Among the 1512 figures only three are females. Upon the numerous shields are no indications of the lion, fess or chevron; the devices are confined to dragons, spots, and crosses.

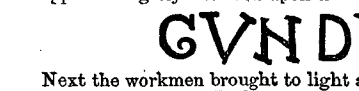
Among the principal events of the Tapestry are—the Mission of Harold by Edward Rex (the Confessor); Departure of Harold; Harold and Guy in conference; Harold's oath; Death of Edward; Harold upon his throne; News brought to William;

Embarkation of the Normans; Landing in Pevensey Bay; and the Battle of Hastings.

FINDING OF THE REMAINS OF THE DAUGHTER OF WILLIAM THE CONQUEROR AND HER LORD.

Few archæological discoveries equal in interest the following finding of the remains of a princess of England and her husband, after a lapse of nearly eight centuries:

In October 1845, in the formation of the Brighton and Hastings railway, the workmen had to cut through the spot at Lewes the site of the principal Cluniac monastery in England, founded soon after the Norman conquest by William Earl of Warrene, and his wife Gundrad, Gundrada, or Gundfreda, the fifth daughter of William the Conqueror. At about two feet from the surface, the workmen met with an oblong leaden coffer or chest, surrounded with Caen stones; on removing which appeared legibly inscribed upon the upper end of the coffer-lid the word



Next the workmen brought to light a second coffer, slightly larger than the other, and inscribed

which was at once assigned to William de Warrene. The lids of the coffers were not fastened, but merely *flanged* over the edges. Both are ornamented externally with a sort of lozengy or network pattern in relievo, such as our plumbers to this day ornament coffins with. The bones of both skeletons, and the teeth, were in fine preservation. The height of the earl must have been from 6 feet 1 inch to 6 feet 2 inches, and that of the countess from 5 feet 7 inches to 5 feet 8 inches. The name upon the lid, of Gundred, is given in its Latinised form of Gundrada, and William by the usual contraction Willelmº. The character before the M appears to be a compound letter, expressing both E and L, and the U S are represented by the mark so constantly used in the Mss. of the middle ages. Mr. Lower, F.S.A., suggests that the letters are not of later date than the earlier part of the thirteenth century. Now the characters in the name of Gundrada tally exactly with those in the same word on her marble tomb, extant in Southover church; thus establishing two facts, viz. first, that now, after a separation of two centuries, the bones of the noble Gundreda and her tomb are again brought into juxtaposition; and secondly, the coffers, or cists, and the tomb are unquestionably coeval.

An interesting inquiry, (says Mr. Lower,) arises out of this discovery. The remains have certainly been removed from their original resting-place, and reinterred in the coffers, in conformity with a practice not unusual in early times. Gundrada died at Castle Acre, in Norfolk —*vi partûs cruciata*— on the 27th of May 1085, and was buried at Lewes Priory, as proved by the charter of De Warrene, made shortly prior to his own decease, in which he expresses his desire to be interred by her side. The church is believed to have been the place of interment. As the convent increased in affluence, a new church was commenced

building in 1243, but not finished until 1268. Mr. Lower assumes, therefore, that the bodies of the founders were in this interval exhumed from the old church (which would then be dismantled), and deposited in the coffers, for reinterment in the chapter-house, upon the site of which there is reason to believe the bones were found. The two coffers were subsequently placed in a tomb, erected for their reception, in Southover church; the original sculptured slab forming the upper portion of the memorial.

The subject is further discussed and illustrated in Mr. Lower's excellent *Handbook to Lewes*, second edition, 1854.

THE NEW FOREST, HANTS.

For the making of this Forest sixty parishes were "cleared," extending thirty miles in length between Salisbury and the sea, and which no Saxon might enter but at the peril of his life, for the Normans were the authors of the Game-laws. The forest was peculiarly fatal to the Conqueror's family. It was there in the year 1081 Richard, his eldest son, was mortally wounded. In 1100, Richard, son of Duke Robert, and nephew of William Rufus, was killed there by an arrow; and the Red King himself perished there in like manner the same year.

SAXON AND NORMAN NAMES OF PROVISIONS.

The names of provisions throw some light upon the mode of living among the higher and lower classes of our population. Bread, with the common productions of the garden, such as pease, beans, eggs, and some other articles which might be produced in the cottage-garden or yard, retain their Saxon names, and evidently formed the chief nourishment of the Saxon portion of the population. Of meat, though the word is Saxon, they ate probably little; for it is one of the most curious circumstances connected with the English language, that while the living animals are called by Anglo-Saxon names, as oxen, calves, sheep, pigs, deer, the flesh of those animals when prepared for the table is called by names which are all Anglo-Norman—beef, veal, mutton, pork, venison. The butcher who killed them is himself known by an Anglo-Norman name. Even fowls when killed receive the Norman name of poultry. This can only be explained by the circumstance that the Saxon population in general was only acquainted with the living animals, while their flesh was carried off to the castle and table of the Norman possessors of the land, who gave it names taken from their own language. Fresh meat, salted, was hoarded up in immense quantities in the Norman castles, and was distributed lavishly to the household and idle followers of the feudal possessors. Almost the only meat obtained by the peasantry, unless, if we believe old popular songs, by stealth, was *bacon*, and that also is still called by an Anglo-Norman name.—*Gentleman's Magazine.*

ASSASSINATION OF THOMAS À BECKET.

In the *Quarterly Review*, No. 186, the circumstances attending the murder of this bold priest have been carefully collated, and present some new researches. Contrary to the received notion, Becket was not killed in front of the altar of Canterbury Cathedral; he was slain in the choir confronting his pursuers, when they succeeded in arresting his flight upwards to the sacrosanct chapel of St. Blaise, in the roof of the cathedral. The assassins had challenged him, on the part of Henry, in the course of the afternoon, and a long-continued angry altercation had passed between them in the presence of the monks, who surrounded their archbishop, in his private chamber. When the murderers left to get their arms, the monks hurried Becket by the cloisters into the church, in the vain hope of sanctuary. When Tracy, one of the assassins, attacked Becket, the latter grappled with and flung him on the floor of the choir. Fitzurse then struck at the archbishop with his sword, but only wounded him slightly in the head; breaking, however, the arm of Grim, a German monk, which was raised to ward off the blow. Another sword-cut prostrated Becket; and then, as he lay, Tracy smote him with such force that he cut off the crown of his head, cleaving through brain and bone, and breaking his sword on the stone pavement. So ended the career of the archbishop. The well-known legend has it that evil befell the murderers by sea and land, and that no one of them ever after throve or prospered; and such was, indeed, the popular belief for nearly seven centuries. But the facts are totally different. Moreville, who kept back the crowd at the door of the choir while the associate assassins were doing the king's will on Becket, lived and died Chief-Justice in Eyre, north of Trent—that is to say, one of the principal judges of England. Tracy was created Grand Justiciary of Normandy by Henry within four years of the assassination. Fitzurse went to Ireland, and founded the Celto-Norman sept, known as the Mac Mahons of the county of Wexford; and Bret, the fourth murderer, died in his bed in due course, after spending a long life in the enjoyment of his estates in Devonshire: thus negativing the historical justice.

ORIGIN OF MAGNA CHARTA.

King John having exercised the power of recruiting men for repairing fortresses, bridges, and roads; of levying contributions of corn and cattle in his journeys; and of seizing beasts of burden, carts, and agricultural implements;—this touched the interests of the proprietors of the soil and the serfs, who helped to "clothe" it. The barons combined, resisted, and

extorted Magna Charta. Strange to say, this great instrument of national freedom had no nobler origin than this! Indeed, one article of the great Charter forbids the destruction of houses, woods, or *men*, without the special license of the *proprietor*, who had full power over the life of Englishmen. It is a great mistake to suppose that the war of the barons against John Lackland was waged for the benefit of the subjects, or that the treaty of Runnymede secured their liberties. They were never thought of by either party, except as liable to be slaughtered like cattle in the barbarous reprisals which the belligerents made on one another's properties.—*N. British Review*, No. 12.

Magna Charta, if not the original, a copy made when King John's seal was affixed to it, was acquired by the British Museum with the Cottonian Library. It was nearly destroyed in the fire at Westminster in 1731; the parchment is much shrivelled and mutilated, and the seal is reduced to an almost shapeless mass of wax. The Ms. was carefully lined and mounted, and is now secured under glass. It is about two feet square, is written in Latin, and is quite illegible. It is traditionally stated to have been bought for fourpence, by Sir Robert Cotton, of a tailor, who was about to cut up the parchment into measures! But this anecdote, if true, may refer to another copy of the Charter preserved at the British Museum, in a portfolio of royal and ecclesiastical instruments, marked Augustus II. art. 106; and the original Charter is believed to have been presented to Sir Robert Cotton by Sir Edward Dering, lieutenant-governor of Dover Castle; and to be that referred to in a letter dated May 10, 1630, extant in the Museum Library, in the volume of Correspondence, Julius C. III. fol. 191.

"The Commissioners on the Public Records regarded the original of Magna Charta preserved at Lincoln as of superior authority to either of those in the British Museum, on account of several words and sentences being inserted in the body of that Charter, which in the latter are added at the foot, with reference-marks to the four places where they were to be added. These notes, however, possibly may prove that one of the Museum Charters was really the first written, to which those important additions were made immediately previous to the sealing on Runnymede, and therefore the actual original whence the more perfect transcripts were taken."—Richard Thomson, author of *An Historical Essay on the Magna Charta of King John, &c.* 1829.*

NO NEW ENGLISH SOVEREIGN IN MAY.

It is remarkable that among the thirty-three sovereigns who have sat on the English throne since William the Conqueror, although each of the eleven months has witnessed the accession of one or more, the month of May has not been so fortunate, none having ascended the throne within its limits.

* At Lacock Abbey, about midway between Chippenham and Melksham, in the middle chamber of the tower, reserved as a depository for writings, is preserved the Magna Charta of King Henry III., of inestimable value, being the only perfect one in the kingdom: it is 12½ inches broad, and in length, including the fold, 20½ inches; the seal is of green wax, pendent by a skein of green silk. This Charter seems to have been designed for the use of the knights and military tenants in Wiltshire, and to have been deposited here by Ela, Countess of Salisbury, foundress of the abbey and first abbess, and who succeeded her husband in the office of sheriff of Wiltshire.

BIRTH OF EDWARD, FIRST PRINCE OF WALES.

In the magnificent fortress of Carnarvon is commonly said to have been born, April 25, 1284, the second son of Edward I., the first created Prince of Wales and Earl of Chester; who became heir-apparent to the crown by the death of his elder brother Alphonso. The "Eagle Tower" of the castle was long pointed out as the room in which the prince was born; but the Rev. Mr. Hartshorne has, by long and laborious research, demonstrated that little had been done towards building the castle in 1284, when Edward I. entered Carnarvon for the first time; and records show that the Eagle Tower was built by Edward II.; so that his birth must have taken place in one of the earliest-built apartments of the fortress, and could by no possibility have occurred in the Eagle Tower.

QUEEN ELEANOR'S CROSSES.

The origin of these memorials is thus described by Holinshed:

"In the nineteenth yeare of king Edward (I. 1290), Quéene Elianor, King Edwards wife, died upon St. Andrews even at Hirdebie, or Herdelie (as some have), neere to Lincolne, the King being as then on his waie towards the borders of Scotland; but having now lost the iewell which he most estéemed, he returned towards London to accompanie the corps vnto Westminster, where it was buried in S. Edwards chapell, at the feet of King Henry the third. She was a godlie and modest princesse, full of pitie, and one that showed much fauour to the English nation, readie to rléeve euerie mans greefe that susteined wrong, and to make them fréends that were at discord, so far as in hir laie. In euerie towne and place where the corps rested by the waie, the King caused a crosse of cunning workmanship to be erected in remembrance of hir, and in the same was a picture of hir ingrauen. Two of the like crosses were set up at London, one at Charing, and the other in Westcheape."

Walsingham also says:

"In every place and town where the corpse rested, the king commanded a cross of admirable workmanship to be erected to the queen's memory, that prayers might be offered for her soul by all passengers; in which cross he caused the queen's image to be depicted."

There exists, however, evidence of the crosses having been erected, not by the king's orders, but in pursuance of the queen's own will, and with funds which she left for that purpose.

From the accounts of the executors of Queen Eleanor, printed from the original Ms. in 1841, for the Roxburghe Club, by Beriah Botfield, Esq., it appears that these celebrated crosses were nine in number: viz. at Lincoln, Northampton, Stony Stratford, Woburn, Dunstable, St. Alban's, Waltham, Cheap and Charing in London. That of Geddington, often considered as one of them, is not recorded in the roll. This, with Waltham, Northampton, and Newark, alone remain, and have been restored.

Charing Cross appears to have been the most sumptuous of the whole. It was built of Caen stone, and Dorset marble steps; it was highly decorated, and had paintings, and metal figures gilt, and statuettes of Eleanor and others. It was voted down by the Long Parliament, and removed in 1647; some of the stone was subsequently made into knife-hafts.

PAY OF TROOPS IN THE THIRTEENTH CENTURY.

The pay assigned to Troops who, having contributed the stipulated service for their holdings or assessments, were required to render further assistance to the king in his wars, we discover in the Roll of Expenses of King Edward I., at Ruddlan Castle, Wales, in 1281-2. From this document we find:

The pay of	Per diem.	In modern money.
A knight	12*d.*	15*s.*
An esquire	12*d.*	15*s.*
An archer	2*d.*	2*s.* 6*d.*
A cross-bowman	2*d.*	2*s.* 6*d.*
A captain of twenty (bowmen)	4*d.*	5*s.*
A constable (of 100 bowmen)	6*d.*	7*s.* 6*d.*

PRICES OF AGRICULTURAL LABOUR IN THE FOURTEENTH CENTURY.

In the year 1352, the 25th of Edward III., wages paid to haymakers were but 1*d.* per day; a mower of meadows 3*d.* a-day, or 5*d.* an acre; reapers of corn, in the first week in August, 2*d.*, in the second, 4*d.* per day, and so on until the end of the month, without meat, drink, or other allowance, finding their own tools. For threshing a quarter of wheat or rye, 2½*d.*; a quarter of beans, peas, barley, or oats, 1½*d.* By the 13th. of Richard II., in the year 1389, the wages of a bailiff of husbandry was 13*s.* 4*d.* a-year, and his clothing once during that time at most; a carter, 10*s.*; shepherd, 10*s.*; ox-herd, 6*s.* 8*d.*; cow-herd, 6*s.* 8*d.*; swine-herd, 6*s.*; a woman-labourer, 6*s.*; a day-labourer, 6*s.*; a driver of ploughs, 7*s.* From this time up to the 23d of Henry IV., the price of labour was fixed by the justices by proclamation. In 1444, 23d Henry VI., the wages of a bailiff of husbandry were 23*s.* 4*d.* per annum, and clothing of the price of 5*s.*, with meat and drink; chief hind, carter, or shepherd, 20*s.*, and clothing, 4*s.*; common servant of husbandry, 15*s.*, clothing, 3*s.* 4*d.*; woman-servant, 10*s.*, clothing, 4*s.* In time of harvest, a mower, 4*d.* a-day — without meat and drink, 6*d.*; a reaper or carter, 3*d.* a-day — without meat and drink, 5*d.*; a woman-labourer, and other labourers, 2*d.* a-day — without meat or drink, 4½*d.* By the 11th Henry VII., 1496, there was a like rate of wages, only with a little advance.

THE BATTLE OF POICTIERS.

On Monday, the 19th day of September 1356, was won this most extraordinary victory that the annals of the world can produce; yet, before two centuries had passed, the spot where these mighty deeds were enacted was unknown. In an after-age, the point was eagerly investigated and contested; but at length, in 1743, the exact position of the English army seems

to have been ascertained. Nevertheless, the traveller will search for that fatal field long before he finds it; but if he seek out a peasant's house called *Les Bordes*, near some tall trees, he may be led to the ground where the Black Prince was intrenched. But the vineyard mentioned by Froissart is no longer there: still the hollow way between its steep banks is to be seen; and the intrenchments of the English camp may yet be traced. The peasant declares, too, in ploughing the slopes, he frequently turns up human bones and rusty armour and heads of arrows. At a little farmhouse, also, not far from the spot, some broken lances and large bones are shown; and that is all which now remains to attest the field of Poictiers.

Man may well ask his heart, as he passes over the spot, "Is this all, indeed?—all for which so many heroes have died—to be forgotten—to have their very burial-places scarcely known—the glorious feats and gallant actions which, even in dying, they thought would be immortal, overwhelmed beneath the lumber of history, or blotted out by fresh comments on the same bloody theme—the throne they fought for, and the lands they won, passed unto other dynasties, and all the objects of their mighty daring as unachieved as if they had not been?"—James's *History of Edward the Black Prince.*

AN HISTORIC ROAD INTO LONDON.

Kent Street, Southwark, originally "Kentish Street," a wretched and profligate part of St. George's parish, in 1633 was described as "very long and ill-built, chiefly inhabited by broom-men and mumpers;" and for ages it has been noted for its turners' shops and broom and heath yards. Yet, what long lines of conquest and devotion, of turmoil and rebellion, of victory, gorgeous pageantry, and grim death, have poured through this narrow inlet of old London! The Roman invader came along the rich marshy ground now supporting Kent Street (says Bagford, in a letter to his brother-antiquary Hearne); thousands of pious and weary pilgrims have passed along this causeway to St. Thomas of Canterbury; here the Black Prince rode with his royal captive from Poictiers, and the victor of Agincourt was carried in kingly state to his last earthly bourne. By this route Cade advanced with his 20,000 insurgents from Blackheath to Southwark; and the ill-fated Wyat marched to discomfiture and death. And to the formation of the Dover Road, in our time, Kent Street continued part of the great way from Dover and the continent into the metropolis.—*Curiosities of London.*

THE JERUSALEM CHAMBER IN WESTMINSTER ABBEY.

This celebrated apartment, situated on the left side of

Dean's Yard, has in its windows some painted glass of Richard II.'s time; and upon its south wall the curious painting of Richard II. sitting in his regal paraphernalia, in the coronation-chair. Henry IV. breathed his last in this chamber, into which he had been brought when seized with apoplexy, while worshipping at St. Edward's shrine, March 20, 1413. He was then preparing for a voyage to the Holy Land, having recently assumed the Cross in consequence of a prediction that "he should die in *Jerusalem*," which had been made to him in the early part of his life. "He became so syke," says Fabian, "while he was makynge his prayers, to take there his leve, and so to spede hym upon his iournaye, that such as were aboute hym feryd that he wolde have dyed right there; wherefore they, for his comforte, bare hym into the Abbottes place and lodged hym in a chamber, and there, upon a paylet, leyde him before the fyre." Shortly after, on recovering his senses, the king inquired where he was; and on being told in the *Jerusalem Chamber*, he adverted to the prophecy, and soon after expired. The event is related upon this authority in Shakspeare's *King Henry IV.* part ii. act iv. sc. 4. The same story is told in Rastell's *Pastime of Pleasure*, and by Holinshed; but the latter writer adds this caution: "Whether this was true that so he spake, as one that gave too much credit to foolish prophecies and vain tales, or whether it was fained, as in such cases it commonly happeneth, we leave it to the advised reader to judge." The actors and the scenes differ in the different cases; but the equivoque arises in all upon the name "Jerusalem."

The late Dr. Vincent pointed out a remarkable coincidence in a passage of Anna Comnena relating to the death of Robert Guiscard, king of Sicily, in a place called Jerusalem, at Cephalonia. In Lodge's *Devils Conjured* is a similar story of Pope Sylvester. And Fuller, in his *Church History*, relates something of the same kind about Cardinal Wolsey, of whom it had been predicted *that he should have his end at Kingston*, which was thought to be fulfilled by his dying in the custody of Sir William Kingston.—See Cavendish's *Life of Wolsey*.

THE BATTLES OF WAKEFIELD AND TOWTON.

The first of these two bloody "Wars of the Roses" was fought at Wakefield between Richard Duke of York, and Margaret Queen of Henry VI. The latter, at the head of 18,000 men, appeared unexpectedly before Sandal Castle, and taunted the Duke of York with being afraid to meet a woman! He drew up his men on the green facing Wakefield; but was surprised by an ambuscade, in which he, and 1800 of his men were cut to pieces. The Lord Clifford ferociously stabbed

Earl of Rutland, a youth of sixteen or seventeen years old, and cut off the duke's head, to present to the queen:

"Where York himself before his castle-gate,
Mangled with wounds, on his own earth lay dead,
Upon whose body Clifford down him sate,
Stabbing the corpse, and cutting off the head,
Crown'd it with paper, and to wreake his teene,
Presents it so to his victorious queene." *Drayton.*

But at Towton, the English Pharsalia, in the following year, took place the greatest battle ever fought in this country, between the Lancastrians, about 60,000 in number, and 40,000 Yorkists. The former at length gave way; but endeavouring to gain Tadcaster Bridge, so many fell into the small river Cock as quite choked its course, and the Yorkists went over their backs to pursue their brethren. The number slain was estimated at 37,776; and the blood shed amidst the snow, which at that time covered the ground, on the thaw ran down the ditches of the fields for two or three miles. Proclamations forbidding quarter were issued before the engagement. Like Leipsic, it reached over the night; but unlike Leipsic, even the hours of darkness brought no rest. They fought from four in the afternoon, throughout the whole night, on to noon the next day. Like Waterloo, it was fought on a Sunday. And the accounts of contemporary writers state, in words very like the letters of Mont St. Jean, that for weeks afterwards the blood stood in puddles, and stagnated in gutters, and that the water of the wells was red. No inaccuracy is more frequent in ancient authors than that of numbers, and generally on the side of exaggeration. But on this occasion we can form a more correct estimate of the carnage by the concurrence of unusually respectable testimonies; and perhaps, in these times, it will give the best idea of it to say, that the number of Englishmen slain exceeded the sum of those who fell at Vimiero, Talavera, Albuera, Salamanca, Vittoria, and Waterloo.

The long and sanguinary contests between the houses of York and Lancaster led to the extinction, by death or banishment, of many aristocratic families; others it involved in jealousies, rivalries, and hatreds, fatal to their interests as a body. In the parliament preceding the outbreak of the War of the two Roses fifty-three peers, besides bishops, took their seats in the upper chamber. In the first parliament of Henry VII. their number had fallen to twenty-five; by new creations raised it to forty. In that thirty years' war, more than a million of men had perished; and in this destruction of human life the ruling class came in for more than their share.

MURDER-WOUNDS "BLEEDING AFRESH."

A popular superstition that the wounds of a murdered

body will "bleed afresh" when touched by the murderer, is thus referred to in Shakspeare's *Richard III.* act i. sc. 2:

"Dead Henry's wounds
Open their congealed mouths, and bleed afresh."

Drayton says, the simple proximity will produce the effect:

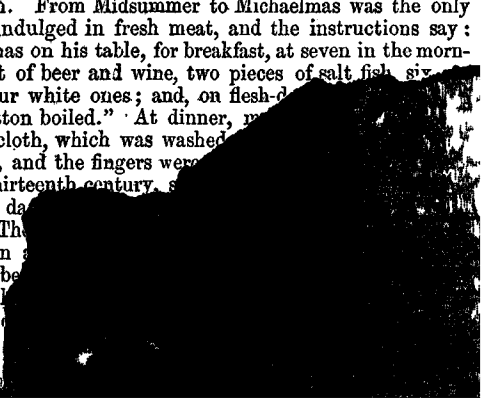
"If the vile actors of the heinous deed
Near the dead body happily be brought,
Oft 't hath been proved the breathless corpse will bleed."

The belief is shown to have been universally established in Scotland as late as 1668, when the Crown counsel, Sir George Mackenzie, in the trial of Philip Standsfield, thus alludes to a deposition sworn by several witnesses on that trial:

"God Almighty himself was pleased to bear a share in the testimonies which we produce. That divine power which makes the blood circulate during life has ofttimes, in all nations, opened a passage to it after death upon such occasions, but most in this case; for after the wounds had been sewed up, and the body designedly shaken up and down,—and which is most wonderful, after the body had been buried for several days, which naturally occasions the blood to congeal,—upon Philip's touching it, the blood darted and sprang out, to the great astonishment of the chirurgeons themselves, who were desired to watch this event; whereupon Philip, astonished more than they, threw down the body, crying, 'O God, O God!' and cleansing his hand, grew so faint that they were forced to give him a cordial."

LIVING IN THE REIGN OF HENRY VII.

The records of the Percy family, in the time of Henry VII., show that the permanent household numbered 166 persons, and the average of guests was fifty; and the whole of the washing for these 216 persons was for one year 40*s.*, a sum probably equal to 40*l.* in the present day, most of which was for the chapel-linen. From Midsummer to Michaelmas was the only time they indulged in fresh meat, and the instructions say: "My lord has on his table, for breakfast, at seven in the morning, a quart of beer and wine, two pieces of salt fish, six herrings, four white ones; and, on flesh-d beef or mutton boiled." At dinner, m had a tablecloth, which was washed no napkins, and the fingers wer Until the thirteenth century, s before that da chamber. Th sleeper, then their linen be would "as l a thing was



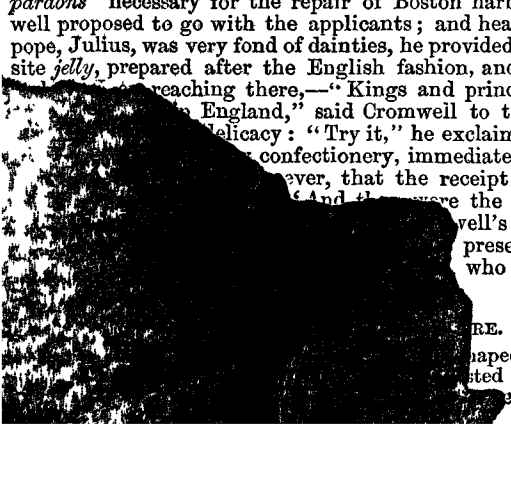
Henry V

ror Maximilian, who was then in Flanders, sent for Wolsey, explained his wishes, and ordered him to prepare to set out. It was not long past noon when he took leave of the king at Richmond; at four o'clock he was in London, at seven at Gravesend. By travelling all night, he reached Dover just as the packet-boat was about to sail. After a passage of three hours he reached Calais, whence he travelled post, and the same evening appeared before Maximilian. Having obtained what he desired, he set off again by night, and on the next day but one reached Richmond—three days and some few hours after his departure. The king, catching sight of him just as he was going to Mass, sharply inquired why he had not set out. "Sire, I am just returned," answered Wolsey, placing the Emperor's letters in his master's hands. Henry was delighted, and Wolsey saw that his fortune was made.

Wolsey possessed little taste for learning; but, seeing the wind of public favour blow in that direction, he readily spread his sails before it. He got the reputation of a profound divine by quoting a few words of Thomas Aquinas, and the fame of a Mæcenas and Ptolemy by inviting the learned to his gorgeous entertainments. "O, happy cardinal," exclaimed Erasmus, "who can surround his table with such torches!"

THOMAS CROMWELL AND "THE JELLY-PARDONS" OF BOSTON

When young Thomas Cromwell was a clerk in the English factory at Antwerp, two of his fellow-countrymen from Boston, in Lincolnshire, applied to him how they should appear before the Pope, "to get the renewal of the *greater and lesser pardons*" necessary for the repair of Boston harbour. Cromwell proposed to go with the applicants; and hearing that the pope, Julius, was very fond of dainties, he provided some exquisite *jelly*, prepared after the English fashion, and set out for [illegible] reaching there,—"Kings and princes alone eat [illegible] England," said Cromwell to the Pope. A [illegible]elicacy: "Try it," he exclaimed; and the [illegible] confectionery, immediately signed the [illegible]ever, that the receipt for the jelly [illegible] And th[illegible]re the *jelly-pardons* [illegible]vell's first exploit; presenting jars of who was destined



[illegible]RE.

[illegible]aped by a single [illegible]ted Henry VII.'s [illegible] marriage of

his eldest daughter; the king thereupon threw More's father, then a judge, into the Tower, and fined him one hundred pounds. *Had not the king died*, Sir Thomas was determined to have gone over sea, thinking "that being in the king's indignation, he could not live in England without great danger." (See Roper's *Life.*) Soon after the accession of Henry VIII. More's fortunes brightened.

SIR THOMAS MORE AT CROSBY PLACE.

More, after his marriage in 1507, resided for some years in Bucklersbury. In what year he purchased Crosby Place, Bishopsgate, is uncertain: but it was probably soon after his return from his mission to Bruges, in 1514 and 1515; and as this journey forms the groundwork of the *Utopia*, there is reason to infer this charming romance to have been written at Crosby Place, to which the picture in the preface of Sir Thomas's domestic habits may apply. There is little or no doubt that More wrote his *History of Richard the Third* at Crosby Place, however it may be with the *Utopia*. Here, too, More probably received Henry VIII.; for this was just the time he was in high favour with the king, who then kept his court at Castle Baynard's and St. Bride's.—*Curiosities of London.*

FIRST MEETING OF ERASMUS AND SIR THOMAS MORE.

Shortly after his arrival in England, happening to dine with the lord mayor, Erasmus noticed on the other side of the table a young man of nineteen, slender, fresh-coloured, with blue eyes, coarse hands, and the right shoulder somewhat higher than the other. His features indicated affability and gayety, and pleasant jests were continually dropping from his lips. If he could not find a joke in English, he would in French, and even in Latin and Greek. A literary contest soon ensued between Erasmus and the English youth. The former, astonished at meeting with any one that could hold his own against him, exclaimed: *Aut tu es Morus aut nullus!*—"You are either More or nobody;" and his companion, who had not learnt the stranger's name, quickly replied: *Aut tu es Erasmus aut diabolus!*—"You are either Erasmus or the devil." More flung himself into the arms of Erasmus; and hence sprang one of the most interesting friendships in the whole range of literary history.

ERASMUS AND THE NEW TESTAMENT.

When Erasmus published his edition of the Greek Testament, Archbishop Lee, from being his friend, became his implacable adversary. "If we do not stop this leak," said he, when he heard of the New Testament, "it will sink the ship."

Although a poor Greek scholar, Lee drew up some annotations on Erasmus's book, which the latter called "mere abuse and blasphemy." They were passed secretly from hand to hand, and extensively read, but not published. Lee was too much afraid. "Why did you not publish your work?" asked Erasmus, with cutting irony. "Who knows whether the holy father, appointing you the Aristarchus of letters, might not have sent you a birch to keep the whole world in order!" *Erasmus's Letters.*

TOURNAMENT OF THE FIELD OF CLOTH-OF-GOLD.

At Calais exists an interesting memorial of this pageant of the last days of chivalry. Such is the ancient Wool-staple, situated in the Rue de la Prison, now called the Cour de Guise, from its being given by Henry II. of France to that gallant nobleman after the capture of Calais from the English, in 1557. An edifice of wood was constructed in London from the design of the above building, and was conveyed to Calais, among other preparations for the famous interview at the Field of Cloth-of-Gold between Henry VIII. and Francis I. It was painted to represent stonework; and its front elevation, which corresponds with the building at Calais, is shown in the picture of the interview which Holbein painted by order of Henry VIII., and which is now preserved in Hampton-Court Palace.

THE ABOLISHER OF MONASTERIES.

There lived in Wolsey's household a man who was said to be the son of a blacksmith at Putney, near London. He had resided on the continent, visited Rome, had gathered wisdom from travel, and was now one of the cardinal's confidential servants. Two days before the parliament met that was to ruin his master, he said to a fellow-servant, "I intend, God willing, this afternoon, when my lord hath dined, to ride up to London, and so to the court, where I shall either make or mar, or I come again." This was Thomas Cromwell, the abolisher of monasteries. He advised Henry to become himself "head of the Church," by which means he could at once rescue his "princely authority" from "the spirituality," "accumulate to himself great riches," and get married. Thus he cleverly appealed to Henry's three dominant passions—the love of power, of money, and of Anne Boleyn. The spiritual authority, now transferred to the king's person, was delegated to this creature for a season, and Cromwell became president of the convocation as vicar-general of England. Lodge human power over the conscience where you will, it is the abomination that maketh desolate set up in the holy place; and so Britain found to her cost during all the time of the Tudors and the Stuarts.—*North British Review*, No. 9.

HOW TYNDALE'S BIBLE WAS FIRST PRINTED IN ENGLAND.

At this time printing was executed much better at Paris than in London; and, owing to a singular conjunction of circumstances, Thomas Cromwell got a license for Grafton and Whitchurch to print the Bible *there*. The work was, however, interrupted by the Inquisition; when not only the sheets, but the types and printers, were carried to England, to the great improvement of the art there. The Bible was soon finished, and ordered to be set up in every church in the kingdom; and the priests were forbidden to hinder the people from reading it there on pain of deprivation. And thus were fulfilled the words of Tyndale the martyr: "If God spare my life, ere many years, *I will cause a boy that drives the plough to know more of the Scriptures than you do.*" After the edition of 1539 there were four others of the large Bible, printed at the expense of 30,000*l.*, advanced by Antony Marler, a citizen of London, who obtained an order to have them set up in the churches. The price was fixed by authority at 7*l.* 10*s.*, and for the bound copies 9*l.* During the reign of Edward VI. Tyndale's Bible was printed more than thirty times, while of that with Cranmer's revision only half the number was called for. The first Scottish edition of the Scriptures was published at 4*l.* 13*s.* 4*d.*, and yet the Bible was in almost every house!—*North British Review*, No. 9.

THE PRINCESS ELIZABETH AT HATFIELD.

The ancient palace of Hatfield was granted, in 1550, by Edward VI. to his sister, the Princess Elizabeth; and here, upon the breaking out of Sir Thomas Wyatt's rebellion, in the reign of Queen Mary, Elizabeth was committed to the care of Sir Thomas Pope, having been removed thither from Woodstock. From various records it appears that the princess lived in splendour and affluence at Hatfield; that she was often admitted to the diversions of the court, and that her situation was by no means a state of oppression and imprisonment, as it has been represented by some historians. Here Elizabeth received the news of her sister's decease, and of her own accession to the throne, as she was seated beneath an oak in the park; and a great portion of the trunk of the tree is preserved to the present day, protected by a lead covering, and enclosed by a fence. When Queen Victoria visited Hatfield in 1843, her Majesty was much interested with this memorial, and had a small branch lopped from the trunk as a memento of her visit.

It does not appear that Queen Elizabeth often resided in or visited Hatfield during her long reign. The north end of the building, which formed the western front of the old palace, and still remains here, is traditionally said to have been that

in which the princess resided. It is possible these apartments may have been occupied by Elizabeth before her final settlement at Hatfield, under Sir Thomas Pope's care; but the portion of the palace subsequently tenanted by the princess has been taken down.

The Privy Garden, which adjoined these apartments, still exists on the western side of the present mansion. Like all gardens of the same period, it is very small, being only 150 feet square: it is encompassed by a stately arched hedge; a close walk, or avenue, of limes runs round the sides; in the centre of the plot is a rockwork basin; the angles of the garden are occupied by small grass-plots, having a mulberry-tree in each, reputed to have been planted by King James I.; and they are bordered with herbaceous plants and annuals. This unique garden is most carefully preserved, as a solitary memorial of the horticultural taste of the Elizabethan period, and as a connecting link in the interest which the venerable remains of the episcopal palace never fail to excite. The Great Hall, in which the Ladye Elizabeth was often entertained with plays and sumptuous pageants,—the walls hung with tapestry, and the cupboards garnished with gold and silver vessels,—is now a stable for thirty-two horses: it has a finely-constructed open timber roof, and is kept throughout in good repair.

In the library at Hatfield are preserved several memorials of Elizabeth: including an amusing pedigree of the queen, emblazoned in 1529, tracing her ancestry to Adam (!); here are many of her autograph letters; her cradle, of oak, finely carved; and five highly-finished original portraits of Elizabeth, including the large picture by Zucchero. A portion of the collection was the private property of Elizabeth, and includes portraits of her court and household, some of the finest specimens of Zucchero, De Heere, Hilliard, Mark Garrard, and other portraint-painters of Elizabeth's reign. Here also are Zucchero's well-known portrait of Lord Burghley, bearing the treasurer's staff; Holbein's picture of the entertainment given by Cardinal Wolsey to Henry VIII. to meet Anne Boleyn; Petrarch's Laura, by Raphael, &c.

The State-papers in the collection extend through the successive administrations of Lord Burghley and his son the Earl of Salisbury, and include documents which came into Lord Burghley's possession from his connection with the court. Here are no less than 13,000 letters, from the reign of Henry VIII. to that of James I. Among the earlier Mss. are copies of William of Malmesbury's and Roger Hoveden's English History; a splendid Ms. on vellum, with a beautifully-executed miniature of King Henry VII.; a translation from the French of the Pilgrimage of the Soul, with the autograph of King Henry VI., to whom it once belonged. Of the time of Henry VIII. are a Treatise on Councils, by Cranmer; and the original Depositions touching the divorce of Anne of Cleeves. Of Edward VI., here is the proclamation made on his ac-

cending the throne, which is not noticed by historians. Of the reign of Mary, is the original Council-book. The historical Mss. of Elizabeth's reign contain memoranda in Lord Burghley's hand; the Norfolk Book of Entries, or copies of the Duke's letters on Mary Queen of Scots; a copious official account of the Earl of Northumberland's conspiracies, &c. Here are plans, maps, and charts, from Henry VIII. to the present reign; the actual draft of the proclamation declaring James king of England, in the handwriting of Sir Robert Cecil; and various Mss. illustrating Raleigh's and the Gunpowder plots.

Southward of Hatfield are two very interesting houses: Gubbins, or Gobions, near North Mims, once the seat of Sir Thomas More; and Tyttenhanger, the former residence of the powerful abbots of St. Alban's, to which King Henry VIII. and his queen Catherine retired in the summer of 1528.

THE SPANISH ARMADA,

which set sail for the invasion of England in 1588, failed through various disasters. In all the rencontres the English proved victorious. Their ships were lighter, and their sailors more dexterous, than those of the Spaniards. The Spanish guns were planted too high, while every shot from the English proved effectual. Then came the stratagem of the fireships; and lastly, the dreadful storm which dispersed the whole fleet. The statements at the time, apparently authorised, say: 15 ships sunk, and 4981 men; sunk, &c. upon the coast of Ireland, 17 ships, 5394 men; total, 32 ships and 10,185 men.

In the Royal Library in the British Museum is a rare volume, which was finished at Lisbon, May 9, 1588, while the fleet was in port there; and which copy was then procured for Lord Burghley, who has noted in his own hand, in the margins of the different pages, particulars of the defeat, as in the following:

Galeon S. Phelippe: "taken at Flushyng, 31 July." D. Francisco de Toledo: "this man escaped into Nuport." La Nao Capitana: "this ship was taken by Sir Francis Drake." El Gran Grifon Capitana: "this man's ship was drowned 17 September, in the Ile of Furemare, Scotland." Barca de Amburg: "she was drowned over against Ireland." San Pedro Mayor: "wrecked in October in Devonshire, neare Plimmouthe." La Galeaça Capitana nombrada S. Lorenço: "this was drowned afor Callys."

This work has twelve charts of the coast of England, showing the different situations of the Spanish armada and the English fleet through the whole contest. And the different actions and positions represented in these charts are minutely engraved and explained in a rare tract, 1590, in the Museum library.

Camden says: "Several moneys were coined; some in memory of the victory, with a fleet flying with full sails, and this inscription, *Venit, vidit, fugit*,—'It came, it saw, it fled;' others in honour of the queen, with fireships and a fleet all in con-

fusion, inscribed *Dux fœmina facti*—that is, 'A woman was conductor of the exploit.' The medals and jettons struck on the occasion were entirely Dutch; none were struck in England. The most remarkable, of considerable size, represents the Spanish fleet upon the obverse, with the words *Flavit Jehovah, et dissipati sunt*, 1588,—'Jehovah blew, and they were scattered.' Reverse, a church on a rock beaten by the waves, *Allidor, non lædor.*"

The House of Lords (burnt in 1834) was hung with tapestry, representing the defeat of the Armada. It was woven by Spiering, from the designs of Henry Cornelius Vroom, at Haarlem, for Lord Howard, of Effingham, Lord High Admiral of the English fleet which engaged the Armada; and was sold by him to James I. It consisted originally of ten compartments, with borders containing portraits of the officers of the English fleet. The hangings were engraved by Pine in 1739, with illustrations from charts, medals, &c.

In the British Museum is *The English Mercurie*, pretending to give a report of the defeat of the Spanish admiral, written by the lord-admiral, and to have been published at the time; but the whole is a clumsy forgery copied from a confused account of the same events by Camden. The statement of this *English Mercurie* being "the earliest English newspaper is equally groundless."

EXECUTION OF SIR WALTER RALEIGH.

Raleigh was executed on the 29th of October (old style) 1618, in Old Palace Yard, at eight in the morning of Lord Mayor's Day; "so that the pageants and fine shewes might draw away the people from beholding the tragedie of one of the gallantest worthies that ever England bred." Early in the morning his keeper brought a cup of sack to him, and inquired how he was pleased with it? "As well as he who drank of St. Giles's bowl as he rode to Tyburn," answered the knight, and said, it was good drink, if a man might but tarry by it. "Prithee, never fear, Ceeston," cried he to his old friend Sir Hugh, who was repulsed from the scaffold by the sheriff, "I shall have a place!" A man bald from extreme age pressed forward "to see him," he said, "and pray God for him." Raleigh took a richly-embroidered cap from his own head, and placing it on that of the old man, said, "Take this, good friend, to remember me, for you have more need on it than I." "Farewell, my lords," was his cheerful parting to a courtly group who affectionately took their leave of him, "I have a long journey before me, and I must e'en say good by. Now I am going to God," said that heroic spirit, as he trod the scaffold; and, gently touching the axe, added, "this is a

sharp medicine, but it will cure all diseases." The very headsman shrank from beheading one so illustrious and brave, until the unquailing soldier addressed him, "What does thou fear? Strike, man!" In another moment the mighty soul had fled from its mangled tenement. Cayley adds: The head, after being shown on either side of the scaffold, was put into a leather bag, over which Sir Walter's gown was thrown, and the whole conveyed away in a mourning-coach by Lady Raleigh. It was preserved by her in a case during the twenty-nine years which she survived her husband, and afterwards with no less piety by their affectionate son Carew, with whom it is supposed to have been buried at West Horsley, in Surrey. The body was interred in the chancel near the altar of St. Margaret's, Westminster.

In the Pepysian Collection at Cambridge is a ballad with the following title: "Sir Walter Rauleigh his Lamentation, who was beheaded in the Old Pallace of Westminster the 29th of October 1618. To the tune of Welladay."

BERNINI'S BUST OF CHARLES I.

Vandyke having drawn the king in three different faces,—a profile, three-quarters, and a full face,—the picture was sent to Rome for Bernini to make a bust from it. Bernini was unaccountably dilatory in the work; and upon this being complained of, he said that he had set about it several times, but there was something so unfortunate in the features of the face that he was shocked every time that he examined it, and forced to leave off the work; and, if there was any stress to be laid on physiognomy, he was sure the person whom the picture represented was destined to a violent end. The bust was at last finished, and sent to England. As soon as the ship that brought it arrived in the river, the king, who was very impatient to see the bust, ordered it to be carried immediately to Chelsea. It was conveyed thither, and placed upon a table in the garden, whither the king went, with a train of nobility, to inspect the bust. As they were viewing it, a hawk flew over their heads with a partridge in his claws, which he had wounded to death. Some of the partridge s blood fell upon the neck of the bust, where it remained without being wiped off. This bust was placed over the door of the king's closet at Whitehall, and continued there till the palace was destroyed by fire.*—Pamphlet *On the Character of Charles I.*, by Zachary Grey, LL.D.

THE CALVES'-HEAD CLUB.

In a blind alley about Moorfields met the Calves'-Head Club,

* Pennant states the bust to have been subsequently placed in Westminster Hall; but this is questioned.

where an axe hung up in the club-room, and was reverenced as a principal symbol in this diabolical sacrament. Their great feast of calves' heads was held the 30th of January (the anniversary of the martyrdom of king Charles I.), the club being erected "by an impudent set of people, in derision of the day, and defiance of monarchy." Their bill of fare was a large dish of calves' heads, dressed several ways; a large pike, with a small one in his mouth, as an emblem of tyranny; and a large cod's head, to represent the person of the king (Charles I.) singly, as by the calves' heads before they had done him together with all them that suffered in his cause; and a boar's head, with an apple in its mouth, to represent the king by this as bestial, as by the others they had done foolish and tyrannical. After the repast, the *Eikon Basilike* was burnt, anthems were sung, and the oath was sworn upon Milton's *Defensio Populi Anglicani*. The company consisted of Independents and Anabaptists; Jerry White, formerly chaplain to Oliver Cromwell, said grace; and the table-cloth being removed, the Anniversary Anthem, as they impiously called it, was sung, and a calf's skull filled with wine or other liquor, and then a brimmer, went about to the pious memory of those worthy patriots that had killed the tyrant, &c.—See the *Secret History of the Calves'-Head Club*, 6th edit. 1706.

HISTORIC INNS.

The George and Blue Boar, Holborn, is associated with a great event in our history. Here was intercepted Charles I.'s letter, by which Ireton discovered it to be the king's intention to destroy him and Cromwell, which discovery brought about Charles's execution. Nearly opposite the George and Blue Boar was the Red Lion, the largest inn in Holborn; and where the bodies of Cromwell, Ireton, and Bradshawe, were carried from Westminster Abbey, and next day dragged on sledges to Tyburn—a retributive coincidence worthy of note.

GOLD MEDAL AND GEORGE OF CHARLES I.

The unfortunate monarch, shortly before his execution, presented to Bishop Juxon, his faithful attendant, a handsome gold medal, which, according to tradition, the bishop received from the king on the scaffold. It is a pattern with a mint-mark (a rose), probably for a 5*l.* or 6*l.*-piece, presented by the engraver to his majesty for approval. It is the work of Rawlins, who also engraved at Oxford the rare crown-piece struck for that city, with its representation upon it. The portrait of the king on this coin is exactly similar to that on the medal, allowing for the difference of costume. The likeness is very good. The medal weighs 1 oz. 10 dwts. 13 grains. It was devised by Bishop Juxon to Mrs. Rachael Gayters; from her it came to

her granddaughter, Miss Gayters, who married the Rev. James Commeline, the father of the rector of Red Marley, Worcestershire; the latter gentleman presented it to his son, who, in 1835, sold it to Lieutenant-Colonel John Drummond. Charles is known to have presented to Bishop Juxon the identical George (the jewel of the order of the Garter) which he wore but a few moments previous to his decapitation. The George descended to Sir George Chetwynd from his maternal ancestress, the daughter of Elizabeth Juxon, a niece of the bishop, and the wife of James St. Amond, Esq., of Covent Garden.

HANDKERCHIEF OF CHARLES I.

A few years since, a silversmith of Bath had in his possession the pocket-handkerchief used by Charles I. at the time of his execution. It is of very fine white cambric, and is neatly marked with the imperial crown and the initials C. R. This handkerchief was purchased at the sale of the effects of the late Mr. W. M. Pitt, of Dorchester, accompanied by this certificate:

"This was King Charles the First's handkerchief, that he had on the scaffold when he was beheaded, January ye 30th, 1648. From my cousin, Anne Foyle, 1733. Certificate by me, July 25th 1828, W. M. Pitt. As to the authenticity of the fact. I can only state that I was informed by my father, that Mrs. Anne Foyle was a cousin of his mother, whose father was much attached to the cause of the king. was present at his death, and obtained by some means or other this handkerchief: from her father she obtained it, and she gave it to my grandmother, Lora Pitt, as is stated on the cover herein enclosed; the endorsement was written ninety years after the event took place, and my grandmother was born in the reign of Charles II. I myself know that that endorsement is in the handwriting of my grandmother, and who evidently believed the above to be true; and this I certify ninety years after the writing of that endorsement by my grandmother."

CHARLES I. AND HIS TIMES.

This grand crisis of morals, religion, and government is yet but imperfectly understood, notwithstanding so many books have been written and published in illustration of it. Coleridge attributes this labour lost to the want of genius or imagination in these works: "Not one of their authors seems to be able to throw himself back into that age: if they did, there would be less praise and less blame bestowed on both sides."

FELTON, THE ASSASSIN.

When Felton was examined, after his assassination of George Villiers, Duke of Buckingham, at Portsmouth, in August 1628, there was found sewed in the crown of his hat "a writing to show the cause why he put this cruel act into execution." Of this paper the following is a copy:

"That man is cowardly, base, and deserveth not the name of a gentleman or Souldier, that is not willing to sacrifice his life for the honor of his God, his kinge, and his countrie. Lett no man Commend me for doeing of it, but rather discommend themselves as the cause of it; for if God had not taken away our harts for our sinnes, he would not have gone so longe unpunished. JO. FELTON."

This unique document was found among the Evelyn papers at Wotton in Surrey. Sir Edward Nicholas, secretary of state, who had the first possession of it, was one of the persons before whom Felton was examined at Portsmouth. His daughter married Sir Richard Browne, and the celebrated John Evelyn married the only daughter of Sir Richard Browne; and Lady Evelyn, the widow of his descendant, presented the writing to the late Mr. Upcott, one of the editors of Evelyn's *Diary*.

THE PATRIOT HAMPDEN.

Near to the estate in Buckinghamshire, which the family of Hampden had received from Edward the Confessor, is the field of Chalgrove, where John Hampden fell; and hard by is the church of Great Hampden, where the patriot is buried. To the late Lord Nugent "the design suggested itself of marking, by a simple memorial of a solid and enduring kind, the spot where Hampden received his mortal wound, and of erecting it on the anniversary of the second centenary of the fatal day at Chalgrove."* The memorial was inaugurated, amidst many thousand spectators, on the 19th of June 1843,—the actual anniversary of the fight, the 18th, falling on a Sunday. The monument bears the following inscription:

"Here, in this field of Chalgrove, John Hampden, after an able and strenuous but unsuccessful resistance in parliament, and before the judges of the land, to the measures of an arbitrary court, first took arms, assembling the levies of the associated counties of Buckingham and Oxford, in 1642; and here, within a few paces of this spot, while fighting in defence of the free monarchy, and the ancient liberties of England, he received a wound of which he died, June 18, 1643. In the two hundredth year from that day this stone was raised in reverence to his memory."

The monument also bears the names of those by whose subscriptions it was erected; and the arms of Hampden and his deathless motto: *Vestigia nulla retrorsum.*

Never did patriotism become more familiar in the mouths of the people than "the cause for which Hampden bled in the field." The very name is synonymous with patriot:

> "Some village Hampden, that with dauntless breast
> The little tyrant of his fields withstood."

SIR RICHARD WILLIS'S PLOT AGAINST CHARLES II.

At No. 13 Lincoln's Inn, from 1645 to 1650, lived John Thurloe, secretary to Oliver Cromwell, who one night came thither for the purpose of discussing secret and important business. They had conversed together for some time, when

* From an eloquent memoir, by Mr. John Forster, prefixed to *Some Memorials of John Hampden*, by Lord Nugent, 3d edit., 1854.

Cromwell suddenly perceived a clerk asleep at his desk. This happened to be Mr. Morland (afterwards Sir Samuel Morland), the famous mechanist, and not unknown as a statesman. Cromwell, it is affirmed, drew his dagger, and would have despatched him on the spot had not Thurloe, with some difficulty, prevented him. He assured him that his intended victim was certainly sound asleep, since, to his own knowledge, he had been sitting up the two previous nights. But Morland only feigned sleep, and overheard the conversation, which was a plot for throwing the young King Charles II., then resident at Bruges, and the Dukes of York and Gloucester, into the hands of the Protector; Sir Richard Willis having planned that on a stated day they should pass over to a certain port in Sussex, where they would be received on landing by a body of 500 men, to be augmented on the following morning by 2000 horse. Had they fallen into the snare, it seems that all three would have been shot immediately on their reaching the shore; but Morland disclosed the designs to the royal party, and thus frustrated the diabolical scheme.

FIFTH-MONARCHY MEN.

This wild sectarian movement originated in the days of the Puritans, when, in addition to the four great monarchies which have appeared in the world, some of the enthusiasts thought that Christ was to reign temporarily upon earth, and to establish *a fifth monarchy*.

JEFFREY HUDSON, THE DWARF.

The dwarf who is made to play a part in Scott's *Peveril of the Peak* is Jeffrey, or Sir Jeffrey Hudson, as he was called, after Charles I., in a frolic, had dubbed him with knighthood. He was born in 1619, and when eight years old, he was presented by the Duke of Buckingham to the Queen Henrietta Maria in a pasty! The queen appointed the little fellow to be one of her pages, and the courtiers made him their pet; but the wits made him the butt of their cheap and cruel wit. Davenant made him the hero of a mock epic called *Jeffreidos*, in which the dwarf fights a single combat with a turkey-cock:

> "Jeffrey straight was thrown, when faint and weak,
> The cruel fowl assaults him with his beak."

Jeffrey was quick and sagacious, and was intrusted by the queen with some negotiations of consequence; but he was vain and ill-tempered, and was often squabbling with a gigantic porter at the palace; and the effigies of the two disputants are sculptured on a stone to be seen to this day upon a house-front in Newgate Street, London. At Petworth is a

magnificent picture by Vandyke of the queen seated and Sir Jeffrey standing beside her; and the curious may see the dwarf's clothes preserved in the collection of Sir Hans Sloane, in the British Museum.

When the Civil War broke out, Sir Jeffrey was appointed a captain in the royal army. In 1644, he followed his royal mistress to France; and there, having been insulted by the Hon. Master Crofts, he challenged his antagonist to a duel with pistols. Crofts appeared armed with a squirt, but Sir Jeffrey was not thus to be trifled with; a real duel followed, and Crofts fell mortally wounded at the first shot. In 1682, Jeffrey was arrested on a charge of being concerned in the popish plot; and he died in his prison, aged 63.

Jeffrey Hudson wore very long moustachios, had an enormous head and large hands, but would have been accounted handsome had he been taller: at thirty years old, he was only 18 inches high; but from this age he rapidly grew to 3 ft. 9 in. In normal cases men rarely grow half-an-inch in height after thirty.

WEARING OAK ON THE TWENTY-NINTH OF MAY.

The origin of wearing this badge is commonly believed to be to commemorate the preservation of Charles II. in the oak, on May 29. Now, Charles fought the battle of Worcester on Wednesday, the 3d of September 1651; he fled from the field, attended by Lords Derby and Wilmot, and others, and arrived early next morning at Whiteladies, about three-quarters of a mile from Boscobel House. At this place Charles secreted himself in a wood, and in a tree (from the king's own account, a pollard oak), since termed "the royal oak;" and at night Boscobel House was his place of refuge. At Whiteladies he exchanged his habilaments for those of the faithful Penderell. Subsequently he embarked at Shoreham on the 15th of October, and landed next day at Fescamp in Normandy. On his return to England, Charles entered London on his birthday, the 29th of May, when the Royalists displayed the branch of oak, from that tree having been instrumental in the king's restoration: hence the custom of wearing oak on this day, and not from Charles being then concealed in the oak. It may be added, that the oak could scarcely have been in sufficient leaf in May to have concealed the king. Boscobel House is situated near Bridgnorth, Salop, 140 miles from the metropolis; and that part of it which rendered such essential service to the sovereign is still shown. The oak has long been removed; but another, presumed to have been a seedling from it, occupies its place, and is walled round for preservation.

CROMWELL'S "FORTUNATE DAY."

The 3d of September was always regarded by Cromwell as his "fortunate day." On the two successive anniversaries of that day he gained his famous victories of Dunbar and Worcester; yet subsequently, on that very day, agreeably with a strange prophecy of Colonel Lindsey, the Protector breathed his last. The Monday before, August 30th, was the most windy day that had happened for twenty years; and the following Friday, on which Oliver died, there was also a high wind, which produced these very opposite lines: Waller says Oliver died

"In storms as loud as his immortal fame;"

and Godolphin,

"In storms as loud as was his crying sin."

THE GUNPOWDER PLOT.

At Ashby St. Leger, near Daventry, remains to this day the gatehouse of the ancient manor of the Catesby family, of which was Robert Catesby, the contriver of the Gunpowder Plot, and who is stated to have inveigled, by his persuasive eloquence, several of the other twelve conspirators. They are believed to have met in a room over the gateway, called the "Plot Room." Catesby was shot with Thomas Percy, by the sheriffs' officers, in attempting to escape at Holbeach, shortly after the discovery of the treason.*

Guido, or Guy Fawkes, was a soldier of fortune in the Spanish service; he was a native of Yorkshire, and a schoolfellow of Bishop Morton, at York. In the Bodleian Library, at Oxford, are preserved the rusty and shattered remains of the lantern which Fawkes carried when taken prisoner. It is of iron, and a dark lantern; the movement for enclosing the light being precisely the same as in those in use at the present day. The top, squeezed up and broken, is preserved with it in the case, as is also the socket for the candle. The horn or glass which once filled the door is quite gone. On a brass

* Catesby Hall is otherwise noted than for its association with the Gunpowder Plot. The house formerly belonged to Sir Richard Catesby, one of the three favourites who ruled the kingdom under Richard III.; the others being Sir Richard Ratcliffe and Viscount Lovell, on whom the following humorous distich was made:

"The Rat, the Cat, and Lovell, our Dog,
Rule all England under the *Hog*;"

alluding to the king's adoption of a boar as one of the supporters of the royal arms. After the battle of Bosworth, this Sir William Catesby was beheaded at Leicester, and his lands escheated: but Henry VII. (1496) restored them to Catesby's son George, from whom they descended, in course of time, to Sir William Catesby, who was convicted, during the reign of Elizabeth (1581), of harbouring Jesuits here, and celebrating mass. His son and successor was the above conspirator, Robert Catesby.

plate affixed to one side of the lantern, the following Latin inscription is engraved in script hand:

"Laterna illa ipsa quâ usus est et cum quâ deprehensus Guido Faux in cryptâ subterraneâ ubi domo Parlamenti diffflandæ operam dabat. Ex dono Rob. Heywood, nuper Academia procuratoris, Apr. 4°, 1641." And the following is written on a piece of paper, and deposited in the glass-case with the lantern, along with two or three prints and papers relating to the Powder Plot: "The very lantern that was taken from Guy Fawkes when he was about to blow up the Parliament House. It was given to the University in 1641, according to the inscription on it, by Robert Heywood, proctor of the University."

The famous *Monitory Letter* to Lord Mounteagle, which led to the discovery and frustration of the plot, originated in each of the conspirators adopting his own method of giving effectual warning to those lords for whom he felt particularly interested. This letter is preserved in the Parliament Office; and in *Archæologia*, vol. xii. p. 200, is an engraved facsimile. There is scarcely a doubt of its having been concerted by Tresham, but by whom written is unknown. But at Ightham, near Sevenoaks, in the church is a mural monument to Dame Dorothy Selby, who died in 1641, and is traditionally said to have written the Monitory Letter, which is thus referred to in the inscription:

"Whose arts disclosed that plot, which, had it taken,
Rome had triumph'd, and Britain's walls had shaken."

At the south-east corner of Old Palace Yard stood the house through which the conspirators in the plot carried their barrels into the vault, the kitchen beneath the great hall of the old palace, used as the House of Lords.

CAPTURE OF "THE UNFORTUNATE" DUKE OF MONMOUTH.

Somerset and Dorset were the closing scenes of Monmouth's career. When the duke came within ten miles of White Lackington House, one mile distant from Ilminster, he was met by two thousand persons on horseback, whose number increased to twenty thousand. His grace, his party, and attendants, took refreshment under the famed sweet Spanish chestnut-tree, now standing, which measures at three feet from the ground upwards of twenty-six feet in circumference.

The decisive battle of Sedgemoor was fought on the 5th of July, after which Monmouth and his friends fled across the boundaries of Wiltshire, and at Woodyate's Inn, near Salisbury, on the road to Blandford, turned their horses adrift; and thence crossed the country, nearly due south, to "the island," in the parish of Horton, in Dorsetshire, where, in a field called to this day "Monmouth Close," was found the would-be king. An ash-tree, at the foot of which he was discovered crouched in a

ditch, and half-hid under the fern, was standing a few years ago, and bore the carved initials of persons who had visited it; and it was propped up for preservation.

On his capture, the duke was first taken to the house of Anthony Etterick, Esq., a magistrate, who resided at Holt, which adjoins Horton. Tradition, which records the popular feeling rather than the fact, reports that the poor woman who informed the pursuers that she had seen two strangers lurking in the island—her name was Amy Farrant—never prospered afterwards; and that Henry Parkin, the soldier who, spying the skirt of the smock-frock which the duke had assumed as a disguise, recalled the searching-party just as they were leaving the island, burst into tears, and reproached himself bitterly for his fatal discovery.—*Notes and Queries*, No. 6.

In the British Museum is the pocket-book which was taken from Monmouth when he was captured; it is certified in the handwriting of James II.

THE REVOLUTION OF 1688.

At Whittington, between Chesterfield and Dronfield, is a small public-house, where, in 1688, certain patriotic noblemen met to concert measures for overthrowing the Popish government, and securing the Protestant establishment by the personal influence of the Prince of Orange. The sign of the public-house was then the Cock and Pyot, now the Cock and Magpie. The room where the patriots met is now called the "Plotting Parlour;" there is preserved the chair in which sat the Earl of Devonshire, the president. In 1788 the centenarial day was kept with great pomp by the nobility, gentry, and people of the neighbourhood, who visited the Revolution Parlour, and proceeded from thence in grand procession to Chesterfield. The public-house was sold in 1847 for 735*l*.

"ALL FOR THE BEST."

When Bernard Gilpin was summoned up to London to give an account of himself and his creed before Bonner, he chanced to break his leg on the way; and on some persons retorting upon him a favourite saying of his own, that "nothing happens to us but what is intended for our good," and asking him whether it was for his good that he had broken his leg, he answered, that "he made no question but it was." And so it turned out, for before he was able to travel again Queen Mary died, and he was set at liberty.

THE HORSEFERRY, WESTMINSTER.

At the time of the Usurpation, a wooden house was built for a small guard posted here. M. de Lauzun thus mentions the

ferry in his account of the escape of the queen of James II., December 9, 1688: Sir Edward Hales being in attendance with a hackney-coach, "we drove from Whitehall to Westminster, and arrived safely at the place called the Horseferry, where I had engaged a boat to wait for me."

The same author adds: "The king, attended by Sir Edward Hales, who was waiting for him, descended the back stairs, and crossing Privy Gardens, as the queen had done two nights before, proceeded to the Horseferry, and crossed the Thames in a little boat with a single pair of oars to Vauxhall. He threw the Great Seal into the river by the way; but it was afterwards recovered, in a net cast at random, by some fishermen." "Very early one morning the Duke of Marlborough, with his hounds, desired to cross by the ferry; one Wharton, the waterman at hand, was subsequently rewarded by the duke obtaining for him a grant of the ferry-house, the present owner of which is a descendant of Wharton."—Walcott's *Westminster*, p. 333.

DEATH OF JAMES II.

When James lay in his last illness at St. Germain's, he addressed the Prince of Wales, his son, with equal firmness and piety, telling him that "however splendid a crown appeared, the time is sure to come when it is a matter of perfect indifference; that nothing is worth loving but God, or desiring except eternity. He exhorted him never to forget his duty to his mother, and his attachment and gratitude to the King of France, from whom he had received so many favours."

At James's desire, Louis XIV. went to see him, when he requested that he might be buried in the parish church of St. Germain, without any ceremony, like one of the poor of the parish, and with only these words for his epitaph: "Here lies James the Second, king of England."

But the body was kept unburied until 1793 or 1794 in the church of the English Benedictine Monastery at Paris, where it was exhibited for money. It was not until 1824 that the corpse, or the greater portion of it, was conveyed to St. Germain, where it was buried with great pomp in the parish church, most of the English then in Paris or the neighbourhood joining in the funeral procession. The intestines of the king were given, soon after his death, to the Irish College in Paris; where also his body lay after the destruction of the Church of the Benedictines, and before its final interment at St Germain. The brain of the king was given to the Scotch College in Paris, and the heart to the Convent at Chaillot. In the chapel of the Scotch College in Paris is a monument, with a long Latin inscription, erected in 1703 by James Duke of Perth, to the memory of James II. An urn once stood over the monument, containing the king's brain; but this was destroyed at the period of the Revolution. Near this is a slab covering the heart of his queen, and another the intestines of his daughter Louisa. A monument of white and gray marble was also erected to the king at St. Germain by order

of George IV.: it bears a Latin inscription, in which James is characterised as

"Magnus in prosperis, in adversis major."

—*Communicated by Dr. Wreford to the Athenæum*, Nov. 30, 1850.*

RECOGNITION OF JAMES III., KING OF ENGLAND AND SCOTLAND, BY LOUIS XIV.

When Louis XIV. visited James, then on his death-bed, he told him to tranquillise his mind on the subject of the Prince of Wales, and that he would acknowledge him king of England and Scotland; upon which all the English who were in the apartment fell on their knees, and cried, "God save the king!" The death of James is thus recorded by Dangeau:

"The king of England died at St. Germain's, at three o'clock. He has always desired, *from a sentiment of piety*, to die of a Friday.—*Friday*, 16*th September* 1701.

The king, on going abroad, went to St. Germain's to visit the new king of England, James III.; he did not stay long with him, and then went to visit the queen his mother.

All the foreign ministers came as usual to the king's levee, except the English ambassador, who affects to be angry at the king's recognition of King James III. There is, however, nothing in that contrary to the treaty of Ryswick; there are even examples of two kings of the same country recognised at the same time: King Casimir, whom we have seen die in Paris, was, before he was king of Poland, recognised as king of Sweden, though there was another king on the throne, with whom even we were in alliance.—*Thursday*, 20*th of September* 1701."

THE VESSEL IN WHICH WILLIAM III. CAME TO ENGLAND.

This celebrated craft, according to the most reliable accounts, was built on the Thames in the earlier part of the seventeenth century, and was afterwards purchased by the Prince of Orange, or his adherents, and was selected by the prince to convey himself and suite to England; and he bestowed upon her the name of *The Princess Mary*, in honour of his illustrious consort, the daughter of James II. During the whole of William's reign, the ship held a place of honour as one of the royal yachts. It was next regularly used as the pleasure-yacht of Queen Anne. The vessel came into the possession of King George I., by whose order she ceased to form part of the royal establishment. About the middle of the last century she was sold by the government to the Messrs. Walters, of London, from whom she received the name of the *Betsy Cairns*, in honour, we are told, of some West Indian lady of that name. After being long employed in the West Indian trade, she was disposed of, and converted into a collier, and employed between Newcastle and London. She was after-

* At Ambleteuse, a seaport town near Calais. King James II. landed, on his flight from England, in the year 1688: and at this place Cæsar embarked his cavalry when he passed over into Britain.

wards (*circa* 1825) again sold, and finally, on the 17th of February 1827, while pursuing her voyage from Shields to Hamburg, with a cargo of coals, she struck upon the "Black Middens," a dangerous reef of rocks north of the mouth of the Tyne, and in a few days afterwards became a total wreck. She had been regarded with an almost superstitious feeling of interest and veneration; and a "memorable prophecy" was said to be associated with her fortunes, viz. "that the Catholics would never get the better while the *Betsy Cairns* was afloat." The remnant of her original timbering was extremely fine. There was a profusion of rich and elaborate oak-carvings, the colour of the wood, from age and exposure, closely resembling that of ebony. Snuffboxes and souvenirs of various kinds were made of the wood, and brought exorbitant prices. Each of the members of the then corporation of Newcastle was presented with one of these boxes of old British oak.—Abridged from the *Durham County Advertiser*.

BOTH SIDES OF THE QUESTION.

Swift received his deanery, which he ever held as a most inadequate reward, for his services to the Marlborough and Tory faction, in the course of 1713; but he had given his great offence to the Duchess nearly three years before, or immediately after his venal quarrel with the Whigs for their not giving him church-promotion so rapidly as he wished. In the *Examiner* of November 23, 1710, he published a paper reflecting most severely on the Duke of Marlborough's insatiable avarice and enormous peculations. The Duke, he said, had had 540,000*l*. of the public money for doing work which a warrior of ancient Rome (an odd parallel) would have received only 994*l*. 11*s*. 10*d*.; and at the end of his paper there was an innuendo that the Duchess, in the execution of her office as mistress of the robes during eight years, had purloined no less than 22,000*l*. a-year. Here is the account itself from the *Examiner*, in a volume in reply to Sarah's, entitled *The Other Side of the Question*, and published in the same year:

A Bill of Roman Gratitude.

Imprim.	£	*s.*	*d.*
For frankincense, and earthen pots to burn it in	4	10	0
A bull for sacrifice	8	0	0
An embroidered garment	50	0	0
A crown of laurel	0	0	2
A statue	100	0	0
A trophy	80	0	0
1000 copper medals, value one halfpenny each	2	1	8
A triumphal arch	500	0	0
A triumphal car, valued as a modern coach	100	0	0
Casual charges at the triumph	150	0	0
	£994	11	10

A Bill of British Ingratitude.

Imprim.	£	*s.*	*d.*
Woodstock	40,000	0	0
Blenheim	200,000	0	0
Post-office grant	100,000	0	0
Mildenheim	30,000	0	0
Jewels, &c.	60,000	0	0
Pall-Mall grant, the Westminster rangership, &c.	10,000	0	0
Employments	100,000	0	0
	£540,000	0	0

The anonymous author of *The Other Side of the Question* does not name Swift, but says this account was drawn up many years ago in the *Examiner*, for the use of the Marlborough family, "by one of the greatest wits that ever did honour to human nature."

"THE PORTEOUS MOB," AT EDINBURGH.

This notorious tumult took place in Edinburgh in September 1736. Porteous was captain of the city-guard. At the examination of a criminal named Wilson, whose fate had excited an extraordinary sympathy, Porteous, dreading a rescue by the mob, who suddenly became tumultuous, ordered the guard to fire on them, when six persons were killed and eleven wounded. For this Porteous was tried, and condemned to death; but he was afterwards reprieved by Queen Caroline, then regent. Resolved, however, that he should not thus escape the fate which they conceived he merited, the mob, on the evening of the day previous to that on which he was to have been executed, broke into the jail in which he was confined; and having dragged him out, led him to the Grassmarket,—the usual place of execution at that period,—and there hanged him by torchlight on a dyer's pole.

WEARING THE PHILABEG.

Thomas Rawlinson, an iron-smelter, and an Englishman, was the person who, about or prior to A.D. 1728, introduced the philabeg, or short kilt, worn in the Highlands. This fact is established in a letter from Ewan Baillie, of Aberiachan, in the *Edinburgh Magazine*, 1785, and in the *Culloden Papers*.

The earliest dress of the Highlanders consisted of a large tartan wrapper, extending from the shoulders to about the knees, *in one piece*, when Rawlinson's workmen finding this garment inconvenient, separated the lower part from the upper, so that they might, when heated, throw off the upper, and leave the lower, which thus became the philabeg, or *short* kilt.

THE PEACE OF UTRECHT DEFERRED BY THE SLAVE-TRADE.

Peace with France might have been concluded with Great Britain on infinitely better terms two years before the Treaty of Utrecht; but the negotiations were broken off principally on account of an *assiento* made with the French Guinea Company, who were to furnish to the English 4800 negroes annually, which Great Britain most pertinaciously insisted on, and Louis XIV. most reluctantly conceded, although he gained political objects of great magnitude. Several bloody battles, and still more bloody sieges, took place, and much treasure was expended; but the English nation persisted in engrossing this now reprobated privilege, which, although nominally limited to 4800 negroes, furnished a pretext for smuggling in three times that number. On such matters, national feelings seem periodically subject to hot and cold fits.—*Notes to assist the Memory, &c.*

A RELIC OF CULLODEN.

A Perthshire gentleman, nearly related to the ducal family of Athol, possesses the plaid, or scarf, worn by the Marquis of Tullibardine at the battle of Culloden. It is of the Murray tartan, and is in capital preservation. The only rent or blemish is found at one of the corners, and it bears evident marks of having been caused by a sword-cut. This is mended very neatly, but by tartan-cloth of a different description. Several brownish spots of stain are visible, considered to be caused by drops of blood. The scarf in question is fully three yards long, exclusive of the fringes, is two feet in width, and is such as would be worn over the breast and shoulders of the gentleman of the time. Tullibardine was one of those romantic and enthusiastic spirits whose loyalty survived disaster, defeat, suffering, and the long lapse of years. We need not follow his career step by step to the cruel field of Culloden, where he was taken prisoner, and carried to London. He escaped the axe of Balmerino and Kilmarnock, it may be said, by dying in the Tower of a painful malady on the 9th July 1746.

TOMB OF QUEEN CAROLINE AND GEORGE II.

Queen Caroline was buried in Westminster Abbey; and George II., on his deathbed, twenty-three years afterwards, directed that his remains should be placed close by hers—a side of each of the coffins to be removed, in order that the cerements might be in actual contact. This story has been doubted; but a few years since, it becoming the duty of one of the Chapter (the Rev. H. H. Milman) to superintend some operation within that long-sealed vault, the royal coffins were

found on the same raised slab of granite exactly in the condition described; the sides that were abstracted still leaning against the wall behind.—*Quarterly Review*, No. 164.

NELSON'S LEFT-HAND.

During the captaincy of Nelson, he became intimate with a person on board ship, who was officially engaged in writing, which he accomplished with his left hand. Captain Nelson, attentively observing him one day while thus occupied, said: "Parnell, I cannot think how you manage to write with your left hand." The result of this remark was, that Nelson was taught to perform the task which had excited his wonder; little dreaming that the disastrous loss of his arm at Teneriffe would leave him no other alternative in committing his ideas to paper than to write with the left hand.

WHAT IS JACOBINISM?

In a letter from Mr. James Workman, of the Middle Temple, to the Duke of Portland, in 1797, he defines Jacobinism to be "the system of politics adopted by the Jacobin club of Paris from the year 1793 to the time of its destruction; and acted upon in various places by Le Bon, Freron, Collot d'Herbois, Carrier, Marat, and Robespierre. By Jacobinism," he says, "I mean that system which drenched France with blood; inundated it with tears; proscribed probity, virtue, and philosophy; annihilated commerce, arts, and sciences; honoured Vandalism and robbery; corrupted moral principle; delegated the power of life and death to the most ferocious of men; erected 50,000 bastilles, and filled them with pretended conspirators; massacred age in its bed of pain; murdered infancy in the mother's womb; violated chastity in the moment of death; fatted the monsters of the ocean with human flesh; changed the Rhone and the Loire to rivers of blood,—Vaucluse to a fountain of tears,—Nantes to a sepulchre,—Paris, Arras, Bordeaux, Strasburg, to slaughter-houses,—and France to one vast theatre of horror, pillage, and murder."

WELLINGTON AT THE BATTLE OF WATERLOO.

During the first part of the action, the Duke of Wellington stood in the angle formed by the crossing of two roads, and on the right of the highway, beneath a solitary elm, afterwards known as "the Wellington Tree." After being mutilated and stripped by relic-hunters who visited the battle-field, this tree was purchased, in 1818, by Mr. Children, the eminent chemist; and among the memorials made from its wood is a chair, now in Windsor Castle, presented to George IV. by Mr. Children: it is placed in the guard chamber, near a memorial of the great

Nelson—a portion of the mast of the *Victory*. Another chair made of the wood was given by Mr. Children to the Duke of Wellington, and in this he mostly sat for his portrait; a third chair is in the possession of the Duke of Rutland, at Belvoir Castle. There is also in the British Museum a portion of the tree, having an iron chain inside it, which must have been wound round it when a sapling, and over which the wood had subsequently grown. Mr. Children himself had a cabinet made of this wood to contain minerals, now in the possession of his son-in-law and daughter; and many of his friends possess smaller articles manufactured from the tree.

The Duke of Wellington said that he remembered the tree perfectly, and that, during the battle, a Scotch sergeant had come to him to tell him that he had observed it was a mark for the enemy's cannon, begging him to move from it. A lady said, "I hope you did, sir." The hero replied, "I really forget; but I know I thought it very good advice."

The late Lord Ward, in a letter to the Bishop of Landaff, the year after the battle of Waterloo, says: "The term 'Battle of Waterloo' must have been adopted for the sake of euphony, as no part of the battle reached that village, the struggle having taken place nearer to Brussels." Lord Ward visited the tree near which the duke stood for so many hours with his staff, and found it pierced with at least a dozen balls, and observes, "It is quite marvellous how he escaped. After the battle the duke joined in the pursuit, and followed for some miles. Colonel Harvey, who was with him, advised him to desist, as the country was growing less open, and he might be fired at by a straggler from behind a hedge. The duke shouted out: 'Let them fire away; the battle is over, and my life is of no value now!'"

One of the three letters written by the duke *from the field* was a brief note, which, having enumerated some who had fallen, ends thus emphatically: "*I have escaped unhurt. The finger of Providence was on me.*" What the impulse was which dictated these extraordinary words we leave to the opinion of those who read them. . . . When the dreadful fight was over, the duke's feelings, so long kept at the highest tension, gave way; and, as he rode amidst the groans of the wounded and the reeking carnage, and heard the rout of the vanquished and the shouts of the victors fainter and fainter through the gloom of night, he wept, and soon after wrote the words above quoted from his letter.

MONEY-PANIC OF 1832.

Panics have been produced sometimes by extraordinary means. Thus, in May 1832, a "run upon the Bank of England"

was produced by the walls of London being placarded with the emphatic words, "To stop the duke, go for gold;" advice which was followed, as soon as given, to a prodigious extent. The Duke of Wellington was then very unpopular; and on Monday, the 14th of May, it being currently believed that the duke had formed a cabinet, the panic became universal, and the run upon the Bank of England for coin was so incessant, that in a few hours upwards of half a million was carried off. Mr. Doubleday, in his *Life of Sir Robert Peel*, states it to be well known that the above placards were "the device of four gentlemen, two of whom were elected members of the reformed parliament. Each put down 20*l.*; and the sum thus clubbed was expended in printing thousands of these terrible missives, which were eagerly circulated, and were speedily seen upon every wall in London. The effect is hardly to be described. It was electric."

WELLINGTON'S BED-CHAMBER.

At the north-east angle of Apsley House, Hyde Park Corner, upon the ground floor, is "the duke's bedroom," which is narrow, shapeless, and ill-lighted; the bedstead small, provided with only a mattress and bolster, and scantily curtained with green silk; the only ornaments of the room being an unfinished sketch of the present Duchess of Wellington, two cheap prints of military men, and a small portrait in oil. Yet here slept the great duke, whose "eightieth year was by." In the grounds and shrubbery he took daily walking exercise; where, with the garden-engine, he was wont to enjoy exertion.*

* * * "In fine afternoons, the sun casts the shadow of the duke's equestrian statue full upon Apsley House, and the sombre image may be seen gliding spirit-like over the front."—*Quarterly Review*, No. 184.

Part of the site of Apsley House was a piece of ground given by George II. to an old soldier, Allen, whom the king recognised as having served in the battle of Dettingen. Upon this spot Allen built a small tenement, in place of the apple-stall kept by his wife; and on the erection of Apsley House, in 1784, the ground was sold for a considerable sum by Allen's successors to Apsley, Lord Bathurst. The apple-stall is shown in a print dated 1766.

* As did the Duke's great antagonist, Napoleon. January 2, 1820. General Bonaparte was "amusing himself with the pipe of the fire-engine, spouting water on the trees and flowers in his favourite garden."—*Journal of Capt. Nicholls; Captivity of Napoleon at St. Helena; Sir Hudson Lowe's Letters and Journals*, 1853.

The Seven Wonders of the World.

THIS phrase has been for ages applied to seven historical monuments of the constructive skill and magnificent art of the antique world. They are:

1. THE GREAT PYRAMID OF EGYPT,

the most gigantic of the three pyramids near the village of Gizeh, about eleven miles from the banks of the Nile, forming a line to the westward of the city of Cairo. Herodotus was informed by the priests of Memphis that the great pyramid was built by Cheops, king of Egypt, about 900 B.C., or 450 years before he visited that country; that the body of Cheops was placed in a room beneath the bottom of the pyramid; and that the chamber was surrounded by a vault, to which the waters of the Nile were conveyed by a subterranean tunnel. Pliny and Diodorus Siculus agree in stating, that 360,000 men were employed twenty years in erecting this pyramid; and in contrast with this vast labour Sir John Herschel, calculating the weight of the pyramid to be 12,760 million pounds of granite,* at a medium height of 125 feet, adds, that it could have been raised by the effort of about 630 chaldrons of coal, a quantity consumed in some foundries in a week.

Herodotus states, that 1600 talents of silver were expended in providing the workmen with leeks, onions, and other food; and one great object of the Egyptian rulers in erecting this and other stupendous monuments was, to prevent the evils of over-populousness by accustoming the lower orders to a spare diet and severe labour. It may here be sufficient to state, that the pyramid consists of a series of platforms, each smaller than the one on which it rests, and consequently presenting the appearance of steps, which diminish in length from the bottom to the top; and of these steps there are 203. The entrance is in the north face. Within are passages leading to chambers lined with granite; in one of which, the King's Chamber, is a red granite sarcophagus, in which Cheops is supposed to have been entombed. This pyramid, the largest building in the world, has lost its apex and its casing. There is a second pyramid, retaining at its apex a portion of its casing, which is the tomb of Sensuphis. A third pyramid, the least ancient, was

* Three times that of the stone in Plymouth Breakwater.

built by Mycerinus according to Herodotus, and by Queen Nitocris according to Manetho. The date of the pyramids is, by the Newtonian chronology, between 1451 and 1153 B.C., or nearly 800 years after Abraham's visit to Egypt. "It has been supposed by some," says Wilkinson, "that, from the pyramids not being mentioned in the Bible or in Homer, they did not exist before the Exodus, or in the time of the poet. The presence of the name of Rameses the Great (who preceded the Trojan war) sufficiently answers the latter objection."

The base of the great pyramid has been often stated to equal that of the area of Lincoln's Inn Fields; but the fact is otherwise: the base of the pyramid measures 764 feet on each side; whereas Lincoln's Inn Fields, although 821 feet on one side, is only 625 feet 6 inches on another, so that the area of the pyramid is greater by many thousand square feet.—Colonel Howard Vyse *On the Pyramids.*

2. BABYLON,

in Greek Βαβυλών, derives its name from a Hebrew word signifying Babel, the confusion of tongues (Gen. xi. 1-9); or from another expression signifying the court or city of Belus. In Dan. iv. 27 it is termed "Babylon the great;" and by Josephus (Antiq. viii. 6, 1), ἡ μεγάλη Βαβυλών, "the lady of the kingdoms; the glory of the whole earth." It was the metropolis of the province of Babylon, and of the Babylonio-Chaldean empire. Its foundations were laid with those of the tower of Babel.*

Herodotus states that the walls of Babylon were sixty miles in circumference, built of large bricks cemented with bitumen, and raised round the city in the form of a square, protected on the outside by a ditch lined with the same material. They were 87 feet thick and 350 feet high. According to Quintus Curtius, four-horse chariots could pass each other on them. The city was entered by twenty-five gates on each side, of solid brass, and strengthened by 250 towers.† (See also p. 29.)

The Palace of Nebuchadnezzar was a most magnificent and stupendous work. Its outer wall embraced six miles. Within were two other embattled walls, besides a great tower. The

* Mr. Rich, in 1812, examined what were called "the Ruins of Babylon," near the modern town of Hillah, on the Euphrates. The most stupendous mass of ruins was an oblong mound, 762 yards in circumference, surmounted with a solid pile of brick, 37 feet high. This mound, *Birs Nimroud*, there is reason to believe with Niebuhr and Mr. Rich, was the Tower of Babel, or Belus, "which is pretty nearly in the same state in which Alexander saw it." Major Rennel considers the Pyramids of Egypt to be palpable imitations of the Babylonian Tower.

† Mr. Grote (*Hist. Greece*) institutes the following comparison with works of the kind in our time: "Though the walls of Nineveh and Babylon were much *larger* than those of Paris as it now stands, yet when we compare the two, not merely in size, but in respect of costliness, elaboration, and contrivance, the latter will be found to represent an infinitely greater *amount of work.*"

Hanging-Gardens are attributed by Diodorus to Cyrus, who constructed them in compliance with the wish of his queen to possess elevated groves such as she had enjoyed on the hills around her native Ecbatana; for Babylon was flat. To gratify this wish, an artificial mountain was reared, 400 feet on each side; while terraces, one above another rose to a height that overtopped the walls of the city, 300 feet in elevation. The ascent from terrace to terrace was by flights of steps; while the terraces themselves were reared to their various stages, resting on ranges of regular piers, one over the other. Mr Rich found upon the site a hollow pier, 60 feet square, lined with fine brick laid in bitumen, and filled with earth; this corresponds with Strabo's description of the hollow brick piers which supported the Hanging-Gardens, and in which piers the large trees grew

3. THE GOLD AND IVORY STATUE OF JUPITER OLYMPIUS,

the masterpiece of Phidias, the greatest artist that ever lived; was executed by him for the people of Elis, and surpassed his celebrated statue of Minerva in the Parthenon. The Jupiter was set up in the temple of that deity at Olympia, near Elis, where the Olympic games were celebrated. Pausanias describes the statue from personal observation, which Strabo corroborates. The god was formed of gold and ivory, 58 English feet in height, seated on a throne, and almost touching the roof of the temple. Upon his head was an olive crown; in his right hand he bore a winged figure of Victory, also of gold and ivory, crowned, and holding a wreath. In the god's left hand he bore a lofty sceptre, surmounted with an eagle. His sandals and robe were of gold, the latter painted with animals and flowers, particularly lilies. The throne was formed of ivory and ebony, inlaid with gold, set with precious stones, and sculptured with graceful figures. The faces of the steps bore bas-reliefs of classic myths, and the footstool rested upon four couchant lions. In this work Phidias embodied Homer's impersonation of the god:

> "He spoke, and awful bends his sable brows,
> Shakes his ambrosial curls, and gives the nod,
> The stamp of fate, and sanction of the god;
> High Heaven with trembling the dread signal took,
> And all Olympus in the centre shook."

The heathen historians tell us that Phidias received for his skill the testimony of Jupiter himself: when the artist prayed the god would make known if he was satisfied, immediately the pavement of the temple was struck by lightning; and the spot was afterwards marked by a bronze vase. Crowds flocked to Elis to behold this wonder; and in Greece and Italy it was held as a calamity to die without seeing it. Nor was the ad-

piration merely the superstition of the multitude; for a Roman senator, when looking at this Jupiter of ivory and gold, had his mind moved as though the god were present. The able restoration of this figure has been learnedly commented on by M. Quatremère de Quincy.

The Doric temple in which this statue was placed was in extreme length 369 feet, breadth 182 feet, as traced by Mr. Cockerell, from the foundation: many of the blocks of marble weigh nearly nine tons each; and each of two remaining capitals is computed to weigh more than twenty-one tons. These masses were raised 70 feet, and the flutings of the columns would contain a man in their hollow as in a niche. The pediments were sculptured with the wars of the Giants and the siege of Troy; upon the entablature stood a row of Atlantes, each 25 feet high, and supporting an upper entablature at 110 feet above the floor: the chest of one of these giants, restored, measured more than 6 feet. The nave of the temple was 18 feet higher and 2 feet broader than the nave of St. Paul's Cathedral. Of this splendid edifice the basement alone remains.

4. THE TEMPLE OF DIANA OF THE EPHESIANS,

at Ephesus (the modern Natolia), the capital of the twelve Ionian cities in Asia Minor, was built around the famous image of the goddess. This edifice was burnt down on the night in which Alexander was born, by an obscure person named Eratostratus, who thus sought to transmit his name to posterity. Alexander made an offer to rebuild the temple, provided he was allowed to inscribe his name on the front; which the Ephesians refused. Aided, however, by the whole of Asia Minor, they erected a still more magnificent temple, which occupied them two hundred and twenty years. Pliny describes it as 425 feet long by 220 broad, and supported by 127 columns, each 60 feet high, and contributed by some prince; thirty of them were richly carved. Chersiphron was the architect. The altar was the work of Praxiteles. The famous sculptor, Scopas, is said to have chiselled one of the columns. Apelles contributed a splendid picture of Alexander the Great. The temple was built of cedar, cypress, and even gold; and within it were treasured offerings to the goddess, as paintings, statues, &c., the value of which almost exceeded computation. Nero is said to have despoiled the temple of much of these treasures; but it continued to exist until it was finally burnt by the Goths in the reign of Gallienus, A.D. 253-268.

Vitruvius considers this temple as the first edifice in which architecture was brought to perfection, and the first in which the Ionic order was employed. Its remains consist of walls of

immense blocks of marble, in the fronts of which are small perforations wherein were sunk the shanks of the brass and silver plates with which the walls were faced. Some of the vast porphyry columns of the front portico lie prostrate upon the site; others were taken by Constantine to build his new city of Constantinople. The heathen temple was likewise despoiled to erect the Christian church of Santa Sophia, in which these columns again support an anti-Christian edifice.

"But," says the Rev. Dr. Walsh, the traveller, "the most interesting circumstance of this building to me is, the great illustration it gives to the Acts of the Apostles. Here is the place where St. Paul excited the commotion among the silver and brass smiths who worked for the temple; and over the way was the theatre, into which the people rushed, carrying with them Caius and Aristarchus, Paul's companions. Hence they had a full view of the front of the temple, which they pointed out as that 'which all Asia worshippeth;' and in their enthusiasm they cried out, 'Great is Diana of the Ephesians, to whom such a temple belonged!'"

5. THE MAUSOLEUM, OR TOMB, OF MAUSOLUS.

This king, the eldest of the three sons of Hecatomnus, the wealthiest of the Carian dynasty, died B.C. 353; when his widow and sister, Artemisia, erected to his memory, at Halicarnassus (now Budrun), a superb tomb, which, by its artistic celebrity, has given the name of mausoleum to tombs and sepulchres of stately character. The tomb of Mausolus was designed by Phiteus and Satyrus; it was nearly square in plan, 113 by 93 feet; around its base was a peristyle of 36 Doric columns, said to have been 60 feet high, while the superstructure rose in a pyramidal form to the height of 100 feet. To adorn its sides with sculpture, Artemisia employed Bryaxis, Timotheus, Leochares, Scopas, Praxiteles, and Pythis. Artemisia died before the monument was completed; when the artists are said to have finished the work for their own honour and the glory of art. Mr. Vaux, in his admirable *Handbook of Antiquities in the British Museum*, says, "Strabo in the first, Pausanias in the second, Gregory of Nazianzus in the fourth, Constantine Porphryogenitus in the tenth, and Eudosia in the eleventh centuries, respectively speak of it in terms which imply that it was still existing during those periods; while Fontanus, the historian of the siege of Rhodes, states that a German knight, named Henry Schelegelhott, constructed the citadel at Budrun out of the Mausoleum," and decorated its walls with the marbles and bas-reliefs. The existence of these marbles had long been known; when, in 1846, they were, through the exertions of Sir Stratford Canning, presented by the Turks to the British

nation, and are now in the British Museum, which thus possesses fragments of two of the Seven Wonders of the World—the Mausoleum, and a fragment of the casing of one of the Pyramids of Egypt. That the bas-reliefs now in the Museum were inserted in the Budrun walls by the knights of Rhodes, is proved by the escutcheons, Latin sentences, and date 1510, as well as by an inscription on a shield borne by one of the figures. The marbles consist of 11 slabs, 64 feet 11 inches long, sculptured with a battle between the Greeks and Amazons; Heracles, too, appearing among the combatants.* The sculptures in style considerably resemble the Choragic monument of Lysicrates at Athens. There were, between the columns, statues of Parian marble; at each angle of the basement a portico, surmounted with a colossal equestrian statue; bas-reliefs on the terraces; two octagonal towers on the second terrace, which was planted with cypresses; and from the third terrace rose the crown of the pyramid, with a colossal group in marble of Phaeton in his quadriga. When Anaxagoras saw this costly work, he exclaimed, "How much money is changed into stone!"

The Mausoleum seems to have existed in the time of Strabo; and from its description by Pliny has been modelled the steeple of St. George's Church, Bloomsbury, London.

6. THE PHAROS OF ALEXANDRIA,

so named from the island on which it stood, was surrounded by water. It consisted of several stories and galleries of a prodigious height, with a lantern at the top continually burning. It was built by one of the Ptolemies, A.M. 3670; and the architect, as the inscription stated, was Sostratus Cnidius. How long this structure stood is not very certain; but it was so famous, that all lighthouses after it were called by the common name of Pharos.

"The modern Pharos," according to Mr. Lane, "is a poor successor of the ancient building erected by Sostratus Cnidius; though from a distance it has rather an imposing appearance. Several Arab historians mention the telescopic mirror of metal which was placed at the summit of the ancient Pharos. In this mirror, vessels might be discerned at sea at a very great distance. El Makreezee relates that part of the Pharos was thrown down by an earthquake in the year of the Flight 177 (A.D 793-4); that Ahmad Ibn-Tooloon surmounted it with a dome of wood; and that an inscription upon a plate of lead was found upon the northern side, buried in the earth, written in ancient Greek characters, every letter of which was a cubit

* This myth may relate to the invasion of Asia Minor by some Scythian nation, among whom, as in the case of the Massagetæ in the time of Cyrus, women had the right of sovereignty.—*W. S. W. Vaux, F.S.A.*

in height and a span in breadth. This was perhaps the inscription placed by the original architect, and which, according to Strabo, was to this effect: 'Sostratus Cnidius, the son of Dexiphanes, to the protecting gods, for the sake of the mariners.' It is also related by Es-Sooyootee, that the inhabitants of Alexandria likewise made use of the mirror above mentioned to burn the vessels of their enemies, by directing it so as to reflect the concentrated rays of the sun upon them."

The ancient Pharos was 450 feet in height, or 50 feet higher than St. Paul's Cathedral; and its cost was 800 talents Attic (165,000*l.*), and in Alexandrian double that sum.

7. THE COLOSSUS OF RHODES.

In the days of its prosperity, the island of Rhodes is said to have been adorned with 3000 statues, and upwards of 100 colossal figures; of the latter, there was one distinguished as "the Colossus of Rhodes." It was erected with the spoil which Demetrius left behind him when he raised the siege which he had so long carried on against that city. This famous Colossus was consecrated to the Sun, the tutelar deity of Rhodes. It was, according to Pliny, the work of Chares of Lindus (one of the cities of Rhodes), a pupil of Lysippus; its height was 70 cubits (about 105 feet), the cost of its erection about 300 talents (about 70,000*l.*), and the time consumed in it twelve years. Fifty-six years after its completion (224 B.C.), this statue was thrown down by an earthquake; and in Pliny's time it was still lying on the ground, a wonder to behold. Few persons, he says, could embrace the thumbs, and the fingers were longer than the bodies of most statues; through the fractures were seen huge cavities in the interior, in which immense stones had been placed to balance it while standing. Vigenaire and Du Choul, two antiquaries of the sixteenth century, imaginatively describe the statue to have been placed across the harbour of Rhodes, with a stride of fifty feet from rock to rock: vessels passed under it in full sail; a lamp blazed in its right hand; an internal spiral staircase led to its summit; and round its neck was suspended a glass, in which ships might be discerned as far off as the coast of Egypt.

After the overthrow of the Colossus, Greece and Egypt offered to contribute large sums to restore the figure; but the Rhodians declined, alleging that they were forbidden by an oracle to do so; and the fragments of the statue lay scattered on the ground until the Saracens became masters of the island—a period of nearly 900 years. In the year 655, an officer of the Caliph Othman collected the valuable materials and sold them to a Jewish merchant of Edessa, who is said to have laden nine hundred camels with the brass.

FOR WHAT PURPOSE WERE THE PYRAMIDS OF EGYPT ERECTED?

This question has been much controverted.

One opinion is, that the Pyramids were *the granaries of Joseph*, which may be confuted by the smallness of the rooms, and the time required in building.

The Arabians generally think they were built by King Saurid, before the Deluge, as a refuge for himself and the public records from the Flood.

Josephus, the Jewish historian, who wrote A.D. 71, ascribes them to his countrymen during their captivity in Egypt.

Shaw and Bryant believed them to be temples, and the stone-chest a tank for holding water for purification. Pauw, contemporary with Shaw and Bryant, considers the Great Pyramid as the tomb of Osiris.

Others suppose the Pyramids to have been associated with worship; in conjunction with which it may be mentioned, that in the Sandwich Islands, Ellis, the missionary, saw a solid pyramidal structure, in front of which the images were kept, and the altars fixed.

But the greater number of writers, ancient and modern, believe the Great Pyramid to be the tomb of Cheops, the alleged builder: Maillet, in 1760, added, that the chambers were built for shutting up the friends of the deceased king with the dead body; and through the holes on each side of the central chamber they were to be supplied with food, &c.; yet more absurdly, an old Moulah, in 1799, told Buonaparte, when in Egypt, that the object was to keep the buried body undecayed, by closely sealing up all access to the outward air.

Another ingenious theory ascribes the Pyramids to the Shepherd Kings, a foreign pastoral nation which oppressed Egypt in the early times of the Pharaohs. Wilkinson says:

"I do not pretend to explain or decide the real object for which these stupendous monuments were constructed, but feel persuaded that they have served for tombs, and have also been intended for astronomical purposes. For though it is vain to look for the pole-star at the bottom of a passage descending at an angle of 27°, or to imagine that a *closed* passage, or a pyramid covered with a smooth and inaccessible casing was intended for an observatory; yet the form of the exterior might lead to many useful calculations. They stand exactly due north and south; and while the direction of the faces to the east and west might serve to fix the return of a certain period of the year, the shadow cast by the sun, or the time of its coinciding with their slope, might be observed for a similar purpose."

Aristotle's opinion, now generally adopted (*Pol.* v. ii.), is that the Pyramids were built "to keep the people well employed and poor;" because "it suits tyranny to reduce its subjects to poverty, that they may not be able to compose a guard; and that being employed in procuring their daily bread, they may have no leisure to conspire against their tyrants."

Baron Dupin calculates that the combined action of the steam-engines at work in Britain, some twenty years since, could raise from the quarries, and place as they now are, all the stones of the Great Pyramid in eighteen hours!

Historic Sayings and Origins.

THE RIDDLE OF THE SPHINX.

THE Riddle which the Sphinx learned from the Muses, and the solution of which she proposed to the Thebans as a condition of her withdrawal from the state, was as follows: "What animal has one voice, at first four, then two, and at last three feet?" The difficulty long perplexed the Thebans, and several were destroyed by the Sphinx. Ænon, son of Creon, perished in this manner; when his father promised the crown and Jocasta to the explainer of the riddle. Œdipus applied his powerful mind to the subject; and having discovered the meaning, told King Creon that the animal described by the Sphinx was *man*, who, in infancy, from using his hands as well as his feet in walking, may be said to have four feet (all-fours); in afterlife, employs but two; and in old age, to these he adds a staff, which may be reckoned a third. For this solution Œdipus* received the promised rewards; and the Sphinx threw herself headlong from the citadel. Hence the name of Œdipus became applied to a person who unravelled a point difficult to understand. Thus, in the *Andria* of Terence, when Simo is surprised at Davus not understanding his proposition, he replies: *Davus sum, non Œdipus.*

"VILLANOUS WORDS."

Princes do rather pardon ill-deeds than villanous words. Alexander the Great forgave many sharp swords, but never any sharp tongues; no, though they but told him truly of his error: and certainly it belongs to those that have warrant from God to reprehend princes, and none else, especially in public. It is said that Henry IV. of France had his heart more inflamed against the Duke of Biron for his overbold and biting taunts that he used against him before Amiens than for his conspiracy with the Spaniard or Savoyan; for he had pardoned ten thousand of such as had gone further, and drawn their swords against him. The contemptuous words that Sir John Perrot used of our late Queen Elizabeth were his ruin, and not the counterfeit letter of the Romish priest produced against him. So fared it with some other greater than he, that thereby ran the same,

* Œdipus was for his sins driven from the city by the Thebans after they had put out his eyes, when he cursed his sons for not protecting him from injury; but an old writer (1582) oddly says: "Œdipus was glad to scratch out his eyes, because he could not endure to behold the vices of his children."

and a worse fortune, soon after.—Sir Walter Raleigh's *History of the World.*

THE GREEK KALENDS.

The Kalendæ, or Kalends, was the name given by the Romans to the first day of every month; and the Greeks having no Kalends, the Romans used the phrase *Ad Kalendas Græcas* proverbially to denote a period which would never arrive. The French have adopted the Latin expression, with no variation, to convey the same idea—*Aux Calendes Grecques.*

WHY WERE THE MUSES CALLED PIERIDES?

Pierus, a rich man of Thessaly, was the father of nine daughters. They were all musical, and so vain of their talents, that they presumed to rival the Muses in song, and challenged them to a trial of vocal skill. The contest ended in the entire defeat of the daughters of Pierus; and their audacity was punished by the transformation of the whole nine into magpies. It was supposed that the victorious Muses afterwards assumed the name of the conquered daughters of Pierus, and commanded themselves to be styled "Pierides," on the same principle that Minerva caused herself to be called "Pallas," she having slain the giant of that name. Some, however, are of opinion that the Muses were called "Pierides," either because they were natives of Pieria in Thessaly, or that they resided on Mount Pierus.

Mr. Grote says: The narrow strip between the mouths of the Peneius and the Haliakmon was the original abode of the Pierian Thracians, who dwelt close to the foot of Olympus, and among whom the worship of the Muses seems to have been a primitive characteristic. Grecian poetry teems with local allusions and epithets which appear traceable to this early fact, though we are unable to follow it in detail.—*Hist. Greece,* vol. iv.

THE PALLADIUM.

Erichthonius, the pupil and favoured companion of Athene (Minerva or Pallas), is said to have placed in the Acropolis the original Palladium, or wooden statue of that goddess, believed to have dropped from heaven. There was likewise a Palladium in Troy, which it was declared could not be taken whilst that statue remained within the walls. Hence the term has come to denote any effectual defence, protection, or safety. Thus, we say, trial by jury is the palladium of our civil rights.

"EVERY MAN IS THE ARCHITECT OF HIS OWN FORTUNES"

was the professional figure employed by Appius Claudius the Blind, and borrowed from his occupation as an architect in former years. He is said to have introduced it in the appeal by which Rome became the mistress of the world.

"EX PEDE HERCULEM."

The following origin of this proverb is to be found quoted by Aulus Gellius, from Plutarch :

Pythagoras ingeniously calculated the great stature of Hercules by comparing the length of various stadia in Greece. All these courses were nominally 600 feet in length ; but Hercules was said to have measured out the stadium at Olympia with his own feet, while the others followed a standard of later days. The philosopher argued that by how much the Olympic course exceeded all others in length, by the same proportion did the foot of Hercules exceed that of men of a subsequent age; and again, by the same proportion must the stature of Hercules have been pre-eminent.

Several proverbs of a similar meaning are collected in *Diogenian*, vol. iv. : the most common is *ex ungue leonem.*

"NE SUTOR ULTRA CREPIDAM."

This well-known saying, that a shoemaker should not go beyond his last, originated with Apelles, the celebrated Greek painter, who set a picture which he had finished in a public place, and concealed himself behind it, in order to hear the criticisms of passers-by. A shoemaker observed a defect in the shoe, and the painter forthwith corrected it. The cobbler came again the next day, and encouraged by the success of his first remark, began to extend his censure to the leg of the figure; when the angry painter thrust out his head from behind the picture, and told the shoemaker to keep to his trade.

PUBLIC DINNERS AT ATHENS.

The public dinners at the Prytaneium, of which the archons and a select few partook in common, were either first established, or perhaps only more strictly regulated, by Solon : he ordered barley-cakes for their ordinary meals, and wheaten loaves for festival-days, prescribing how often each person should dine at the table. The honour of dining at the Prytaneium was maintained throughout as a valuable reward at the disposal of the government.—*Grote's History of Greece*, vol. iii.

"THE IPHICRATIDES" LEGGINGS.

Mr. Grote describes a species of leggings which the Athenian Iphicrates devised for his soldiers ; and, in his fondness for parallel, the historian observes : "The name *Iphicratides*, given to these new-fashioned leggings or boots, proves to us that Wellington and Blucher are not the first eminent generals who have lent an honourable denomination to boots and shoes." —*History of Greece*, vol. ix.

THE SANDWICH

is believed to have been named after the Earl of Sandwich, the celebrated statesman of the reigns of George II. and George III. Grose, the antiquary, and a contemporary of the earl, notes the Sandwich as "said to have been a favourite dish of the Earl of Sandwich."

THE HELOTS AND DRUNKENNESS.

The service in the Spartan house was all performed by Helots, the treatment of whom at Sparta betokens less of cruelty than of ostentatious scorn. Such is proved by the statement that Helots were compelled to appear in a state of drunkenness, in order to excite in the Spartan youths a sentiment of repugnance against intoxication.

LOVE OF TRUTH.

Herodotus tells us of the ancient Persians, that "from the age of five years to twenty they instruct their sons in only three things: to manage the house, to make use of the bow, and *to speak truth.*"

"VENI, VIDI, VICI."

In these memorable words Cæsar announced the victory which he gained over the Pharnaces, at Zela, in Asia Minor.

An account of this victory, with all the circumstances attending it, will be found in Cæsar's Commentaries *De Bello Alexandrino*, but without any mention of the words "*Veni, vidi, vici.*" The authority for these is in Plutarch's life of Cæsar, where we read that when Cæsar celebrated his Pontic triumph, the well-known words were eagerly caught at and made a prominent figure in the spectacle—so, at least, we learn from Suetonius: *Pontico triumpho inter pompæ fercula trium verborum prætulit titulum—'Veni, vidi, vici;' non acta belli significantem, sicut cæteri, sed celeriter confecti notam.*

"STRIKE; BUT HEAR ME!"

When, in the synod of Peloponnesian chiefs, Themistocles reopened the discussion, and prematurely expressed his fears and anxiety as to the abandonment of Salamis, the Corinthian Adeimantus rebuked him by saying: "Themistocles, those who in the public festival-matches rise up before the proper signal, are scourged." "True (rejoined the Athenian); but those who lag behind the signal win no crowns." Adeimantus then lifted up his stick to strike Themistocles; upon which the latter addressed to him the well-known observation, "Strike; but hear me!"

TRUTH IN A PIT.

Cleanthes said that "truth was hid in a pit." "Yes," answers the poet; "but you Greek philosophers were the first that put her there, and then claimed so much merit to yourselves for drawing her out."

CYNOSURE.

Cynosura (from two Greek words signifying the *tail of the dog*) is a name given to the lesser bear. According to Aratus and Hyginus, Cynosure was one of the nymphs of Mount Ida, who nursed Jupiter. But it is at least probable that, before the Greeks adapted their mythology to the constellations, they had, from some oriental source, the habit of figuring ursa minor as a dog, and that the tail of the dog was the pole-star. Many persons may probably know this word only from the two lines of Milton's *Allegro:*

> "Where perhaps some beauty lies,
> The cynosure of neighbouring eyes."

These lines have puzzled many; though the reference to the pole-star, and the property of the magnet, gives the image a degree of fitness for poetry which the etymology of the word alone would hardly suggest.—*Penny Cyclopædia.*

"HEWING BLOCKS WITH A RAZOR."

This phrase is as old as Livy, who relates that king Priscus, defying the power of an augur, desired him to cut a whetstone in two with a razor as a proof of his magic, which he did. Hence, in Goldsmith's *Retaliation:*

> "To eat mutton cold, and *cut blocks with a razor.*"

"NO ROYAL ROAD TO GEOMETRY."

Euclid, who opened a school of mathematics at Alexandria, in the reign of the first Ptolemy, was once asked by that sovereign whether he could not explain his art to him in a more compendious way; to which Euclid made the celebrated answer, that there was no royal road to geometry. Upon this Dr. Johnson has observed: "Other things may be seized by might, or purchased with money; but knowledge is to be gained only by study, and study to be prosecuted only in retirement."

BREAKING PRISCIAN'S HEAD.

Priscian was a great grammarian, about the year 528; and when any one spoke false grammar, he was said to *break Priscian's head.* Dr. Nash, in his *Notes to Hudibras,* thinks Butler

humorously supposes Priscian, who received so many blows upon the head, to have been much averse to taking off his hat, and therefore calls him the founder of Quakerism.—See *Hudibras*, part ii. canto 2.

PASQUIN AND PASQUINADE.

Pasquin is the name given to a mutilated fragment of an ancient statue, found in Rome in the sixteenth century, and considered to represent Menelaus supporting the dead body of Patroclus. It was named Pasquin from Pasquino, a tailor, who lived hard by where the statue was found, "many years since," says Parisio, in his *Antiquities of Rome*, published 1660. Pasquin's shop was the resort of the gossips of Rome; and he was a wag, and his witticisms were styled *pasquinate*, which hence became applied to epigrams and lampoons,—a kind of composition for which the modern Romans are noted. We subjoin a few specimens.

When Mezzofanti was made a cardinal, Pasquin declared that it was a very proper appointment; for there could be no doubt that the Tower of Babel, *il Torre di Babel*, required an interpreter. On the visit of the Emperor Francis to Rome, the following appeared: *Gaudium urbis, Fletus provinciarum, Risus mundi.* On the election of Pope Leo X. in 1440, the following satirical acrostic appeared, to mark the date MCCCCXL: *Multi cæci cardinales creaverunt cæcum decimum (X.) Leonem.* During a bad harvest, in the time of Pius XI., when the loaf of two bajocchi had decreased considerably in size, the passion of the Pope for the inscription which records his munificence on two-thirds of the statues in the Vatican was satirised by the exhibition of one of these little rolls, with the inscription: *Munificentiâ Pii Sexti.* Pasquin's distich on the appointment of Holstenius and his two successors as librarians of the Vatican is historically interesting. Holstenius had abjured Protestantism, and was succeeded in his office by Leo Allatius, a Chian, who was in turn succeeded by a Syrian, Evode Assemani, on which Pasquin said:

> "Præfuit hereticus. Post hunc, schismaticus. At nunc
> Turca præest. Petri bibliotheca, vale!"

When Urban VIII. published his celebrated decree excommunicating all persons who took snuff in the churches of Seville, Pasquin quoted from Job: "Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?"—Selected and abridged from the *Handbook for Central Italy.*

THE BUSKIN AND SOCK.

The word Buskin is the translation of the Greek and Latin word *Cothurnus*, which signifies a high-heeled shoe or boot used by the Greek and Roman tragic actors to give an appearance of elevation to their stature, in conjunction with the mask and other stage-properties. *Cothurnus* in Latin is used in contra-distinction to *Soccus*, the flat-soled shoe worn by comedians.

Hence, in English authors, the words *buskin* and *sock* are often used for the tragic and comic drama. So Dryden:

> "Great Fletcher never treads in buskins here,
> Nor greater Jonson dares in socks appear."

ROSCIUS, THE ROMAN ACTOR,

was the son of a man of fortune, who was killed in the proscription of Sylla, when his estates were confiscated. Roscius's singular merit in his art recommended him to the friendship of the greatest men in Rome. The excellence of his acting surpassed all that the Romans had ever seen; so that when a man excelled in any other profession, it grew into a proverb to call him "a Roscius."* To him Horace alludes, in his Epistle to Augustus, calling him *doctus*, to mark his perfect knowledge of his art. The graces of his action, the melody of his voice, and his conception of character, were perfect; but a disagreeable squint impaired his countenance, and, from the expression of Tacitus, probably affected both eyes: yet the Romans would not allow him to wear a mask, because by it they would lose some of the finest tones of his voice. Roscius's daily pay for acting is said to have been about thirty pounds sterling. Pliny computes his yearly receipts at 4000*l.*; Cicero, at 5000*l.* He was generous, benevolent, and a contemner of money; and after he had gained an ample fortune from the stage, he played for some years gratuitously. Cicero was his great friend, and, in an action brought against him respecting a slave, the Roman orator defended his friend in an eloquent oration, of which the greater part is still extant.

CANARD, OR HOAX.

M. Quetelet, in the *Annuaire de l'Académie Française*, attributes the first application of this term, as above, to Norbert Cornelissen, who, to give a sly hit at the ridiculous pieces of intelligence in the public journals, stated an interesting experiment had just been made calculated to prove the extraordinary voracity of ducks. Twenty were placed together: and one of them having been killed and cut up into the smallest possible pieces, feathers and all, was thrown to the other nineteen, and most gluttonously gobbled up. Another was then taken from the nineteen, and, being chopped small like its predecessor, was served up to the eighteen, and at once devoured like the other; and so on to the last, who thus was placed in the position of having eaten his nineteen companions. This story, most pleasantly narrated, ran the round of all the journals of

* Garrick was popularly styled "the British Roscius." Churchill wrote a severe satire upon theatrical managers and performers, entitled the *Rosciad*. The term "Young Roscius" has been applied to several precocious children.

Europe. It then became almost forgotten for about a score of years, when it came back from America with amplifications; but the word remained in its novel signification.

THE CYNICS

were a sect of Greek philosophers of the school of Socrates, and are said to have been named from the Greek for dog-like, from their snarling disposition; though others derive it from the gymnasium called Cynosarges, in which Antisthenes, the founder of this school, used to lecture. The Cynics held that virtue was the only object at which men ought to aim, and that most of the sciences and arts, as they do not tend to make men virtuous, but sometimes, on the contrary, interfere with the attainment of it, are unprofitable and pernicious. The tr philosopher, they considered, was he who could discard the comforts and charities of life, and triumph over his b wants, so as to be able to live only for virtue. The re these principles was great strictness of morals, and v penances; and some members of the sect, as Antistl Diogenes, deserved and obtained great celebrity.

Diogenes was the son of a money-changer of Sinope, were both expelled on a charge of "adulterating the c has given rise to the remark: "Who would imagine th in his younger days was a falsifier of money, should in of his life be so great a contemner of metal?" Di Athens, where he is said to have lived in a tub in th but Sir Thomas Browne questions whether the hor a tub framed of wood, and after the manner of ou earth, as learned men conceive, and so more cle pression of Juvenal,

"Delia magni, non ardent Cyn

The great merit of the Cynic philos the way for the establishment of Sto and superseded it, just as the philosop that of Aristippus.

THE STOICS AND THE

These were two of the sects philosophical part of Rome in the characterised by Middleton, in h

"The *Stoics* were the bigots or e none to be truly wise or good but th in virtue, though stripped of every equal; all deviations from right e without reason, the same crime could never forgive; never be m be deceived; never repent; nev

But as the Stoics exalted h depressed it too low; as those to the brutal state. They he

death the extinction of his being; and placed their happiness consequently in the secure enjoyment of a pleasurable life; esteeming virtue on no other account than as it was a handmaid to pleasure, and helped to insure the possession of it by preserving health and conciliating friends. Their wise man had therefore no other duty but to provide for his own ease, to decline all struggles, to retire from public affairs, and to imitate the life of their gods, by passing his days in a calm, contemplative, undisturbed repose, in the midst of rural shades and pleasant gardens."

Thomas Taylor, the Platonist, writes: "The doctrine of the Stoics, Peripatetics, and Platonists, holds that *the true man is intellect*, or the most excellent part of man; that the body is nothing more than the instrument of the rational soul; and that external possessions are indeed the good of the body, but e totally foreign to the exalted good of the mind. This doc- e, while it adds vigour to the efforts of the virtuous, cks with irresistible force that ignoble opinion of the Epi- vulgar, that the body is a part of man."

corrupt part of the sect of Epicurus (says Swift) only his name, as the monkey did the cat's claw to draw ut out of the fire.

WHO WERE THE FIRST SYCOPHANTS?

(*sycophanta*)—a tale-bearer, a false accuser, a te, smell-feast. The name arose upon this was an act in Athens that none should trans- he territory of Attica; such as gave informa- contrary to this law, conveyed figs into other *Sycophants*, from *Sycos*, which is in Greek a *graphy*.

THE SYMPOSIACS.

tertainments of the ancients, and were the times, their discourses being com- d solution of some question, either l, always instructive, and usually t round with the debate, and men r, according to the proverb. Plu- , a man eminent for his learning, est, and unravelled the difficulties ss, when he was at supper, and *en*.

ATETICS.

ent of Plato's scholars, retired , called the *Lyceum*, from a hing and disputing as they , they obtained the name

of Peripatetics, or the walking philosophers.—Middleton's *Life of Cicero.*

The term Peripatetic is ludicrously applied to one who is obliged to walk, or cannot afford to ride.—*Tatler.*

CRETAN PHILOSOPHY.

Epimenides has said that all the Cretans are liars; but, being a Cretan himself, he lied—he lied when he said so. Then the Cretans are not all liars; then Epimenides has not lied; then the Cretans are liars, &c.

EXAMPLE OF A SORITES.*

Themistocles used the following argument to prove that his little son, under ten years of age, governed the whole world: My son governs his mother; his mother governs me; I, the Athenians; the Athenians, the Greeks; Greece commands Europe; Europe, the whole world: therefore my son governs the whole world.—*Notes to assist the Memory, &c.*

HORSE-CHESTNUT AND A CHESTNUT-HORSE.

Wideness of difference between things nominally the same.—In one of Queen Anne's parliaments there were two members named Montague Matthieu and Matthew Montague. Some one having attributed opinions to the first gentleman which ought to have been ascribed to the second, the latter, in repudiating the charge, stated that, notwithstanding the similarity of name, there was as much difference between them as between a horse-chestnut and a chestnut-horse.

The illustration has been treated with much humour by George Colman in his *Broad Grins.*

THE PHILIPPICS.

This invective declamation is named from the orations of Demosthenes against Philip of Macedon, to rouse the Athenians against his crafty policy. They are the masterpieces of that great orator. Leland has translated them; but to express the simplicity, perspicuity, and force of the original, would require the translator to possess powers the same in kind as those which Demosthenes himself possessed, and near them in degree.

Cicero's orations against Marc Antony were also called Philippics from their being rivals of the invectives of Demosthenes. They cost Cicero his life; and Antony, having procured his murder, had his head and hands fixed on the rostra in the Forum, wherein the orator had delivered the Philippics.

* 'Sorites' is an accumulative syllogism, or one heaped on another.

"A ROLAND FOR AN OLIVER."

"Froissard, a countryman of ours, records,
England all Olivers and Rowlands bred
During the time Edward the Third did reign."
Shakspeare's King Henry VI. part i. act i. sc. 2.

Oliver and Roland were two of the most famous in the list of Charlemagne's twelve peers; and their exploits are the theme of the old romances. From the equally doughty and unheard-of exploits of these champions arose the saying of, *Giving a Roland for an Oliver*, for giving a person as good as he brings.

"ALL IS LOST, SAVE HONOUR."

It was on the day of the fatal battle of Pavia that Francis I. wrote his mother a letter containing the oft-quoted words, "All is lost, madam, save honour." But Francis spoilt his letter by its conclusion, "*et ma personne, qui est sauvé.*" The selfish tyrant has got much credit by this omission, which, however, should not now be persevered in.

CATCHING A TARTAR.

The Tartars, it is said, had much rather die in battle than take quarter. Hence the proverb, "Thou hast caught a Tartar." A man catches a Tartar when he falls into his own trap; or having a design upon another, is caught himself. "Help, help," cries one; "I have caught a Tartar!" "Bring him along," answers his comrade. "He will not come," says he. "Then come without him," quoth the other. "But he will not let me," says the Tartar-catcher.

Peck, in his *Life of Milton*, relates: Bajazet was taken prisoner by Tamerlane, who, when he first saw him, generously asked, "Now, sir, if you had taken me prisoner, as I have you, tell me, I pray, what you would have done with me?" "If I had taken you prisoner," said the foolish Turk, "I would have thrust you under the table when I did eat, to gather up the crumbs with the dogs; when I rode out I would have made your neck a horsing-block; and when I travelled, you also should have been carried along with me in an iron cage, for every fool to hoot and shout at." "I thought to have used you better," said the gallant Tamerlane; "but since you intended to have served me thus, you have (*caught a Tartar*, for hence I reckon came that proverb) justly pronounced your doom."

ORIGIN OF "HURRAH!"

The word is pure Slavonian, and is commonly heard, from the coasts of Dalmatia to Behring's Straits, when any of the population living within these limits are called on to give proof of courage and valour. The origin of this word belongs to the primitive idea that every man that dies heroically for his country goes straight to heaven—*Hu-raj* ("to paradise"); and it is so

that in the shock and ardour of battle the combatants utter that cry, as the Turks do that of "Allah!" each animating himself by the certitude of immediate recompense to forget earth, and to contemn death.

"GONE TO JERICHO."

In the Patent Rolls of the manor of Blackmore, near Colchester, occurs (18th February, 20 Hen. VIII., 1528-9) an entry of a tenement called *Jericho*, reported to have been one of the king's pleasure-houses. Hence, when the luxurious monarch was missing, the cant phrase among the courtiers was that "he was gone to Jericho."—See *Camden Miscellany*, vol. iii.

STOCKS, BARNACLES, AND BILBOES.

Barnacles, or Bernicles, appear to be first mentioned by Joinville, the chronicler of St. Louis:

"And the Saracens, seeing that the king would not comply with their demands, threatened to put him in the *bernicles*, which is the most grievous torture they can put any one to. And these are two great beams of wood, which are fastened to a head; and when they put any one in them, they lay him on his side between the two beams, and pass his legs across great pins; then shut down the piece of wood that is uppermost, and make a man sit down on the beams, from whence it comes that there remains not half a foot of bones in the body that are not crushed and broken; and still worse to make the matter, at the end of three days they put the legs, which are all swollen, back again into these bernicles, and break them anew, which is a most cruel thing, as well you may believe; and with bullock's sinews they tie down his head for fear he should move himself therein."

The two holes for the feet must have suggested the name of 'barnacles' for a pair of spectacles, used as a low conventional jest-word.

THAT STORKS WILL ONLY LIVE IN REPUBLICS AND FREE STATES.

Sir T. Browne shows this to be "a petty conceit to advance the opinion of popular policies, and from antipathies in nature to disparage monarchical government." Pliny states, that among the Thessalians, who were governed by kings, and had abundance of serpents, it was no less than capital to kill a stork; that the Egyptians honoured them, where government was from all times monarchical; that Bellonius affirmeth men make them nests in France; and that relations make them common in Persia, and the dominion of the Great Turk.

"BEGIN AT THE BEGINNING."

Very few quotations are used oftener than "*commence par le commencement*," the originator of which was the gay and

witty Count Anthony Hamilton, the accomplished courtier of James II. In one of his tales, written in ridicule of the *Arabian Nights*, and called "the Ram," the principal character is the Ram, the attendant on a giant, whose spirits to compose, he tells a tale, thus abruptly beginning: "Since the wounds of the white fox the queen failed not to visit him." "Friend Ram," said the giant, "I understand nothing of all that. If you could *begin at the beginning*, you would please me more; for all those tales that begin in the middle only muddle the imagination."

LEVIATHAN.

Gesenius very justly remarks, that this word, which denotes any twisted animal, is especially applicable to every great tenant of the waters, such as the great marine serpents and crocodiles; and, it may be added, the colossal serpents and great manitors of the desert. In general, it points to the crocodile; and Job xii. is unequivocally descriptive of that saurian. Some misstatements and much irrelevant learning have been bestowed upon the leviathan. Viewed as the crocodile of the Thebaid, it is not clear that it symbolised the Pharaoh, or was a type of Egypt, any more than of several Roman colonies (even where it was not indigenous, as at Nismes in Gaul, on the ancient coins of which the figure of one chained occurs), and of cities in Phœnicia, Egypt, and other parts of the coast of Africa. But in the Prophets and Psalms, there are passages where Pharaoh is evidently apostrophised under the name of leviathan; though other texts more naturally apply to the whale, notwithstanding the objections that have been made to that interpretation of the term.—Kitto's *Cyclopædia of Biblical Literature*.

ORIGIN OF "THE CONJURING-CAP."

In the dark ages, when magic was publicly professed in universities, we read of a sovereign who entered boldly into the cheat. Erricus, king of Sweden, had his enchanted cap, and pretended, by the additional assistance of some magical jargon, to be able to command spirits to trouble the air, and to turn the winds themselves; so that when a great storm arose, his ignorant subjects believed that the king had got his conjuring cap on: and from this fact originated the custom of our mountebanks and legerdemain-men playing their tricks in a conjuring-cap.

"A FEATHER IN HIS CAP."

In the British Museum are two Mss. (Harleian Collection, No. 7314, and Lansdowne, No. 775), descriptive of Hungary in 1598, in which the writer says of the inhabitants: "It hath

been an auncient custome amongst them, that none should weare a fether but he who had killed a Turk, to whome onlie yt was lawfull to shew the number of his slaine enemyes by the number of fethers in his cappe." Does not this passage explain the phrase, "That will be a feather in his cap"?

"BLACK BOOKS."

To be in the Black Books implies out of favour; a phrase said to be borrowed from the black book of the English monasteries, which was a detail of the scandalous enormities practised in religious houses. It was compiled by order of the visitors under Henry VIII., to blacken them, and thus hasten their dissolution. Books which relate to necromancy are also called black books; but of much earlier date is the black book of the exchequer, said to have been composed in the year 1175, by Gervase of Tilbury, nephew of Henry II.

THE ACADEMY DELLA CRUSCA.

Crusca is an Italian term, signifying *bran;* hence the Academy *della Crusca*, or the *Bran* Academy, which was established in 1582, at Florence, for purifying and perfecting the Tuscan language. Its device is a sieve, and its motto, *Il piu bel fior ne coglie;* that is, it gathers the finest flour thereof. In the hall where the academy meets every thing bears allusion to the name and device: the seats are in the form of a baker's basket, their backs being like a shovel for moving corn; the cushions, of grey satin, are in the form of sacks, or wallets; and the branches for lights resemble sacks.

ORIGIN OF THE PICNIC.

It is hard to say when this species of entertainment became fashionable; but we have an account of a very distinguished picnic that took place more than two centuries and a quarter ago, on the birthday of Charles Prince of Wales, afterwards Charles I. Mainwaring, in a letter to the luxurious earl of Arundel, dated November 22, 1618, says: "The prince his birthday has been solemnised here by the few marquises and lords which found themselves here; and (to supply the want of lords) knights and squires were admitted to a consultation, wherein it was resolved that such a number should meet at Gamiges, *and bring every man his dish of meat.*' It was left to their own choice what to bring; some chose to be substantial, some curious, some extravagant. Sir George Young's invention bore away the bell; and that was four huge brawny pigs, piping hot, bitted and harnessed with ropes of sarsiges, all tied to a monstrous bag pudding."*

* The picnic, under the name of ἔρανος, was known to the Greeks.

WORTH OF HISTORY.

When, after the victory of Aumale, in which Henry IV. was wounded, he called his generals round his bed, to give him an account of what had occurred subsequently to his leaving the field, no two could agree on the course of the very events in which they had been actors; and the king, struck with the difficulty of ascertaining facts so evident and recent, exclaimed, "*Voilà ce que c'est l'histoire!*"—"What then is history!"

"Give me my liar," was the phrase in which Charles V. was used to call for a volume of history; and certainly no man can attentively examine any important period of our annals without remarking that almost every incident admits of two handles, almost every character of two interpretations; and that by a judicious packing of facts the historian may make his picture assume nearly what form he pleases without any direct violation of truth.—*Quarterly Review*, 1832.

MACHIAVELISM.*

The doctrine which Machiavel taught unto Cæsar Borgia, to employ time in mischievous actions, and afterwards to destroy them when they have performed the mischief, was not of his own invention. All ages have given us examples of this goodly policy; the latter having been apt scholars in this lesson to the more ancient, as the reign of Henry VIII. here in England can bear witness; and therein especially the Lord Cromwell, who perished by the same unjust law that himself had devised for the taking away of another man's life.—Sir Walter Raleigh's *History of the World.*

SPARE MOMENTS.

The great French Chancellor D'Agusseau employed *all* his time. Observing that Madame D'Agusseau always delayed ten or twelve minutes before she came down to dinner, he composed a work entirely in this time, in order not to lose an instant. The result was, at the end of fifteen years, a work in three large volumes quarto, which went through several editions.

"BROAD DEVONSHIRE."

We read much of Sir Walter Raleigh's pronunciation captivating Queen Elizabeth, and winning the Earl of Essex; according to Aubrey, Raleigh retained the accent of his native province. "I have," says Aubrey, "heard old Sir Thomas

* It has been well said of Machiavelli, that he had the credit or discredit of having been the first to erect into a science, and reduce to theory, the art of obtaining absolute power by deception and cruelty, and of maintaining it afterwards by the simulation of leniency and virtue.

Mallet, who knew Sir Walter, say that he spoke *broad Devonshire* to his dying day."

JOHN LILBURN.

It was said of John Lilburn, while living, by Judge Jenkins, "that if the world was emptied of all but himself, Lilburn would quarrel with John, and John with Lilburn;" which part of his character gave occasion for the following lines at his death:

"Is John departed, and is Lilburn gone?
Farewell to both, to Lilburn and to John.
Yet being dead, take this advice from me,
Let them not both in one grave bury'd be;
Lay John here, and Lilburn thereabout,
For if they should meet they would fall out."

Notes to Butler's Hudibras.

THE VICAR OF BRAY.

The village of Bray, about one mile from Maidenhead, in Berkshire, is noted for the versatility of principle manifested by one of its incumbents; whence "the Vicar of Bray" has become a proverbial expression for a man who can shift his principles with the times. The well-known song of "the Vicar of Bray" represents this personage as living in the time of Charles II. and his successors, down to George I.; but Fuller, in his *Worthies of England*, gives the following account: "The vivacious vicar hereof, living under King Henry VIII., King Edward VI., Queen Mary, and Queen Elizabeth, was first a Papist, then a Protestant, then a Papist, then a Protestant again. He had seen some martyrs burnt (two miles off) at Windsor, and found this fire too hot for his tender temper. This vicar being taxed by one for being a turncoat and an unconstant changeling, 'Not so,' said he, 'for I always kept my principle, which is, to live and die the Vicar of Bray.'" (vol. i. p. 29, Nicholl's ed. 1811).

Mr. Rawlins, in a letter to Mr. Brome, dated June 14, 1735, says: "I have had a long chase after the Vicar of Bray, on whom the proverb. Mr. Hearne, though born in that neighbourhood, and should have mentioned it (Leland, *Itinerary*, vol. v. p. 114), knew not where he was, but in his *last letter* desired me if I found him out to let him know it. I am informed it is Simon Alleyn or Allen, who was Vicar of Bray about 1540, and died 1588, so was Vicar of Bray near fifty years. You now partake of the sport that has cost me much pains to take" (*Letters from the Bodleian*, vol. ii. part i. p. 100). In a note in Nichols's *Select Poems*, 1782, vol. viii. p. 234, the song of the Vicar of Bray "is said to have been written by an

officer in Col. Fuller's regiment, in the reign of King George I." (Notes to Mackay's *Book of English Songs.*)

"WILLIE WASTLE."

When Oliver Cromwell was at Haddington, he sent a summons to the governor of Hume Castle, ordering him to surrender. The governor replied:

"That he, Willie Wastle, stood firm in his castle,
That all the dogs of his town should not drive Willie Wastle down."

This gave rise to the game of Willie Wastle among children.

REGALITY OF GENIUS.

Gibbon, speaking of his own genealogy, refers to the fact of Fielding being of the same family as the Earl of Denbigh, who, in common with the imperial family of Austria, is descended from the celebrated Rodolph of Hapsburgh. "While the one branch," he says, "have contented themselves with being sheriffs of Leicestershire and justices of the peace, the others have been emperors of Germany and kings of Spain; but the magnificent romance of *Tom Jones* will be read with pleasure when the palace of the Escurial is in ruins, and the imperial eagle of Austria is rolling in the dust."

MRS. PARTINGTON AND HER MOP.

This "labour in vain" will be found in the Rev. Sydney Smith's speech at Taunton on the Lords' rejection of the Reform Bill, October 1831, in the following passage:

"The attempt of the Lords to stop the progress of reform reminds me very forcibly of the great storm off Sidmouth, and of the conduct of the excellent Mrs. Partington on that occasion. In the winter of 1824, there set in a great flood upon that town; the tide rose to an incredible height, the waves rushed in upon the houses, and every thing was threatened with destruction. In the midst of this sublime and terrible storm, Dame Partington, who lived upon the beach, was seen at the door of her house with mop and pattens, trundling her mop, squeezing out the sea-water, and vigorously pushing away the Atlantic Ocean. The Atlantic was roused; Mrs. Partington's spirit was up; but I need not tell you that the contest was unequal. The Atlantic beat Mrs. Partington. She was excellent at a slop or a puddle; but she should not have meddled with a tempest."

"THE PILOT THAT WEATHERED THE STORM."

This phrase was applied by Canning to Pitt, the darling Minister.

Middleton, in his *Life of Cicero*, quoting the Familiar Letters, says: "He oft compares the statesman to the pilot, whose art consists in managing every turn of the winds, and applying even the most perverse to the progress of his voyage; so as by

changing his course, and enlarging his circuit of sailing, to arrive with safety, though later, at his destined port."

IMPERIAL COMPLIMENTS.

Alexander I., emperor of Russia, was affable, and could unbend without any sacrifice of dignity. Gracious in speech, he knew the art of paying delicate compliments. After the capitulation of Paris, he said to the Parisians, "If I arrive late, accuse only French valour;" and when Madame de Staël complimented the Czar by saying that "his people, without a constitution, were blessed with such a sovereign," he made this happy answer, "I am but a fortunate accident."

PARALLEL OF PITT AND PERICLES.

Sir Nathaniel Wraxall has remarked some very strong points of resemblance between Pericles and Pitt. Both were many years the ministers of a free people. Both long enjoyed extraordinary popularity and corresponding power. The same fascinating power of persuasion was common to both. Disinterestedness and superiority to all personal acquisition alike distinguished them. Pericles had, indeed, the advantage of inheriting a larger paternal fortune than the English minister; but he no more increased it at the national expense than did Pitt. Both survived, if not the public favour, yet the public prosperity; and beheld their friends accused or sacrificed to public clamour. The fate of Phidias, Pericles' friend, charged with converting to his own use a part of the gold confided to him for ornamenting the statue of Minerva, bears a striking analogy to Lord Melville's impeachment, founded on his supposed appropriation or alienation of the public money. But the Scottish minister ultimately escaped, while the great antiquity perished in prison. Pitt, like Pericles, engaged in a long and disastrous conflict with foreign enemies; the latter when he commenced the Peloponnesian war, the former with revolutionary France. Neither of them survived to witness its termination. The Athenian, after sustaining the severest afflictions and privations in his family, sank under the attacks of a pestilential malady, in the third year of hostilities. The English statesman closed his memorable career precisely at the same period of the renewed struggle against the French Republic, or rather, against the military despotism of its foreign ruler.—*Posthumous Memoirs of his own Times*, by Sir N. Wraxall.

THE SEVEN AGES OF MAN.

Shakspeare's charming creation of "the Seven Ages of Man" (see *As you like it*) is a conception of a subject which

has been treated by various writers through a period of two thousand years.

The Ages of Man have been discussed by heathens, by Jews, and by Christians; but the division has not always been into *seven*. The septennary periods are suspected to have been derived from the speculations of cabalistic philosophers upon the secret powers of numbers, and upon the climacterical year. The earliest instance which Mr. John Winter Jones could find of the division of human life into stages occurs in the Greek verses attributed to Solon, who flourished about 600 years before Christ, and which are introduced by Philo-Judæus into his *Liber de mundi opificio;* wherein also occurs, "Hippocrates says that there are *seven* ages;" and we find this division in the Midrach or Ecclesiastes, written about the ninth century, where, in six stages, man is compared to some animal.

In a beautiful Hebrew poem of the twelfth century, we find man's life divided into *ten* stages. The windows and sculptures of several cathedrals show the Ages of Man to have been pictorially illustrated at a still earlier period. In the Arundel Mss., No. 83, is a beautifully illuminated example, executed early in the fourteenth century; and a Byzantine Ms., fourteenth or fifteenth century, contains a morality called "The foolish Life of the deceitful World," arranged in three concentric circles, and of which the Seven Ages of Man form a part.* (See Didron, *Iconographie Chrétienne*, p. 409)

In Germany, the subject has passed into a rhyming proverb, which, in a small book, printed at Augsburg, 1518, is illustrated in *ten ages*, each with a woodcut, representing the man the particular beast he is supposed to resemble at each in question, and the hermit. In a Dutch work, printed at Antwerp in 1520, is illustrated man's course through the world, in ten ages (10 to 100); and at each ten years man changes, and acquires the nature and peculiarities of some beast, as here represented in woodcuts and verse. Sir Thomas More, when a boy, about the end of the fifteenth century, "devysed in hys father's house in London a goodly hangyng of fyne paynted clothe, with nyne pageauntes, and verses over." In the British Museum is a coarse but spirited woodcut,† of about the middle of the fifteenth century, and roughly coloured, in which, around "the wheel of life, which is called fortune," are the figures of man in his seven stages; this curious piece is engraved in *Archæologia*, vol. xxxv., illustrating Mr. Winter Jones's learned paper.

The subject has long occupied the thoughts of the physician, the moralist, the speculative philosopher, and the poet. Instances may be found in the literature and art of all countries, and from the earliest periods. In Rosellini's *Monumenti dell' Egitto e della Nubia*, a very curious instance occurs of a date far anterior to any previously mentioned: the mode of treatment is quite peculiar.

The progress of the soul, from man's heels to his head, as described by Prior in his *Alma*, is but another version of the "Seven Ages." A

* Lady Calcott found in the cathedral of Sienna, in one of the side chapels, seven figures, each in a compartment, inlaid in the pavement, representing the Seven Ages of Man, supposed to have been executed by Antonio Frederighi, in 1476.

† This woodcut was found pasted inside what had been the covers of an old edition or manuscript of the *Moralia super Bibliam* of N. de Lyra. The practice of pasting on the inside of the covers of books prints upon moral or religious subjects, has been the means of preserving many specimens of engraving of the fifteenth century, which would otherwise have been irretrievably lost. We are more indebted to this practice of our forefathers than is generally known.

poem, dated 1653, describes the life of man in twelve ages, each corresponding with a month.

Mr. Martin, the librarian at Woburn Abbey, published, in 1848, a very interesting little volume on Shakspeare's Seven Ages.

GASCONADES.

The inhabitants of the province of Gascony, in France, have long been celebrated for their lively sallies, called *Gasconades* (in French *Gasconnades*), the point of which consists in immoderate boasting of wit, wealth, or valour. The Dictionary of the French Academy, as an illustration, gives: He says he would fight ten men. But, wit and piquancy should be intermixed with self-exaltation, as in the following: A Gascon, in proof of his nobility, asserted that in his father's castle they used no other firewood but the batons of the different marshals of France of his family.

ZOILUS, THE CRITIC.

The name of Zoilus has been for ages applied to the incarnation of spiteful criticism: he was a literary Thersites, shrewd, witty, and hateful; and his carpings raised him to the bad eminence of being called the Homeromastix, or scourge of Homer. Here is a fragment of Zoilus. When the companions of Ulysses were transformed into swine by Circe, in the Tenth Book of the *Odyssey*, they had the head and voice and body and bristles of swine, but retained human consciousness, and cried as they went along to their sties. This passage was censured as childish by Longinus, who tells us that Zoilus called these transformed companions χοιριδια κλαιοντα — "weeping porkers!" The pen of a fierce critic is "the sword of Zoilus."

ARCHIMEDES AND THE LEVER.

The apothegm of Archimedes—"Give me a lever long enough and a prop strong enough, and I will move the world"—arose from his knowledge of the possible effects of machinery; and, however it might astonish a Greek of his day, would not be readily admitted to be as theoretically possible as it is practically impossible; for, in the words of Dr. Arnott, Archimedes "would have required to move with the velocity of a cannon-ball for millions of years to alter the position of the earth by a small part of an inch. This feat of Archimedes is, in mathematical truth, performed by every man who leaps from the ground, for he kicks the world away from him whenever he rises, and attracts it again when he falls."

XANTHIPPE, THE SCOLD.

Xanthippe, the wife of Socrates, was so peevish, fretful, and

discontented, as to bequeath to posterity her name as a common appellation for a scold.

FRIAR BACON'S BRAZEN HEAD.

Friar Bacon was the popular name of Roger Bacon, the learned monk, born near Ilchester in 1214. The legend of his Brazen Head will be found in a rare tract, 1652, wherein it is pretended that he discovered, "after great study," that if he could succeed in making a head of brass which should speak, and hear it when it spoke, he might be able to surround all England with a wall of brass. By the assistance of Friar Bungay, and a devil, likewise called into the consultation, he accomplished his object, but with this drawback—the head when finished was warranted to speak in the course of one month, but it was quite uncertain when; and if they heard it not before it had done speaking, all their labour would be lost. After watching for three weeks, fatigue got the mastery over them, and Bacon set his man Miles to watch, with strict injunctions to awake them if the head should speak. The fellow heard the head at the end of one half-hour say, "Time is;" at the end of another, "Time was;" and at the end of another half-hour, "Time's past;" when down it fell with a tremendous crash; but the blockhead of a servant thought that his master would be angry if he disturbed him for such trifles!

Still, the origin of the Brazen Head has been much disputed. Gower imputes it to Grossa Testa, bishop of Lincoln; others to Albertus Magnus; but some believe the story to be nothing more than a moral fable. Bacon's Brazen Head is said to have been set up in a field at Bothwell, near Leeds.

TENDO-ACHILLIS

is the name by which anatomists designate the strong sinew which is continued from the fleshy part of the back of the leg to the bone of the heel. It is so called from the fabulous story of Thetis, the mother of Achilles, having dipped him while an infant in the Styx, which rendered him invulnerable, except in the heel by which she held him; and he was killed at last by a wound in the heel.

BŒOTIA.

Bœotia, a country of Greece, possessed a thick and heavy atmosphere—

"Incrasso aere Bœotûm" (*Horace*)—

which was supposed to render the inhabitants dull and stupid. They paid, said Cornelius Nepos, more attention to the improvement of bodily strength than to the cultivation of the mental faculties. Yet this country produced Epaminondas,

Pelopidas, Plutarch, Hesiod, and Pindar. Again, strangers were treated with less respect in Bœotia than elsewhere in Greece: hence came the epithet Bœotian, discourteous, stupid, dull, and thick-headed.

ANTIQUITY OF FALSE EYES.

M. Payen, in 1856, exhibited to the Academy of Sciences of Paris some Artificial Eyes from mummies, found in a mound near Arica, in Peru, and which most likely belong to the time of the Incas. They resemble eyes in the faces painted on the coffins of the mummies of the ancient Egyptians, from whom the art of making them may have been derived by the Peruvians. The mound in which they were found is indicated by Peruvian historians as one of those in which it was the custom to inter such persons as desired to be buried alive, on the death of a king or a great noble. Now, it is thought that the eyes may have been put into the corpses for purposes of priestly imposture; the Peruvians, in the time of the Incas, having a veneration for bright eyes, and even adoring the animals which possessed them.

COMEDY AND TRAGEDY.

The first comedy was acted at Athens, on a scaffold, by Saffrarian and Dolon, 562 B.C.; and tragedy was first acted at Athens, in a waggon or cart, 535 B.C., by Thespis.

"At first, the tragedy was void of art;
A song, where each man danc'd and sang his part;
And of god Bacchus roaring out the praise,
Sought a good vintage for their jolly days:
Then wine and joy were seen in each man's eyes,
And a fat goat was the best singer's prize.
Thespis, at first, who, all besmear'd with lee
Began this pleasure for posterity;
And with his carted actors and a song,
Amus'd the people as he pass'd along.
Next Æschylus the different persons plac'd,
And with a better mark his players grac'd;
Upon a theatre his verse express'd,
And show'd his hero with a buskin dress'd.
Then *Sophocles*, the genius of his age,
Increas'd the pomp and beauty of the stage,
Engag'd the chorus-song in every part,
And polish'd rugged vice by rules of art." *Dryden.*

Melpomene is the president muse of tragedy: she is represented as a splendidly attired young woman, with a serious countenance; she wears a buskin, and holds a dagger in one hand, and in the other a sceptre and crowns.

Thalia is the muse of comedy: she leans on a column, holds a mask in her right hand, and carries a shepherd's crook.

HALCYON DAYS.

This figure for quiet and peaceful stillness came from the coast of Sicily; where the halcyon, or king's fisher bird, is stated to breed in the sea, and there is said to be always a calm during her incubation, about fourteen days:

> "Amidst our arms as quiet you shall be
> As halcyon brooding on a winter's sea." *Dryden.*

"THE GOLDEN ASS"

is the best-known work of Apuleius, the Platonic philosopher, who was accused of being a magician, and winning his wife by sorcery. *The Golden Ass* is a running satire on the absurdities of magic, the crimes of the priesthood, and the systematic outrages of thieves and robbers. The hunters after the philosopher's stone affected to find in this work authority for their vagaries. The episodes are the most valuable portion of the book, especially that of Psyche. Many persons have taken all that is related in it for true history: St. Augustine could not make up his mind as to its worth; some of the ancients have spoken contemptuously of it; and Macrobius makes it over to nurses and gossips.

SIN AND SHAVING THE BEARD.

Luther was one day being shaved and having his hair cut in the presence of Dr. Jonas. He said to the latter, "Original sin is in us like the beard. We are shaved to-day, and look clean, and have a smooth chin; to-morrow our beard has grown again, nor does it cease growing while we remain on earth. In like manner, original sin cannot be extirpated from us; it springs up in us as long as we exist. Nevertheless we are bound to resist it to the utmost of our strength, and to cut it down unceasingly."

"THE WISE MEN OF GOTHAM."

At a last holden at Westham, October 3d, 24th Henry VIII., for the purpose of preventing unauthorised persons from setting "nettes, pottes, and innoyances, or anywise taking fish, within the privilege of the march of Pevensey, the king's commission was directed to John prior of Lewes, Richard abbot of Begeham, John prior of Myehillym, Thomas Lord Dacre, and others." Upon the proceedings of this meeting, which was held at Gotham, near Pevensey, the facetious Andrew Borde, a native of that town, founded his *Merrie Tales of the Wise Men of Gotham.*

THE STORY OF THE FISH AND THE RING.

About 532 B.C. Polykrates, the despot of Samos, threw into

the sea a favourite ring of matchless price and beauty. In a few days the ring reappeared in the belly of a fine fish, which a fisherman had sent to him as a present.

Peter Damian relates, that Arnulphus, king of Lotharingia, in a fit of repentance for his depravity, threw a costly ring into a stream, saying, "If you are brought back to me, then, but not till then, shall I be assured that all my sins have been pardoned and cancelled." Thereupon the king led a very penitent life; when a fish served at dinner on a meagre day was found by the cook in possession of a fine gold ring—of course that which Arnulphus had thrown into the stream; when the king became assured of the Divine acceptance of his contrition. St. Augustine relates, that a needy cobbler of Hippo prayed to the shrine of the Thirty Martyrs for a certain article of clothing, when, in passing along the sea-shore, he took a large fish which had been thrown upon the beach, which he sold to a rich man's cook, and with the money purchased wool enough for his wife to spin into the necessary garment. Next, the cook discovered inside the fish a gold ring, and knowing at whose shrine the cobbler had prayed, he gave him back the trinket, saying, "Thus do the Thirty Martyrs find thee clothing according to thy suit."

There are other versions of this story in the *Arabian Nights Entertainments*, and elsewhere. It is also the great event of the old popular ballad of "The cruel Knight, or fortunate Farmer's Daughter;" in which the ring, which had been thrown into the sea, is restored by means of a cod-fish. The traditional heroine of this ballad is Dame Rebecca Berry, buried at Stepney, Middlesex, where, in her arms, sculptured upon her tomb, a fish and annulet are regarded as proofs of the veracity of the tale.

THE SCIENCE OF GOVERNMENT.

When Peter the Great visited Paris, he was conducted to the church of the Sorbonne, and there shown the magnificent tomb and statue erected to Cardinal Richelieu. Peter embraced the figure with great emotion, crying, "Great man, if thou wert still alive I would give thee without regret one-half of my kingdom, in order to learn of thee how to govern the other half."

"THE KING NEVER DIES."

Upon the death or demise of the king, his heir is that moment invested with the kingly office and royal power, and commences his reign the same day his ancestor dies; hence it is held a maxim that the king never dies.—Lord Bacon's *Abridgment.*

COLUMBUS AND THE EGG.

This oft-applied anecdote is thus related by Washington Irving, in his *Life of Columbus:*

"Pedro Gonzalez de Mendoza, the grand cardinal of Spain, invited Columbus to a banquet, where he assigned him the most honourable place at table, and had him served with ceremonies which in those punctilious times were observed towards sovereigns.

At this repast is said to have occurred the well-known incident of the egg. A shallow courtier present, impatient of the honours paid to Columbus, and meanly jealous of him as a foreigner, abruptly asked him whether he thought that, in case he had not discovered the Indies, there were not other men who would have been capable of the enterprise. To this Columbus made no immediate answer; but, taking an egg, invited the company to make it stand upon one end. Every one attempted it, but in vain; whereupon he struck it upon the table so as to break the end, and left it standing on the broken part; illustrating in this simple manner, that when he had once shown the way to the New World nothing was easier than to follow it. This anecdote rests on the authority of the Italian historian Benzoni."

FROGS—WHY FRENCHMEN WERE SO CALLED.

"*Qu'en disent les grenouilles?*" was the common flippant phrase at Versailles (about 1791) when any new absurdity was planned, meaning, "What will the frogs say to this?" The French court, in allusion to the quaggy state of Paris formerly, when known by the name of "Lutetia," called its inhabitants "frogs."—*Piozzi's Retrospections.*

"MANNERS MAKYTH MAN."

William of Wykeham, when his growing honours required that he should adopt a coat-of-arms, with a humility not less amiable than wise in a *novus homo*, he sealed with the chevron; the chevron being, as the learned herald, Nicholas Upton, has it, one of those bearings which *per carpentarias et domorum factores olim portabantur.* To this seal he added the celebrated motto: "Manners makyth man."

DANGER OF TAKING THINGS FOR GRANTED.

It was objected to the system of Copernicus, when first brought forward, that if the earth turned on its axis, as he represented, a stone dropped from the summit of a tower would not fall at the foot of it, but a great distance to the west, in the same manner as a stone dropped from the mast-head of a ship in full sail does not fall at the foot of the mast, but at the

stern of the ship. To this it was answered: that a stone, being part of the earth, obeys the same laws and moves with it; whereas it is no part of the ship, of which consequently its motion is independent. The solution was admitted by some, but opposed by others, and the controversy went on with spirit; nor was it till one hundred years after the death of Copernicus that, the experiment being tried, it was ascertained that the stone thus dropped from the head of the mast does fall at the foot of it.—*Archbishop Whately.*

"REVENONS À NOS MOUTONS;"

is a proverb taken from the old French play of *Patelin*, where a woollen-draper is brought in, who, pleading against his shepherd concerning some sheep the shepherd had stolen from him, would ever and anon digress from the point to speak of a piece of cloth which his antagonist's attorney had likewise robbed him of, which made the judge call out to the draper, "*Revenons à nos moutons.*" This proverb may also be traced to that of *alia Menecles, alia Porcellus loquitur;* and see Erasmus's explanation thereof.—*Notes to Rabelais' Works*, vol. i., 1807.

FREE TRADE.

One of the earliest uses of this phrase occurred on the opening of the Irish Parliament in 1777, when Hussey Burgh moved the address to the king, in which was the following sentence: "It is not by temporary expedients, but by an extension of trade, that Ireland can be ameliorated." Flood, who was seated in the vice-treasurer's place, said audibly: "*Why not a free trade?*" The amendment electrified the House; the words were adopted, and the motion was carried unanimously.

ILLUSTRIOUS GENERALS UNCROWNED.

Sir William Temple names seven generals as having deserved without having worn a crown. They are Belisarius, Ætius, Huniades, Gonsalo of Cordova, Scanderbeg, Alexander Duke of Parma, and the great Prince of Orange.

ANTIQUITY OF TARRING AND FEATHERING.

Tarring and feathering, it seems, is a European invention. One of Richard Cœur-de-Lion's ordinances for seamen was, "that if any man were taken with theft or pickery, and thereof convicted, he should have his head polled, and hot pitch poured upon his pate, and upon that the feathers of some pillow or cushion shaken aloft, that he might thereby be known for a thief, and at the next arrival of the ships to any land, be put forth of the company to seek his adventures without all hope of return unto his fellows."—*Holinshed.*

ANTIQUITY OF TIGHT-LACING.

The injurious practice of tight-lacing we have discovered in existence during the reign of Rufus or Henry I. ; and in a Ms. copy of the "Lay of Syr Launfal," written about the year 1300, we have two damsels described as,

"Their kirtles were of Inde sendel,
T— laced, jolyf, and well."

The second line in the French original is still stronger ; they are said to have been *Lacies moult estreitement*, "very straitly or tightly laced."—*Planché on Costume.*

SHAVING THE BEARD.

Bulwer, in his *Artificial Changeling*, says: "Shaving the chin is justly to be accounted a note of effeminacy, as appears by eunuchs, who produce not a beard, the sign of virility. Alexander and his officers did not shave their beards till they were effeminated by Persian luxury. It was late before barbers were in request at Rome; Varro tells us they were introduced by Ticisinus Mena. Scipio Africanus was the first who shaved his face every day; the Emperor Augustus used this practice. Diogenes, seeing one with a smooth-shaved chin, said to him, "Hast thou whereof to accuse nature for making thee a man and not a woman?" The Rhodians and Byzantines, contrary to the practice of modern Russians, persisted against their laws and edicts in shaving and the use of the razor.—Dr. Nash's *Notes to Hudibras.*

The beaux in the reign of James I. and Charles I. spent as much time in dressing their beards as modern beaux do in dressing their hair. It is well known what great difficulty the Czar Peter of Russia had in obliging his subjects to cut off their beards.

ORIGIN OF QUAKERISM.

In the year 1643, "a rude, gaunt, illiterate lad of nineteen, a shoemaker by trade, affected with the religious fervour of the age, being at a country fair in his native Leicestershire, met with his cousin and another friend there, and the three youths agreed to have a stoup of ale together. They accordingly adjourned to a tavern in the neighbourhood, and called for drink. When the first supply was exhausted, the cousin and his friend called for more, began to drink healths, and said that he who would not drink should pay the entire ale-score. The young shoemaker was alarmed at this proposal; and, as he explained the circumstances afterwards, he put his hand into his pocket, took out a groat, laid it down on the table, and said, 'If it be so, I will leave you;' and so he went home. This village alehouse incident was an important

event in the history of the Anglo-Saxon race; for through it were to come Quakerism, the writings and teachings of Penn and Barclay, the colony and constitution of Pennsylvania, the republics of the West, and in no very remote degree the vast movement of liberal ideas in Great Britain and America in more modern times. The illiterate and upright shoemaker who would drink no more was George Fox. 'I went away,' he afterwards wrote in his journal; 'and when I had done my business, returned home. But I did not go to bed that night, nor did I sleep, but sometimes walked up and down, and sometimes prayed, and called to the Lord.'" (Dixon's *Life of Penn.*) During the night, the boy Fox thought he heard a voice from heaven calling upon him to forsake such vanity. He got out; and, without purse or scrip, wandered to London. He soon returned to his home at Drayton; but was again unable to resist the workings of the spirit, which continued for several years.

"EVERY MAN HAS HIS PRICE."

Sir Robert Walpole, the Grand Corrupter, as he was called in the libels of his time, is said to have thought all mankind rogues, and to have remarked that every one had his price. Pope refers to this:

> "Would he oblige me, let me only find
> He does not think me what he thinks mankind."

Or as he at first printed it:

> "He thinks one poet of no venal kind."

That Walpole said something very much like the saying attributed to him is what even his son does not deny; but there is reason to believe that he said it with a qualification—"all *those* men have their price," not "all men have their price."

The saying as recorded by Richardson, the painter, who had ample means of being well-informed, was in these words: "There was not one, how patriot soever he might seem, of whom he did not know the price." (*Richardsoniana*, 8vo., 1776, p. 178.) Dr. King, whose means of information were as good as Richardson's, records a remark made during a debate in parliament by Walpole to Mr. W. Leveson, the brother of the Jacobite Lord Gower. "You see," said Sir Robert, "with what zeal and vehemence these gentlemen oppose; and yet I know the price of every man in this house except three, and your brother is one of them." Dr. King adds, that Sir Robert lived long enough to know that my Lord Gower had his price as well as the rest. (*King's Anecdotes*, p. 44; see also p. 28 of the same volume.) His son modifies the saying: "Some are corrupt," Sir Robert Walpole said; "but I will tell you of one who is not; Shippen is not." (*Walpoliana*, i. 38.) And

at another time, Horace, speaking of his father, observed to Pinkerton: "Sir Robert Walpole used to say, that it was fortunate so few men could be prime ministers, as it was best that few should thoroughly know the shocking wickedness of mankind. I never heard him say that all men had their prices; and I believe no such expression ever came from his mouth." (*Walpoliana*, i. 90.)

ORIGIN OF "TRUE BLUE."

In England this partisan colour was first assumed by the Covenanters in opposition to the scarlet badge of Charles I.; and hence it was taken by the troops of Lesley and Montrose in 1639. The adoption of the colour was one of those religious pedantries in which the Covenanters affected a pharisaical observance of the Scriptural letter, and the usages of the Hebrews; and thus, as they named their children Habakkuk and Zerubbabel, and their chapels Zion and Ebenezer, they decorated their persons with blue ribbons, because the following precept was given in the law of Moses: "Speak to the children of Israel, and tell them to make to themselves fringes on the borders of their garments, putting in them *ribbons of blue*" (Numb. xv. 38).

The colour was also a party distinction in Rome. In the factions of the Circus of the Lower Empire, the Emperor Anastasius secretly favoured the *Greens*, Justinian openly protected the *Blues;* the latter, therefore, became the emblem of loyalty, the former of disaffection. For some less evident reason the Blues were looked upon as the party of the established and orthodox Church; and the convenient imputation of heresy thrown forth against the others served as a pretext for every act of rapine or oppression.

Bentley, in his *Dissertation on Phalaris*, p. 258, mentions blue as the costume of his guards; and quotes Cicero's *Tusculan Questions*, lib. v. for his authority.

Edinburgh has a banner which was granted to the city by James III.: it is still esteemed a sort of palladium, and is called, from its colour, *Blue Blanket*.

THE BLUE-STOCKING.

This term, applied to a lady of some literary taste, has been traced by Mr. Mills, in his *History of Chivalry*, to the Society de la Calza, formed at Venice in 1400, "when, consistently with the singular custom of the Italians, of marking academies and other intellectual associations by some external signs of folly, the members, when they met in literary discussion, were distinguished by the colours of their stockings. The colours were sometimes fantastically blended, and at other

times one colour, particularly *blue*, prevailed." The Society de la Calza lasted till 1590, when the foppery of Italian literature took some other symbol. The rejected title then crossed the Alps, and found a congenial soil in Parisian society, and particularly branded female pedantry. It then diverted from France to England, and for a while marked the vanity of the small advances in literature in female coteries.

But the *Blue-stocking* of the last century is of home-growth; for Boswell, in his *Life of Johnson*, date 1781, records of the origin of Blue-stocking Clubs:

One of the most eminent members of these societies, when they first commenced, was Mr. Stillingfleet (grandson of the Bishop), whose dress was remarkably grave; and in particular it was observed that he wore blue stockings Such was the excellence of his conversation, that his absence was felt so great a loss that it used to be said 'We can do nothing without the *blue stockings*;' and thus by degrees the title was established. Miss Hannah More has admirably described a *Blue-stocking Club*, in her *Bas-Bleu*. The last of this club was "the lively Miss Monckton (now Countess of Cork),* who used to have the finest *bit of blue* at the house of her mother, Lady Galway."

The earliest specimen on record of a Blue-stocking, or *Bas-bleu*, however, occurs in the Greek comedy entitled *The Banquet of Plutarch*.

"GREAT EVENTS FROM LITTLE CAUSES SPRING."

"If the nose of Cleopatra had been shorter," said Pascal, in his epigrammatic and brilliant manner, "the condition of the world would have been different" The Mahomedans have a tradition, that when their prophet concealed himself in Mount Shur, his pursuers were deceived by a spider's web, which covered the mouth of the cave. Luther might have been a lawyer, had his friend and companion escaped the thunder-storm at Erfurt. Scotland had wanted her stern reformer, if the appeal of the preacher had not startled him in the chapel of St. Andrew's Castle. And if Mr. Grenville had not carried, in 1764, his memorable resolution as to the expediency of charging "certain Stamp-Duties" on the plantations in America, the western world might still have bowed to the British sceptre. Cowley might never have been a poet, if he had not found the "Faëry Queen" in his mother's parlour. Opie might have perished in mute obscurity, if he had not looked over the shoulder of his young companion, Mark Otes, while he was drawing a butterfly. Giotto, one of the early Florentine painters, might have continued a rude shepherd-boy, if a sheep drawn by him upon a stone had not attracted the notice of Cimabue as he went that way.

Cromwell was near being strangled in his cradle by a monkey: here was this wretched ape wielding in his paws the destinies of nations. Charles Wesley refuses to go with his wealthy namesake to Ireland; and the inheritance which would have been his, goes to build up the fortunes of a Wellesley instead of a Wesley; and to this decision of a schoolboy (as Mr. Southey observes) Methodism may owe its existence, and England its military—and we trust we may now add, its civil and political—glory.—*Quarterly Review.*

* The Countess of Cork died at upwards of ninety years of age, in 1840.

Ensigns, Laws, and Government.

ORIGIN OF THE DIADEM.

The Diadem originated in a ribbon, or fillet, woven of silk, thread, or wool. It was tied round the temples and forehead; the two ends being knotted behind, and let fall on the neck. It was usually white, and quite plain, though sometimes embroidered with gold and set with pearls and precious stones. According to Pliny, the diadem was invented by Bacchus; Athenæus assures us that topers first made use of it to protect themselves from the fumes of wine, by tying it tightly round their heads; and that it long afterwards came to be a royal ornament. Swift ascribes it to the cobblers:

> "All the cobblers' temples ties,
> To keep the pain out of their eyes;
> From whence 'tis plain the diadem
> That princes wear derives from them."

ROMAN CROWNS OF TRIUMPH.

The Civic Crown, though made only of oaken leaves, was esteemed the most reputable badge of martial virtue, and never bestowed but for saving the life of a citizen, and killing at the same time an enemy.

The Laurel Crown was the proper ornament of triumph, as myrtle was of the ovation. Tiberius wore a laurel crown, in the belief that it would protect him from lightning and thunder.

The Obsidional Crown, though made only of the common grass that happened to be found upon the scene of action, was esteemed the noblest reward of military glory, and never bestowed but for the deliverance of an army when reduced to the last distress.

The Mural Crown, an embattled circlet, was given to him who first scaled the walls of a besieged city, and there planted a standard.

The Naval Crown was given to him who first boarded an enemy's ship: it was a circle of gold, surmounted by nautical emblems, including the beaks of ships: hence it was called *rostra*.

THE ROLL OF BATTEL ABBEY.

This document bore the names of all persons of any consideration who fought under Duke William at the battle of

Hastings; and it is therefore considered to be invaluable as a list of the names introduced into this country by the Norman conquest. The original Roll, compiled by the monks of Battel, was hung up in their monastery, beneath some Latin verses, of which the following English version was formerly inscribed on a tablet in the parish-church of Battel:

"This place of war is Battel called, because in battle here,
Quite conquered and overthrown the English nation were;
This slaughter happened to them upon St. Celiet's day,
The year thereof (1066) this number doth array."

Of the history of the Roll subsequently to the dissolution of the monastery nothing certain is known. Three months after the surrender of the abbey, the site and lands were given by Henry VIII. to Sir Anthony Browne, ancestor of the Viscounts Montague. This family sold the mansion, with its appurtenances, to Sir Thomas Webster, Bart. (whose descendants still possess it), and resided afterwards at their other seat, Cowdray House, near Midhurst; and thither this famous document was probably carried. Cowdray was destroyed by fire in 1793, when the Roll is presumed to have perished, with every thing else of value which that lordly edifice contained.—*M. A. Lower, F.S.A.*

THE COLLAR OF SS, OR ESSES.

This decoration appeared in the reign of Henry IV., and was worn by the distinguished of both sexes; but its origin is differently accounted for. Camden says it was composed of a repetition of that letter which was the initial of Sanctus, Simo, Simplicius, an eminent Roman lawyer, and that it was particularly worn by persons of that profession. Other writers contend that it was an additional compliment of Edward III. to the Countess of Salisbury; but its non-appearance till the reign of Henry IV. is a sufficient answer to that supposition. Sir Samuel Meyrick, with much greater probability, suggests that we should consider it the initial letter of Henry's motto, *Souverain*, which he had borne while Earl of Derby, and which, as he afterwards became sovereign, appeared auspicious. The initial of a common motto of the middle ages—*Souveniez-vous de moy* (*Souvenez-vous de moi*)—has also been mentioned as a derivation, and supported by the remark, that a *fleur-de-souvenance*, the "forget-me-not," occasionally linked the double SS together.

THE WHITE HART OF RICHARD II.

The Badge of the White Hart was assumed by Richard II., and worn by all his courtiers and adherents, both male and female, either embroidered on their dresses or suspended by chains or collars round their necks. This device seems to have been derived by Richard from his mother, whose cognisance was a

white hind. Rymer mentions that in the ninth year of his reign Richard pawned certain jewels, *à la guyse de cerfs blancs;* and in the wardrobe-accounts of his twenty-second year is an entry of a belt and sheath of a sword, of red velvet, embroidered with white harts and crowned with rosemary-branches:

"Amongst the few men that attended this unfortunate prince, after his capture by the Earl of Northumberland, was Jenico Dartois, a Gascoine, that still wore the cognisance, or device, of his master, King Richard,—that is to saye, a white hart,—and would not put it from him neither for persuasion nor threats; by reason whereof, when the Duke of Hereford understood it, he caused him to be committed to prison within the castle of Chester. This man was the last which bare that device, and showed well thereby his constant heart towards his master."—Ancient author, quoted by Holinshed sub anno 1399.

Richard's White Hart still remains, painted of a colossal size, on the wall over the door leading to the east cloister of Westminster Abbey. It is generally represented crowned, collared, and chained, and couchant under a tree.

HOUSEHOLD BADGES AND TAVERN SIGNS.

The cognisances of many illustrious persons connected with the middle ages are still preserved in the signs attached to our taverns and inns. Thus the "White Hart" with the golden chain was the badge of King Richard II.; the "Antelope" was that of King Henry IV.; the "Beacon" was assumed by Henry V.; the "Feathers" was the cognisance of Henry VI.; and the "White Swan" was the device of Edward of Lancaster, his ill-fated heir slain at the battle of Tewkesbury.*

The name of Plantagenet is derived from the cognisance of the progenitor of the family, a sprig of the *Planta genista* (the yellow broom), adopted by him as a symbol of humility when performing a pilgrimage to the Holy Land. (Buck's *Richard III.*) King Edward IV. bore his White Rose and the Fetterlock as the particular device of the House of York; and after the battle of Mortimer Cross he adopted the White Rose *en soleil* as his *especial* cognisance, from the parhelion that preceded that important battle, "in which three suns were seen immediately conjoyning in one." The cognisance of Richard Duke of Gloucester was a Rose, supported on the dexter side by a Bull, a badge of the house of Clare, and on the sinister side by a Boar, which boar he had found among the badges of the house of York. The latter device was the one he selected as his own personal badge, the cognisance of his retainers and household: it was sculptured under his own direction at Barnard Castle; and this badge is scattered all over the town in houses built of the stones obtained from the ruins of the castle.

Before the Great Fire of London, in 1666, almost all the liveries of the great feudal lords were preserved at these houses of public resort. Many of their heraldic signs were then unfor-

* The badge was sewn, or fastened, to the shoulders, breast, sleeve, or other portion of the dress, as is the badge of the Watermen to their sleeves in the present day, or the Tudor badge upon the tunics of the Yeomen of the Guard.

tunately lost: but the "Bear and Ragged Staff," the ensign of the famed Warwick, still exists as a sign in Smithfield:—while the "Star" of the Lords of Oxford, the brilliancy of which decided the fate of the battle of Barnet; the "Lion" of Norfolk, which shone so conspicuously on Bosworth field; the "Sun" of the ill-omened house of York, together with the Red and White Rose, either simply or conjointly, carry the historian and antiquary back to a distant period, although now disguised in the gaudy colouring of a freshly-painted sign-board.—Camden's *Remains.*

The White Horse was the standard of the Saxons before and after their coming into England. It was a proper emblem of victory and triumph, as we read in Ovid and elsewhere. The position of the horse is not rampant, or prancing, as represented in the arms of Savoy, whose princes are descended from those of Saxony, but current, or galloping, as described in the arms of the House of Brunswick to this day. The Saxon standard may be seen upon Uffington Hill, where it was formed by removing the thin layer of turf, and exposing the underlying surface of the chalk. This White Horse is believed to have been cut after the battle of Æcesdune, *i. e.* Ash-tree Hill, or Ash Down, in which the West Saxons under Ethelred and Alfred, in the year 87, defeated the Danes with great slaughter upon this spot. This rude ensign is about 374 feet in length, and as the down is 893 feet above the sea-level, the figure may be seen at twelve miles distance, and it has given to the beautiful country beneath the name of the Vale of the White Horse.*

The White Horse is to this day the ensign of the county of Kent, as we see upon hop pockets and bags; and throughout the county it is a favourite inn-sign. The White Horse of Hanover dates from the House of Hanover succeeding to the throne of these realms the White Horse being the badge of that house.

"THE SARACEN'S HEAD" INN SIGN

originated in the age of the Crusades. By some it is thought to have been adopted in memory of the father of St. Thomas à Becket, who was a Saracen. Selden thus explains it: "Do not undervalue an enemy by whom you have been worsted. When our countrymen came home from fighting with the Saracens, and were beaten by them, they pictured them with huge, big, terrible faces (as you still see the sign of

* Mr. Wise, who wrote two pamphlets upon this standard in 1
"If any dispute should arise among heralds about the different bea
horse (above mentioned), as likewise whether he ought to be cu
dexter part, or sinister, whic
till some other more ancient
minated from this authentic

cen's head is), when in truth they were like other men. But this they did to save their own credit." (*Table-Talk.*)

But still more direct is the explanation in the feat of Richard the Crusader, who caused *a Saracen's head* to be served up to the ambassadors of Saladin. May it not also have reference to the Saracen's head of the Quintain, a military exercise antecedent to jousts and tournaments?

THE LION IN THE ARMS OF ENGLAND.

The Lion, popularly "king of beasts," and the emblem of majesty and might, is the symbol of the British nation, and is borne in the royal arms, of which it forms one of the supporters, and which it surmounts as the crest. But the maneless feline beast which occurs in the older armorial bearings is thought to have been intended to represent *a lion leoparded.* This term is still used by the heralds of France. If the full face is shown, the animal, whether maned or maneless, is in their language a leopard; if the side face alone is seen, it is a lion. Hence, with them, the lions passant and gardant of the arms of the kings of England would be either lions leoparded or lions maned. The omission of the mane, in rude tricking, would reduce them to leopards, which they were originally considered. The emperor Frederick, in choosing his presents to our Henry III., was actuated, according to Matthew Paris, by the bearing in the royal shield of England, *In quo tres leopardi transeuntes figurantur.—Capt. Smee: Zool. Trans.*

THE CAP OF LIBERTY.

After the death of Cæsar, we are told, in the *Life of Cicero,* that the conspirators marched out in a body, with a Cap, as the ensign of Liberty, carried before them on a spear. There was a medal struck on the occasion, with the same device which is still extant. The thought, however, was not new; for Saturninus, in his sedition, in 263, when he had possessed himself of the Capitol, exalted a cap also on the top of a spear, as a token of liberty to all slaves who would join with him; and Marius used the same expedient to incite the slaves to take arms with him against Sylla. For slaves to wear the cap was a prize.

ORIGIN OF "BRITANNIA."

At Lethington Castle, in East Lothian, is a full-length portrait of Frances Theresa Stuart, Duchess of Lennox, [illegible] admired beauty of the court of Charles II. It is stated [illegible]hont that the king caused this lady to be represented [illegible]blematical figure *Britannia* on the coin of the realm. [illegible]ith that voluptuous fulness perhaps from the taste

of the painter, to characterise the beauties of this reign. She leans upon the base of a pillar, and has an aspect of the utmost sweetness. Her luxuriant hair falls upon her fair white shoulders and her half-seen bosom. She is magnificently attired in purple, and a profuse robe of green, falling away from her shoulders, comes round her limbs, and draws the purple garment nearer to her figure. Such is the reputed origin of our "Britannia;" but a figure not unlike that on our copper-money is to be met with in the large brass coins of Hadrian and Antoninus Pius.

THE DAGGER IN THE CITY OF LONDON ARMS, AND SIR W. WALWORTH'S DAGGER.

Upon the staircase of Fishmongers' Hall, London Bridge, is a statue, carved in wood by E. Pierce, of Sir William Walworth, a fishmonger, who carries a poniard. In his hand was formerly a dagger, said to be the identical weapon with which he stabbed Wat Tyler; though in 1731 a publican of Islington pretended to possess the actual poniard. Beneath the statue is the inscription:

"Brave Walworth, knight, lord-mayor, y^t slew
Rebellious Tyler in his alarmes;
The king, therefore, did give in liew
The dagger to the City armes.
In the 4th year of Richard II. anno Domini 1381."

The reputed dagger of Walworth, which has lost its guard, is preserved by the Company: the workmanship is of Walworth's period. The weapon now in the hand of the statue (which is somewhat picturesque, and in our recollection was coloured *en costume*) is modern.

A common but erroneous belief was thus propagated; for the dagger was in the City arms long before the time of Sir William Walworth, and was intended to represent the sword of St. Paul, the patron saint of the corporation. Among other proofs are the bosses in the eastern crypt of the Guildhall, which bear the arms of London with the dagger; which part of the crypt was built antecedent to the reign of Richard II., or probably formed part of the ancient Guildhall, erected, as some suppose, in 1119.

ST. ANDREW'S CROSS.

The cross of St. Andrew is always represented in the shape of the letter X: but that this is an error ecclesiastical historians argue, by appealing to the cross itself on which he suffered, which St. Stephen of Burgundy gave to the convent of St. Victor, near Marseilles, and which, like the common cross, is rectangular. The cause of the error is thus explained: when the apostle suffered, the cross, instead of being fixed upright, rested

on its foot and arm, and in this posture he was fastened to it: his hands to one arm and the head, his feet to the other arm and the foot, and his head in the air.—*Fepes*, t. 6, ff. 297.

WHY IS THE IRIS CALLED THE FLEUR-DE-LYS?

Because the upper part of one leaf of the three-petaled iris,* when fully expanded, and the two contiguous leaves, seen in profile, have a faint likeness to the top of the *Flower-de-Luce*, which often appears on the crowns and sceptres in the monuments of the first and second race of the kings of France, and which was probably a composition of these three leaves. Lewis VII., engaged in the second crusade, distinguished himself, as was customary in those times, by a particular blazon, and took this figure for his coat-of-arms; and as the common people generally contracted the name of Louis into Luce, it is natural to imagine that this flower was, by corruption, distinguished in process of time by the name of Flower-de-Luce. (*La Pluche.*) But some antiquaries are of opinion that the original arms of the Franks being three toads, became odious, and were gradually changed, so as to have no positive resemblance to any natural objects, and named Fleur-de-Lys.

Cowley thus quaintly relates the birth of the lily: Jupiter, in order to make Hercules immortal, clapped him to Juno's breasts while she was asleep. The lusty little rogue sucked so hard, that, too great a gush of milk coming forth, some spilt upon the sky, which made the galaxy, or Milky Way; and out of some which fell upon the earth arose the lily.

THE POPE'S BULL.

The word *Bulla*, or Bull, appears for a considerable time to have meant only a gold trinket-ring worn round the necks of children. Later, however, the *bulla* was synonymous with *annulus*, or ring; and the words *bullare* and *sigillare* meant the same thing—to seal. The pontifical *Bullæ*, or bulls, like every thing else connected with the Pope's perquisites—as his rings, his crowns, his keys—were three in number: the *annuli* consisting, imprimis, of that called *piscatory*, in virtue of which he backs his pretensions to supremacy against all the world of heretics; secondly, the large leaden seal, or bull proper; and lastly, the *signum*, for consistorial bulls.

As soon as a pope dies, the Apostolic Chamber sends for the pontifical plumber, who, in the presence of that body, cuts off the portion of the double seal, or Bulla, which bears the name of his defunct holiness, thereby rendering the other and larger moiety (impressed with the leaden images of St. Peter and St.

* The three-petaled iris still waves on the old walls of Florence.

Paul) incapable of sending out excommunications till the consecration of a new pope adds a new name, and again gives validity to the instrument.

THE TWO-HEADED EAGLE.

The origin of the device of the Eagle on national and royal banners may be traced to very early times. It was the ensign of the ancient kings of Persia and Babylon. The Romans adopted many other figures on their camp-standards; but Marius, B.C. 102, made the eagle alone the ensign of the legions, and confined the other figures to the cohorts. From the Romans, the French under the empire adopted the eagle. The emperors of the Western Roman Empire used a black eagle, those of the East a golden one. The sign of the golden eagle, met with in taverns, is in allusion to the emperors of the East. Since the time of the Romans almost every state that has assumed the designation of an empire has taken the eagle for its ensign: Austria, Prussia, Russia, Poland, and France, all took the eagle. The two-headed eagle signifies a double empire. The emperors of Austria, who claim to be considered the successors of the Cæsars of Rome, use the double-headed eagle, which is the eagle of the eastern emperors with that of the western, typifying the "Holy Roman Empire," of which the emperors of Germany (now merged in the House of Austria) consider themselves as the representatives. Charlemagne was the first to use it; for when he became master of the whole of the German Empire, he added the second head to the eagle, A.D. 802, to denote that the empires of Rome and Germany were united in him. As it is among birds the king, and being the emblem of a noble nature from its strength of wing and eye and courage, and also of conscious strength and innate power, the eagle has been universally preferred as the continental emblem of sovereignty. Of the different eagles of heraldry, the black eagle is considered the most noble, especially when blazoned on a golden shield.—*Notes and Queries.*

WHAT IS PEGASUS?

Pegasus was, strictly speaking, Bellerophon's horse; but in the *Destruction of Troy*, 4to., 1617, we read, "of the blood that issued out (from Medusa's head) there engendered Pegasus, or the *flying-horse*. By the flying-horse that was engendered of the blood issued from her head, is understood that of her riches issuing of that realme he (Perseus) founded, and made a ship named Pegase, and *this ship was likened unto an horse flying*," &c. In another place we are told that this ship, which the writer always calls Perseus' flying-horse, "flew on the sea like unto a bird."

THE TURKISH CRESCENT.

A Correspondent of *Notes and Queries* considers that, from various authorities which he quotes, we are warranted by Turkish history and tradition in inferring—1. That the Crescent has been for several centuries a public symbol of the religion and authority of the Othman (or Ottoman) empire. 2. That it was in use as part of the standard of the Janizaries nearly a century

before the taking of Constantinople by Mahomed II. 3. That it was given by the founder of Mohammedanism as a symbol to his followers, in commemoration of some unusual natural phenomenon which had more the appearance of miracle than any other event to which he could appeal in confirmation of his prophetic mission.

Again, it is related of the Sultan Othman, that he saw in a vision a half-moon, which kept increasing enormously, till its rays extended from the east to the west; and that this led him to adopt the crescent upon his standards, with this motto, *Donec repleat orbem.*

THE LION OF ST. MARK AT VENICE.

This popular symbol of Venice, which is placed upon one of the two granite columns at the southern extremity of the Piazetta, suffered during the republican rule of the French. From the book which the lion holds, the words of the Gospel were effaced, and *Droits de l'homme et du citoyen* substituted in their stead. The lion was afterwards removed to the Invalides at Paris, but was restored after the fall of Paris.

PENN'S TREE IN PENNSYLVANIA.

The tree under which Penn signed the great treaty with the Indians of Pennsylvania, near the site of Philadelphia, was a venerable elm, "which," says Mr. Dixon, in his excellent *Life of Penn*, "served to mark the spot until the storm of 1810 threw it to the ground. It measured 24 feet in girth, and was found to be then 283 years old. A piece of it was sent home to the Penn family, by whom it was mounted on a pedestal and decorated with appropriate inscriptions; and the remainder was manufactured into vases, work-stands, and other relics, now held sacred by their possessors. A plain granite monument has since been erected on the spot, inscribed on each face with four short and simple sentences commemorative of the great treaty." The exact date of this memorable assembly has not been specified.

THE PARLIAMENT OAK IN SHERWOOD FOREST.

In a leafy nook by the roadside from Mansfield to Edwinstown, stands this venerable oak. Tradition says that Edward I. and his retinue were chasing the deer through this once royal chase, when a messenger arrived, bearing intelligence that his majesty's new subjects in Wales were in open revolt. The monarch instantly called his knights around him, and under the branches of this oak held an urgent council. The knights, with brief resolve, cried out for prompt suppression and extirminating war. The tree is supposed to be above one thousand

years old; it is now 20 feet high, and varying from 27 feet to 32½ feet in circumference. It stands within the ancient limits of Clipstone Park, the property of the Duke of Portland, whose regard for the venerable oak has caused it to be braced and supported by poles.

THE CHARTER OAK OF CONNECTICUT.

The old "Charter Oak" of Connecticut, which stood near the city of Hartford, U. S., was blown down on August 24, 1856, by a gale of wind, to the great regret of the inhabitants. When, in 1686, James II. dissolved the government of the colony, and demanded the surrender of the original charter granted by Charles II. in 1662, the governor and council refused, even resisting the terrors of three several writs of *quo warranto*. Whitehall was a long way off in those days. On the 31st October 1687, Sir Edmund Andross, and a guard of sixty soldiers, entered Hartford to seize the charter by force, if necessary. The sitting of the Assembly was judiciously protracted till evening; when the governor and council appeared about to yield the precious document, it was brought in and laid on the table. Suddenly the lights were put out, and all was darkness and silence; when the candles were again lighted, the charter had vanished. The council had not refused to give it up, but it was gone. The governor was deposed nevertheless, and the royal orders carried out; the charter had in the mean time been concealed in a gigantic oak. On James's abdication the instrument was reproduced, the old governor re-elected under it, and it remained the organic law of the colony till 1818. From this incident sprang the veneration of the people for the "Charter Oak." It is supposed to have been a very old tree when America was discovered. The day after the tree was blown down the city-band played solemn music over its trunk for two hours, and the city-bells tolled at sunset in token of the public sorrow.

THE LAWS OF SOLON.

In the third year of the 46th Olympiad, Solon being archon, the landowners and citizens, debtors and creditors, were in open feud. Solon was then called upon to legislate. His first step was to arrange matters between debtor and creditor, which he accomplished by altering the standard and lowering the rate of interest. He then deprived the nobility of a portion of their former power, by dividing all the people into four classes, regulated by property; thus, while he introduced a democracy, founding a new aristocracy. The nobility, as possessors of the largest properties, as the sole members of the court of Areopagus, as possessed of the priesthoods, and as directors of reli-

gious ceremonies, still retained an ample degree of influence. By the establishment of the Council of Four Hundred, an annually rotating college, he at once gave so many families an interest in the new order of things that there remained no chance of its being totally subverted. He finally compelled all the people to swear not to make any alteration during the next ten years, deeming that period sufficiently long for habituating them to the new constitution.

Herodotus says, that Solon exacted from the Athenians solemn oaths that *they* would not rescind any of his laws for ten years; and Plutarch informs us, that he gave to his laws force for a century absolute. The wooden rollers of Solon, like the tables of the Roman decemvirs, were doubtless intended as a permanent *fons omnis publici privatique juris.* Yet Cratinus, in one of his comedies, says: "I swear by Solon and Draco, whose wooden tablets (of laws) are now employed by people to roast their barley."*

THE OSTRACISM OF THE GREEKS.

By the Ostracism, a citizen was banished without special accusation, trial, or defence, from his native city to some other Greek city. As to reputation, the ostracism was a compliment rather than otherwise. The process was carried into effect by writing on a shell† (or potsherd) the name of the person whom a citizen thought it prudent for a time to banish; a day was named; the agora was railed round, with ten entrances left for the citizens of each tribe, and ten separate casks or vessels for depositing the suffrages, shells or potsherds. If at the end of the day the number of votes against any one person was 6000, that person was ostracised; if not, the ceremony ended in nothing. Ten days were allowed to him for settling his affairs; he was then required to depart from Attica for ten years, but retained his property, and suffered no other penalty.

There was at Syracuse a similar institution, called the *Petalism*, because in taking the votes the name of the citizen intended to be banished was written upon a leaf of olive instead of a shell or potsherd.

PUNISHMENT OF TREASON BY THE ATHENIAN LAW.

When Antiphon and Archeptolemus, two of the Four Hundred oligarchs, were found guilty by the Dikastery, and condemned to the penalties of treason, they were handed over to the Eleven (the chiefs of executive justice at Athens) to be

* Just as the wooden tallies were employed to light fires in our old Houses of Parliament.

† The shell of an oyster (*ostrea*), whence the name of *Ostracism.*

put to death by the customary draught of hemlock. Their properties were confiscated; their houses were directed to be razed, and the vacant sites to be marked by columns, with the inscription, "The residence of Antiphon the traitor—of Archeptolemus the traitor." They were not permitted to be buried either in Attica or in any territory subject to the Athenian dominion; and their children were deprived of the citizenship. Such was the sentence of the Athenian law of treason. It was engraved on the same brazen column as the decree of honour to the slayers of Phrynicus; from that column it was transcribed, and has thus passed into history.—*Grote's History of Greece*, vol. vii.

LACEDÆMONIAN LAW AGAINST COWARDS.

The punishment of such as fled from battle, whom they called at Sparta *trepidantes*, was this: they could bear no office in the commonwealth; it was a shame and reproach to give them any wives, and also to marry any of theirs; whosoever met them might lawfully strike them, and they must abide it, not giving them any word again; they were compelled to wear poor tattered cloth gowns, patched with cloth of divers colours; and, worst of all, to shave one side of their beards, and the other not.

DRACO AND HIS LAWS.

When the Athenian lawgiver Draco, B.C. 624, put in writing these ordinances, so that they might be "shown publicly" and "known beforehand," he did not meddle with the political constitution; and in these ordinances Aristotle finds little worthy of remark, except the extreme severity of the punishments awarded;* petty thefts, or even proved idleness of life, being visited with death or disfranchisement. Yet Mr. Grote does not consider Draco to have been more rigorous than the sentiment of the age. "Indeed, the few fragments of the Draconian tables which have reached us, far from exhibiting indiscriminate cruelty, introduce for the first time into the Athenian law mitigating distinctions in regard to homicide founded on the variety of concomitant circumstances." These ordinances of Draco are all that have come down to us; the rest of his ordinances are said to have been repealed by Solon on account of their intolerable severity; so they appeared to the Athenians of a later day, and even to Solon, who had to calm the wrath of a suffering people in actual mutiny. He repealed the punishment of death for theft, which Draco had annexed to that

* Demades remarked of Draco's laws, that they were written with blood and not with ink.

crime, and enacted as a penalty compensation to an amount double the value of the property stolen.

THE PANDECTS OF JUSTINIAN.

The Pandects (*pandectæ*, "embracing all") are a digest of Roman law, made by order of Justinian from the writings of Roman jurists. The earliest Ms. is preserved in the Laurentian Library at Florence, and was captured by the Pisans when they stormed Amalfi in 1135. It was formerly generally believed, but on insufficient evidence, that, in consequence of their discovery, the study of the civil law was revived, and its jurisprudence ultimately adopted throughout the greater part of Europe. This Ms. was preserved at Pisa with as much veneration as if it had been the palladium of the republic; and when, after the fall of Pisa in 1406, it was removed to Florence, equal veneration long continued to be paid to it. Tapers were lighted, monks and magistrates stood bareheaded as before holy relics, and the books were opened beneath a silken pall. The work is written in a bold and beautiful character, "is composed of two quarto volumes, with large margin, on a thin parchment, and the Latin characters betray the hand of a Greek scribe." (*Gibbon.*) Copies of the Florentine edition of the Pandects of 1553 will be found in the British Museum, and in the Bodleian Library at Oxford.

THE INSTITUTES OF JUSTINIAN.

In the Biblioteca Capitolare at Verona many of the manuscripts are palimpsests, and one of them furnished the "Institutes of Caius," compiled in the reign of Caracalla. It was known that this treatise was the foundation of the "Institutes of Justinian," but not a fragment of it could be found. Gibbon says:

A rumour devoid of credence has been propagated by the enemies of Justinian, that the jurisprudence of ancient Rome was reduced to ashes by the author of the Pandects, from the vain persuasion that it was now either false or superfluous. Without usurping an office so invidious, the emperor might safely commit to ignorance and time the accomplishment of this destructive wish. Before the invention of printing and paper, the labour and the materials of writing could be purchased only by the rich; and it may reasonably be computed that the price of books was a hundredfold their present value. Copies were slowly multiplied, and cautiously renewed; the hopes of profit tempted sacrilegious scribes to erase the characters of antiquity; and Sophocles or Tacitus was compelled to resign the parchment to missals, homilies, and the golden legend. If such was the fate of the most beautiful compositions of genius, what stability could be expected from the dull and barren works of an obsolete science?

Years after the death of Gibbon, this sagacity was verified by the zeal of Niebuhr, who, on his way to Rome in 1816, examined the capitular library at Verona. Two small fragments,

relating to jurisprudence, not palimpsests, had been published by Maffei; but he had not ascertained their author. Niebuhr suspected that they were parts of the "Institutes of Caius;" and upon further examination he discovered the whole remainder, or nearly so, of this ancient text-book of the Roman law, palimpsested, beneath the homilies of St. Jerome, literally verifying Gibbon's words; and subsequently the "Institutes" were published.

The veracity of Justinian, in his Institutes, has been impeached; for, says Lord Mahon, "we find him boasting of the warlike fatigues he had borne, and we can hardly suppress a smile on recollecting that this prince, so weary with laborious campaigns, had never quitted his palace at Constantinople, unless for the villas in its neighbourhood."

AGRARIAN LAWS.

The term *Agrarian* signifies "relating to lands"—*agrarius, ager* (Lat.), land; and the Agrarian Laws of Rome were substantially a question similar to that of the Crown lands in our colonies. The rich became squatters upon them, and obtained a possessory title. An Agrarian Law, or the sending out of a colony, was a measure for dividing the public land among the poorer citizens without payment. If the Romans had adopted the plan of selling the public land at a moderate price, they would probably have prevented the fierce party-conflicts which their Agrarian Laws provoked.—*Edinburgh Review*, No. 200.

THE BED OF JUSTICE.

This expression (*lit de justice*) literally denoted the seat or throne upon which the king of France was accustomed to sit when personally present in parliaments; and from this original meaning the expression came in course of time to signify the parliament itself. Under the ancient monarchy of France a bed of justice denoted a solemn session of the king in parliament. According to the principle of the old French constitution, the authority of the parliament, being derived entirely from the crown, ceased when the king was present; consequently, all ordinances enrolled at a bed of justice were acts of the royal will, and of more authenticity and effect than decisions of parliament.

The last Bed of Justice was assembled by Louis XVI. at Versailles, on the 6th of August 1788, at the commencement of the French Revolution, and was intended to enforce upon the parliament of Paris the adoption of the obnoxious taxes which had been previously proposed by Calonne at the Assembly of Notables. The resistance to this measure led to the assembly of the States-general, and to the Revolution.

THE CODE NAPOLEON.

When Napoleon I. was forming the Code Napoleon, he astonished the Council of State by the readiness with which he illustrated any point in discussion by quoting whole passages, extempore, from the Roman civil law; a subject thought entirely foreign to him, as his whole life had been passed in the camp. On being asked by Treilhard how he had acquired so familiar a knowledge of law, he replied: "When I was a lieutenant, I was once unjustly put under arrest. The small room assigned for my prison contained no furniture but an old chair and a cupboard: in the latter was a ponderous volume, which proved to be a digest of the Roman law. As I had neither paper, pens, ink, nor pencil, you may easily imagine this book to have been a valuable prize to me. It was so bulky, and the leaves were so covered by marginal notes in manuscript, that had I been confined a hundred years, I need never have been idle. I was only ten days deprived of my liberty; but on recovering it, I was saturated with Justinian and the decisions of the Roman legislators. It was thus I acquired my knowledge of the civil law."

ORIGIN OF THE CENSORSHIP OF THE PRESS.

Mayence was the cradle as well of the art of printing as of the efforts made by its enemies to fetter the spread of knowledge. Towards the close of the fifteenth century—that memorable epoch in the annals of religious and civil liberty—Berthold, archbishop and elector of Mayence, was the first to take alarm at the dangers which impended over the dominion of darkness. He enjoys the unenviable distinction of having been the author of the first edict which established a censorship of books. It is dated on the 4th of January 1486, and is extant in Galenus' *Cod. Diplom.*, lib. iv. 469. It prohibits any individual within the archbishop's domains, whether ecclesiastic or layman, from translating into the vernacular German any book whatever, be it in Greek, Latin, or any living foreign tongue; or from buying, selling, and bartering it, or re-bartering, or in any way circulating it, unless he shall have previously sought and obtained license to print or circulate it from a board appointed for that purpose. This board was composed of the professors of the four faculties of the then existing university of Mayence, Drs. Bertram, Dietrich, Von Meschede, and Eler. It was their duty to examine all manuscripts, &c., and pronounce whether they should be allowed to be printed or not. And they showed much zeal, as well as tact, in preventing any outcry from being raised in the execution of this duty. The penalties inflicted on offenders against the

edict were very severe for that time of day: the publication was confiscated, the author was excommunicated, and he was mulcted in the sum of one hundred golden gilders for behoof of the archiepiscopal chest. A regular code of instructions was also drawn up for the guidance of the censors.

OLD ENGLISH LAW AGAINST BEGGARS.

Mr. Froude, in his valuable *History of England*, says:

For an able-bodied man to be caught a third time begging was held a crime deserving death, and the sentence was intended on fit occasions to be executed. The poor man's advantages, which I have estimated at so high a rate, were not purchased without drawbacks. He might not change his master at his will, or wander from place to place. He might not keep his children at home unless he could answer for their time. If out of employment, preferring to be idle, he might be demanded for work by any master of the "craft" to which he belonged, and compelled to work whether he would or no. If caught begging once, being neither aged nor infirm, he was whipped at the cart's tail. If caught a second time, his ear was slit, or bored through with a hot iron. If caught a third time, being thereby proved to be of no use upon this earth, but to live upon it only to his own hurt and to that of others, he suffered death as a felon. So the law of England remained for sixty years. First drawn by Henry, it continued unrepealed through the reigns of Edward and of Mary, subsisting, therefore, with the deliberate approval of both the great parties between whom the country was divided. Re-considered under Elizabeth, the same law was again formally passed; and it was therefore the expressed conviction of the English nation that it was better for a man not to live at all than to live a profitless and worthless life. The vagabond was a sore spot upon the commonwealth, to be healed by wholesome discipline, if the gangrene was not incurable; to be cut away with the knife, if the milder treatment of the cart-whip failed to be of profit.

CAGES AND STOCKS IN LONDON.

Cages and stocks were ordered to be set up in every ward of the city, by Sir William Capell, draper and lord mayor, in 1503. We have an instance of their use in 1555, when, upon the death of Pope Julius III., Stephen Gardiner, Bishop of Winchester and lord chancellor, wrote to Bonner, Bishop of London, to command him, in Queen Mary's name, to order those prayers to be used throughout his diocese which the Roman Church has appointed during a vacancy in the papal see. "Vpon this commandment," says John Fox, in his *Acts and Monuments of Martyrs*, 1610, "there were hearses set vp, and diriges sung for the said Julius in diuers places. At which time it chanced a woman to come into Saint Magnus Church, at the bridge-foot in London, and there seeing an hearse and other preparation, asked what it meant: and other that stood by said it was for the Pope, and that she must pray for him. 'Nay,' quoth she, 'that I will not; for he needeth not my

prayer: and seeing he could forgiue vs all our sins, I am sure he is cleane himselfe; therefore I neede not pray for him.' She was hearde speake these words of certaine that stood by; which by and by carried her vnto the cage at London Bridge, and bade her coole herselfe there." In some of the editions of Fox there is an engraving of this circumstance, which shows that the stocks and cage stood by one of the archways on the bridge, and in one of the vacant spaces which looked on the water. The last stocks remembered in London were those of St. Clement Danes parish, Strand, on the south side of Portugal Street, and not removed until 1820-26.

ARCHERY TENURES.

The provision of an equipped archer to attend the king in his wars is the frequent sergeantry for lands at this time. Thus, the service for the manor of Faintree, in Shropshire, in 1211, is "a foot soldier for a bow and arrows, for the king's army in Wales." In 1274 the soldier is bound to stay with the host only "till he has shot away his arrows." In 1284 the archer has "to attend the king in his Welsh wars, with a bow, three arrows, and a terpolus;" the latter, probably, an "archer's stake," not the mere small iron *caltrop*, of which the provision of one only by each archer would be of little use in impeding a charge of cavalry. The duty of the bowman who had only to stay in the field till he had shot away three arrows was sufficiently easy; but on other occasions the archer did not escape so lightly. The manor of Chetton, in Shropshire, supplies in 1283 an archer for the king's host in Wales, who is to take with him a flitch of bacon, and to remain with the army till he has eaten it all up.—*Blount's Ancient Tenures, and Eyton's Antiquities of Shropshire.*

BURNING ALIVE.

Little more than seventy-five years have elapsed since a girl, just turned fourteen, was condemned to be burnt alive, having been found guilty of treason as an accomplice with her master in coining, because, at his command, she had concealed some whitewashed counters behind her stays. The master was hanged. The fagots were placed in readiness for her execution; and it was averred in the House of Commons, by Sir William Meredith, at the time, that "the girl would have been burnt alive on the same day had it not been for the humane but casual interference of Lord Weymouth. Mere accident saved the nation from this crime and this national disgrace. But so torpid was public feeling in those days, that the law remained unaltered till the year 1790; till which time the sheriff who did not execute a sentence of this kind was liable

to prosecution; though it may well be believed no sheriff was then inhuman enough to adhere to the letter of such a law.—*Quarterly Review*, No. 87.

PUNISHMENT OF AN INFIDEL.

In 1689 Casimir Lyszynski, a gentleman of Poland, was convicted of denying the existence of a God, was exe at Warsaw. The manner of his punishment was ve ticular. As soon as his body was burnt, his ashes into a cannon, and shot into the air towards Tart *tator*, No. 389.

WITCHCRAFT-LAWS IN ENGLAND.

Before the enactment of any penal statute for th offence of Witchcraft, the trials and convictions were Witness the case of Bolingbroke and Margery Jenki incantations Shakspeare has rendered familiar to us in cond part of *King Henry VI.* Witness the successive sta of Henry VIII., of Elizabeth, and James I.; the last only pealed in 1736, and passed while Coke was attorney-gener and Bacon a member of the Commons! Witness the exploit of Hopkins, the witch-finder-general, against the wretched creatures in Lancashire;

> "Some only for not being drowned,
> And some for sitting above ground
> Whole nights and days upon their breeches,
> And feeling pain, were hanged for witches."
> *Hudibras*, part ii. canto ii.

Zachary Grey, the editor of *Hudibras*, says he himself perused a list of 3000 victims executed during the dynasty of the Long Parliament alone! What absurdities exceed those sworn to in the case of the luckless Lancashire witches,* sacrificed, as afterwards appeared, to the villany of the impostor Robinson, whose story was dramatised by Heywood and Shadwell! How melancholy is the spectacle of a man like Hale condemning Amy Duny and Rose Cullender, in 1664, on evidence, though corroborated by the opinion of Sir Thomas Browne, a child would now be disposed to laugh at! A better order of things, it is true, commences with the chief-justiceship of Holt. The evidence against Mother Munnings, in 1694, would, with a man of weaker intellect, have sealed the fate of the unfortunate old woman; but Holt charged the jury with such firmness and good sense, that a verdict of not guilty, almost the first then on record in a trial for witchcraft, was found. In about ten

* The name of this celebrated case, "the Lancashire Witches," will be long remembered, partly from Shadwell's play, but more from the ingenious and well-merited compliment to the beauty of the females of that province, which it was held to contain.

other trials before Holt, from 1694 to 1701, the result was the same. Wenham's case, which followed in 1711, sufficiently evinced the change which had taken place in the feelings of the judges; but when Chief-Justice Powell asked the jury on their giving in the verdict, "whether they found her guilty of the indictment for conversing with the devil in the shape of a cat," the foreman answered, "We find her guilty of that." It is most needless to add that a pardon was procured for her. It is frightful to think, after all this, in 1716, Mrs. Hicks and her daughter, aged nine, were hanged at Huntingdon for selling souls to the devil, and raising a storm by pulling the pickings and making a lather of soap!

To this crowning atrocity the catalogue of murders in these cases; the penal statutes against witchcraft being repealed in 1736, and the pretended exercise of such arts being punishable in future by imprisonment and pillory. Barrington, in his observations on the statute 20 Henry VI., does not hesitate to estimate the numbers of those put to death in England for this charge at 30,000! Yet the case of Rex *v.* Weldon, in 1809, and the still later case of Barker *v.* Ray, in Chancery (August 2, 1827), prove that the popular belief in such practices lasted to our days.

It is supposed that there were no executions for witchcraft in England subsequently to the year 1682, when three unhappy women were hanged at Exeter on their own confession; but the statute of James I., c. 12, so minute in all its enactments against witches, was not repealed till the 9th Geo. II., c. 5.

THE EARLIEST-COINED MONEY.

Throughout the early parts of Scripture, as well as through the poems of Homer, not a single passage occurs from which we can infer either the use or the existence of stamped money. It is now agreed that the Egyptians had no coined money. Herodotus states the Lydians to have been the first people who coined gold and silver. The Parian Chronicle, however, ascribes the first coinage of copper and silver money to Pheidon, king of Argos, 895 B.C., in Ægina, which Ælian corroborates; and our best numismatic antiquaries agree in considering the coins of Ægina, from their archaic form and appearance, as the most ancient known. They are of silver, and bear on the upper side the figure of a turtle, and on the under an indented mark.

Pheidon also first established a scale of weights and measures, which M. Boeckh considers to have been borrowed immediately from the Phœnicians, and by them originally from the Babylonians, the common origin being the Chaldæan priesthood.

Coins are among the most certain evidences of history. In the later

part of the Greek series they illustrate the chronology of reigns. In the Roman series, they fix the dates and succession of events. Gibbon observes, that if all our historians were lost, medals, inscriptions, and other monuments, would be sufficient to record the travels of Hadrian. The reign of Probus might be written from his coins.

WHAT WAS A POUND IN A.D. 1000?

In Alsace, at the end of the tenth century, the common money for current purposes was the pfennig. It was of copper, and sixty of them weighed exactly one marc, or half a pound avoirdupois, or 120 of them were a pound weight. The price of a sheffel, or bushel of wheat, weighing sixty pounds, or the same nearly as our English bushel, was seven of these pfennigs. Copper probably bore a higher value in proportion to silver than it does in the present day; or the bushel of wheat was sold for less than a penny-farthing. About two hundred and fifty years later, in the same country, the same measure of wheat was sold at twenty-four pfennigs, or about threepence-farthing. It appears by the accounts preserved in the cathedral of Strasburg that the wages paid to the masons employed in the erection of that edifice were from one and a half to two of these pfennigs. At the building of the great bridge of Dresden, in the thirteenth century, the labourers were paid two pfennigs daily; and, according to some fragments of mining accounts of Tillot and Château Lambert, the operative miners received no more than two pfennigs.—*Jacob on the Precious Metals.*

RENT OF AN ISLAND.

The island of Bombay is held by a tenure totally different from that by which we hold any other part of our Indian dominions. It was part of the dowry of Queen Catherine, the neglected Portuguese consort of Charles II. His majesty got it in the year 1661; and after eight years' possession, finding that he gained nothing by the poor place, he granted it to the East India Company, to be holden "of us and our heirs, as of the manor of East Greenwich, in free and common socage, at a rent of ten pounds in gold, payable yearly." This spot, rented at 10*l.* a-year, in perpetuity, 217 years ago, now contains a town with a population of 400,000 souls, has a trade valued in exports and imports at 14,000,000*l.*, and is the seat of a subordinate government, extending over 10,000,000 of people.—*Edinburgh Review*, No. 200.

SLAVE-TRADE IN ENGLAND.

In England it was common, even after the Conquest, to export slaves to Ireland; till, in the reign of Henry II., the Irish came to a non-importation agreement, which put a stop to the practice. William of Malmesbury accuses the Anglo-Saxon

nobility of selling their female servants as slaves to foreigners. In the canons of a council at London, in 1102, we read: "Let no one from henceforth presume to carry on that wicked traffic, by which men of England have hitherto been sold like brute animals." And Giraldus Cambrensis says, that the English before the Conquest were accustomed to sell their children and other relations to be slaves in Ireland, without having even the pretext of distress or famine, till the Irish, in a national synod, agreed to emancipate all the English slaves in the kingdom.

THE PRIVILEGE OF SANCTUARY.

By this very ancient and curious Saxon law, if a person accused of any crime,—excepting treason and sacrilege, in which the Crown and the Church were too nearly concerned,—had fled to any church or churchyard, and within forty days after went before the coroner, made a full confession of his crime, and took the oath provided in that case, that he would quit the realm, and never return again without leave of the king, his life should be safe. At the taking of this oath he was brought to the church-door, where being branded with an A., signifying "abjured," upon the brawn of the thumb of his right-hand, a port was then assigned to him from which he was to leave the realm, and to which he was to make all speed, holding a cross in his hand, and not turning out of the highway either to the right hand or the left. At this port he was diligently to seek for passage, waiting there but one ebb and flood, if he could immediately procure it; and if not, he was to go every day into the sea up to his knees, essaying to pass over. If this could not be accomplished within forty days, he was again to put himself into sanctuary. These privileges of sanctuary and abjuration were taken away in 1621 by the statute of 21st James I. Sanctuary was also a sacred asylum.*

* To sanctuary Richard of Gloucester removed the Lady Anne, when, says the chronicler of Croyland, he "discovered the maiden in the attire of a kitchen-girl in London," in which degrading garb Clarence had concealed her; and Gloucester "caused her to be placed in the Sanctuary of St. Martin," while he openly and honourably sought from the king his assent to their marriage. The Lady Anne had been the playmate of Gloucester's childhood, and the object of his youthful affections. Before either had passed the age of minority, she had drunk deeply of the cup of adversity; from being the affianced bride of the heir-apparent to the throne, and receiving homage at the French court as Princess of Wales, she was degraded to assume the disguise of a kitchen-girl in London, reduced to utter poverty by the attainder of herself and parents. Such was the condition of Warwick's proud but destitute child, the ill-fated coheiress of the Nevilles, the Beauchamps, the Despencers, and in whose veins flowed the blood of the highest and noblest in the land. The Croyland historian exonerates Richard from the unfounded charge of seeking the affection of "young Edward's bride" before the tears of "widowhood" had ceased to flow; and equally so of his outraging a custom most religiously and strictly observed in the fifteenth century, which rendered it an offence against the Church and society at large for "a widow" to espouse a second time before the first year of mourning had expired.—Halsted's *Richard III.*

CABINET COUNCILS.

It is remarkable how a change of very great importance in our system of government was brought about by pure accident. The custom of a king being present in a Cabinet Council of his ministers, which was the obvious, and had always been the usual, state of things, was put an end to when the Hanoverian princes came to the throne, from their ignorance of the English language. The advantage thence resulting of ministers laying before the sovereign the result of their full and free deliberations—an advantage not at all originally contemplated—caused the custom to be continued, and so established, that it is most unlikely it should ever be changed.—*Dr. Whately.*

It has not been the practice in modern times for the sovereign to consult the members of the Privy Council on political matters; indeed, the number of members of that body, amounting to nearly 200, would make such a reference to their advice impossible. Her Majesty has an undoubted right to command the services of any and every Privy Councillor; but none have a right to obtrude their advice except those members of the Council who are nominated by her Majesty as a committee of the whole body, and which is commonly known as the Cabinet.—*Letter from the Earl of Derby*, 1856.

THE STYLE OF "YOUR MAJESTY."

Up to the time of the Emperor Charles V., when a king of France, England, or Spain, was addressed, he was styled "Your Grace;" but Charles, wishing to place himself in a higher rank than other monarchs, demanded the title of "Majesty;" a distinction which did not long continue, for the other sovereigns of Europe quickly followed his example; and in our day all kings, whether rulers of small or great states, are equally styled "Your Majesty."

THE DAUPHIN OF FRANCE

was the title given to the eldest son of the king of France under the Valois and Bourbon dynasties. The Counts of Albon and Grenoble assumed the title of Counts of Vienna, of whom Guy VIII. is said to have been surnamed Le Dauphin, because he wore a dolphin as an emblem on his helmet or shield. The surname remained to his descendants, who were styled Dauphins, and the country which they governed was called Dauphiné. Humber II., de la Tour de Pisa, the last of the Dauphin dynasty, gave up his sovereignty by treaty to King Philippe de Valois in 1349. (*Moreri*, &c.). From that time the eldest son of the King of France has been styled Dauphin, in the same manner as the eldest son of the Queen of England is styled Prince of Wales. Since the dethronement of the elder branch of the Bourbons in 1830, the title of Dauphin has been disused. The last who bore it was the Duke of Angoulême, son of Charles X.

THE CITY OF LONDON AND THE PEERAGE.

Sir Geoffrey Bullen, Lord Mayor in 1453, was grandfather to Thomas Earl of Wiltshire, father to Anne Bullen, and grandfather to Queen Elizabeth—the highest genealogical honour the City can boast of.

"The ennobled families of Cornwallis, Capel, Coventry, Legge, Cowper, Thynne, Ward, Craven, Marsham, Pulteney, Hill, Holles, Osborne, Cavendish, Bennet, and others, have sprung either directly or collaterally from those who have been either mayors, sheriffs, or aldermen of London; and a very large portion of the peerage of the United Kingdom is related, either by descent or intermarriage, to the citizens of the metropolis."—*Thomas Moule.*

Mr. Sims, of the British Museum, in his *Manual for the Genealogist*, says: "At present there are few English families who pretend to higher antiquity than the Norman invasion; and it is probable that not many of these can authenticate their pretensions. On making an abstract of the English *printed* peerage, it appears that out of 249 noblemen, the number of thirty-five laid claim to having traced their descent beyond the Conquest; forty-nine, prior to the year 1100; twenty-nine, prior to the year 1200; thirty-two, prior to the year 1300; twenty-six, prior to the year 1400; seventeen, prior to the year 1500; twenty-six, prior to the year 1600; and thirty, but little prior to the year 1700. The number of peers entered in that peerage is 294, exclusive of the Royal Family; but of that list no satisfactory conclusion could be drawn as to the commencement of the pedigrees of forty-five noblemen."

RECORDS.—"LENGTH OF THE LAW."

Some faint idea of the bulk of our English records may be obtained from the fact, that a single statute, the Land Tax Commissioners' Act, passed in the first year of the reign of George IV., measures, when unrolled, upwards of *nine hundred feet*, or nearly twice the length of St. Paul's Cathedral within the walls; and if ever it should become necessary to consult the fearful volume, an able-bodied man would be employed during three hours in coiling and unrolling the monstrous folds.—*Quarterly Review.*

IRELAND ASSIGNED BY A RING.

Pope Hadrian assigned to our King Henry II. the territorial possession of Ireland, and invested him with full powers over the country by a gold ring set with magnificent emeralds; inasmuch as all islands are said by ancient right to belong to the Roman Church, being presents to her from Constantine.

THE CLAIM OF THE KINGS OF ENGLAND TO THE CROWN OF FRANCE.

The claim of the kings of England to the crown of France dates back to the time of Edward III., who claimed through his mother Isabel, daughter of Philip IV., surnamed *Le Bel*. But the title was, it must be acknowledged, defective in this, that it was incompatible with the Salic law, which ruled in that country. Nevertheless, the claim was supported by force of arms, and for a time successfully, our Henry VI. having been crowned king at Rheims. The war of the Roses distracted the attention of our monarchs from these pretensions, and they gradually fell into neglect. At length, A.D. 1527, Henry VIII., in a treaty, called the *Tractatus Aureus*, because the seal put to it was of gold, entered into an arrangement in this matter with Francis I., to the following effect, viz. "That, notwithstanding his claim and style of France, he and his successors should suffer the most Christian king and his successors quietly to enjoy all dominions then in his possession as precisely as if the king of England could make no claim to them;" on the other hand, the king of France, for himself and his successors, covenanted to pay 50,000 crowns yearly to the kings of England, and to deliver yearly 50,000 crowns' worth of salt of Bruage, without demanding any payment for it, and agreed to leave the king of England in unmolested enjoyment of those territories which he then held in France. The tribute of crowns and salt was soon discontinued,* and thus in strictness the surrender of title on the part of the king of England was invalidated.

Rousset, in his work on *Les Intérêts Présens des Puissances de l'Europe*, published in 1733, states: "Nevertheless the kings of England continue to assume titles and arms of the kings of France, being resolved not to abandon their pretensions. They even boldly use this title in the treaties which they have made with that crown. There was even a custom introduced, and practised up to the time of the two last kings, of a ceremony performed in London on New-Year's Day, the object of which was to preserve their right entire. The king, the princes, and the peers and ambassadors, assembled on that day in the church of St. Paul, when a herald cried out with a loud voice the name of the reigning sovereign, adding, 'by the grace of God king of Great Britain and of France;' and at the same time threw a glove down at the entrance of the church, which the French ambassador took up, saying: *Salvo jure, et sine præjudicio Christianissimi Galliarum regis*, that is to say, 'Saving

* See Sir George Carew's "Relation of the State of France under King Henry IV., on his Return from his Embassy in 1609, and addressed to King James I."

the right, and without prejudice to the most Christian king of France.' A minute of this protestation was then drawn up, which was registered, and the French ambassador sent the glove to Paris. The two last kings have not thought proper to follow up this custom, either with a view not to disoblige France, or as being an act hardly necessary to preserve their pretensions."

In Dangeau's *Mémoires de Louis XIV.*, we find at the death of William III. the following corroborative entry: "The kings of France mourn in violet, the king of England also mourns in violet, *because he still claims to be king of France.* It startles us thus to see two kings of France."

THE CORONATION-STONE IN WESTMINSTER ABBEY—THE REGALIA OF SCOTLAND.

This famous stone was brought in 1297 by King Edward I. from the abbey of Scone, with the sceptre and gold crown of the Scottish sovereigns. It is called the Prophetic or Fatal Stone, from the ancient belief of the Scots, that whenever it should be lost, the power of the nation would decline. It was also superstitiously called "Jacob's pillow." It is of reddish-gray sandstone, 26 by 16¾ inches, and 10½ inches thick.

Mr. Joseph Hunter, F.S.A., in a communication to the Archæological Institute, in 1856, stated, it appeared, from a document which had recently been found among the records of England, that King Edward had treated the relic with all the veneration due to it. With the intention of employing it for the same august purpose in England as it had been used for in Scotland, he proposed to make it a part of a throne or royal chair, and gave orders to his goldsmith to have a copper chair made for it. After the work had been proceeded with, he changed his mind, and ordered instead a chair of wood to be made for it; and it is in connection with this wooden chair that it now exists. To show the estimation in which he held the stone, he had it placed in the most sacred situation in all England—near the altar and shrine of St. Edward—where it still remains, with the chair of wood which he ordered to be constructed. Mr. Cosmo Innes said he found, from the chronicles of the period, that King Edward had intended to return the stone to Scotland, and had made arrangements to that effect with reference to a treaty on the subject, when the citizens of London, who had come to feel a great interest in the preservation of the stone amongst them, remonstrated against its restoration, and King Edward did not follow out his intention. This is not the only instance of a stone being used as a coronation-seat in this country. There is another on which Saxon kings had been crowned, almost similar to the Scone stone. Mr. Robert Chambers considers there to be good reason to believe that the kings did not sit upon the stone, but that they stood upon it when they were crowned. There is one in Sweden, on which it is ascertained that the kings stood during the ceremony of coronation.

Mr. Joseph Robertson, referring to a query of Mr Hunter, as to what became of the ancient Regalia of Scotland carried off by King Edward, said that on the flight of Baliol from the court of Edward and his capture at Dover, the crown was found amongst his baggage, and it was then deposited at St. Thomas à Becket's shrine at Canterbury;

and it was probable that, with other things, it was carried away and destroyed at the Reformation. The supposition that the crown in the Tower is the ancient crown of Scotland is a modern tradition without any foundation.

"THE CHAMPION AT THE CORONATION."

This chivalrous and dignified office is conferred by the feudal manor of Scrivelsby, Lincoln, inherited successively by the Marmyons, the Ludlows, and the Dymokes. In *Domesday Book* it is holden by Robert de Spencer; it was shortly after conferred, with the castle of Tamworth, on Robert de Marmyon, Lord of Fontney, whose ancestors were, it is said, hereditary champions to the Dukes of Normandy previously to the invasion of England. Scrivelsby was, by the terms of the grant, to be held by grand sergeantry, "to perform the office of champion at the king's coronation." From the Marmyons it passed to the Ludlows; when Margaret de Ludlow, the lady of Scrivelsby, wedding Sir John Dymock, a knight of ancient Gloucestershire family, invested him with the championship, which high office he executed at the coronation of Richard II. Having chosen the best charger save one in the king's stables, and the best suit of harness save one in the royal armoury, he rode in armed to the teeth, and challenged, as the king's champion, all opposers of the young monarch's title to the crown: whence to this time the Dymokes have enjoyed the estate, and performed the duties its tenure enjoins. The present male representative, Sir Henry Dymoke, Bart., succeeded to the estates and championship, on the decease of his father, the Rev. John Dymoke, in 1828; having previously performed the duties as deputy for that gentleman at the coronation of king George IV.

Haydon, the historical painter, thus describes this ancient feudal ceremony (*Autobiography*, vol. ii.), which he witnessed in Westminster Hall: "The hall-doors were opened, and the flower-girls entered, strewing flowers. The distant trumpets and shouts of the people, the slow march, and at last the appearance of the king, crowned and under a golden canopy, and the universal burst of the assembly at seeing him, affected every body. . . . . After the banquet was over, came the most imposing scene of all, the championship. Wellington, in his coronet, walked down the hall, cheered by the officers of the Guards. He shortly returned, mounted, with Lords Anglesey and Howard. They rode gracefully to the foot of the throne, and then backed out. The hall-doors opened again; and outside, in twilight, a man in dark-shadowed armour appeared against the shining sky. He then moved, passed into darkness under the arch, and suddenly Wellington, Howard, and the champion stood in full view, with doors closed behind them. This was certainly the finest sight of the day. The herald then read the challenge; the glove was thrown down. They all then proceeded to the throne."

Historic Doubts.

ERRORS IN PRINT.

"Shall be deposed by those have seen't,
Or, what's as good, produced in print."—*Hudibras.*

The vulgar imagine that every thing they see in print must be true; and sometimes their betters fall into this mistake. When Mr. Martin was thrown into the prison of the Inquisition for neglecting to pay due respect to a religious procession at Malaga, one of the father inquisitors took much pains to convert him. Among other abuses which he cast on the reformed religion and its professors, he affirmed that King William was an atheist, and never received the sacrament. Mr. Martin assured him this was false to his own knowledge; when the reverend father replied: "I read, I read; never tell me so. I have read it in a French book."

WHO BUILT BALBEC?

Lamartine has the following speculation in reply to this question: "It is alleged that not far from Balbec, in a valley of the Anti-Libanus, human bones of immense magnitude have been found. Oriental traditions, and the monument erected on what is called the Tomb of Noah, mark this spot as the dwelling-place of the patriarch. The first generation of his descendants probably long retained the gigantic stature and the strength assigned to man before the total or partial submersion of the globe. These monuments may be their work. Even supposing that the human race had never exceeded its present proportions, it is possible that the properties of human intelligence may have undergone a change. Who can say but that primitive intelligence might have invented mechanical powers capable of moving, like grains of dust, masses which an army of 100,000 men could now scarcely shake? Be this as it may, it is certain that some of the stones at Balbec, which are 62 feet long, 20 broad, and 15 thick, are the most prodigious masses which have ever been moved by human power. The largest stones in the Pyramids of Egypt do not exceed 18 feet; and these are only exceptional blocks, placed for the sake of peculiar solidity in some parts of the edifice."

EPIC POETRY OF EARLY GREECE.

Of the many epic poems which existed in Greece during the

eighth century before the Christian era, none have been preserved except the Iliad and Odyssey. The Æthiopis of Arctinus, the Ilias Minor of Lesches, the Cyprian Verses, the Capture of Œchalia, the Return of the Heroes from Troy, the Thebaïs, and the Epigoni,—several of them passing in antiquity under the name of Homer,—have all been lost, besides others, to the number of about thirty.

Homer is essentially the poet of the broad highway and the market-place; touching the common sympathies and satisfying the mental appetencies of his countrymen with unrivalled effect, but exempt from ulterior views, either selfish or didactic, and immersed in the same medium of practical life and experience, religiously construed, as his auditors. No nation has ever yet had so perfect and touching an exposition of its early social mind as the Iliad and Odyssey exhibit. (*Grote's Hist. Greece*, vol. ii.)

Mr. Grote, after an examination of the various conflicting opinions, places the date of the Iliad and Odyssey at some periods between 850 B.C. and 760 B.C.

BIRTHPLACE OF HOMER.

Seven different cities laid claim to the birth of Homer, Smyrna and Chios being the most prominent. Most of these cities had legends to tell of his romantic parentage, his alleged blindness, and his life of an itinerant bard acquainted with poverty and sorrow; whilst of the eight different epochs assigned to Homer's existence, the oldest differs from the most recent by 460 years.

The blindness of Homer is mentioned in the Homeric Hymn to the Delian Apollo, cited by Thucydides as unquestionably authentic. The Delphian Oracle reported Homer to be a native of Ithaca, the son of Telemachus and Epickaste; and his genealogy has been traced up to Orpheus.

IS THE SIEGE OF TROY A LEGEND?

We select and abridge these details from the *History of Greece*, by Mr. Grote, who observes: "that the genuine Trojan war, although literally believed, reverentially cherished, and numbered among the gigantic phenomena of the past by the Grecian public, is in the eyes of modern inquiry essentially a legend, and nothing more." And in reply to the inquiry whether this be not a legend, embodying portions of historical matter, whether there was not really some historical Trojan war, Mr. Grote remarks: "that as the possibility of it cannot be denied, so neither can the reality of it be affirmed." "Yet," says the historian elsewhere, "the Trojan horse, with its accompaniments, Sinon and Laocoon, is one of the capital and indispensable events in the epic: Homer, Arctinus, Lesches,

Virgil, and Quintus Smyrnæus, all dwell upon it emphatically as the proximate cause of the capture."*

THEBES OF "THE HUNDRED GATES."

Homer speaks of the fame of this ancient Egyptian city for opulence and warlike strength:

> "Thebes, where through each her hundred portals wide
> Two hundred charioteers their coursers guide."

The "hundred gates" here mentioned were a stumbling-block to the commentators in the day of Diodorus. The city is not known to have been surrounded with a rampart; "there are no signs of walls round it, nor were walled towns common in Egypt." But there are remains of such wide gates about their temples, which, as Diodorus observes, agree with the poet. Others think the gates to mean palaces of princes, or great men of the city, each of whom could send out so many chariots to the war. Yet the general opinion of the moderns is, that "the city had not a hundred gates, but many propylæa to the temples, *i. e.* many-gated, extended by poetic license to hundred-gated (*hecatompylon*)." Again, the hundred gates are thought to have been the outlets of the great rectangular enclosure still to be seen in Western Thebes.

THE ASSASSINS.

From the fanatical crimes of this sect, the word Assassin has found a place in European languages. These Assassins had in the twelfth century the possession of many hill-forts in Syria; and from their colony of Mount Libanus went forth the secret ministers of the revenge or the avarice of their sheik; to whom his followers vowed a blind obedience, believing that his commands were those of a divinity, and that if they fell in the discharge of the duties assigned them, all the joys of paradise would be their reward. In every variety of disguise these missionaries of the dagger found their way to the courts of princes in the East and in the West; and Christian and Mussulman equally dreaded the danger against which no vigilance could guard.

There are few words the etymology of which has more baffled the ingenuity of the learned than Assassins. Perhaps the following may not be very remote from the truth. Throughout all the East a preparation of hemp, which we call *bang*, is universally used "to exhilarate the feelings by a luxurious species of intoxication." This is known to the Orientals by

* Mr. Maclaurin, in the *Transactions of the Royal Society of Edinburgh*, attempts to prove that Troy was really not taken by the Greeks. This whim is as old as Dio Chrysostom, who wrote an elaborate tract, still extant, to demonstrate his paradox.

the name of *Haschish;* and those who are addicted to it are called *Haschischin* and *Haschaschin*, "two expressions," says De Sacy, "which explain why the Ismaelians have been called by the historians of the Crusades, at one time *Assissini*, and at another *Assassini;* so that instead of a "secret murderer," "assassin" implies, in point of fact, "an habitual drunkard."—*Quarterly Review*, No. 48.

WHO WAS APOLLONIUS OF TYANA?

He lived in the time of Domitian, embraced the doctrines of Pythagoras, travelled far, both east and west, and greatly sought to reform pagan worship. Philostratus and others relate of him many improbable wonders,—that he raised the dead, rendered himself invisible, was seen at Rome and Puteoli on the same day, and proclaimed at Ephesus the murder of Domitian at the very instant of its perpetration at Rome. Dion Cassius, the consular historian, vehemently asserts the last statement to be true; but elsewhere he denounces Apollonius as a cheat and impostor.

"WAS MAHOMET INSPIRED WITH A DOVE?"

Shakspeare's King Henry VI. part i. act i. sc. 2.

Mahomet had a dove "which he used to feed with wheat out of his ear, which dove when it was hungry lighted on Mahomet's shoulder, and thrust its bill in to find its breakfast; Mahomet persuading the rude and simple Arabians that it was the Holy Ghost."—*Raleigh's Hist. of the World*, part i. c. vi.

WHO WROTE "DE IMITATIONE CHRISTI?"

The following reply is a condensed note from Brunet's *Manuel du Libraire*, vol. ii.:

Who is the true author of the *Imitatio?* Two centuries of dispute on this subject have not been able to inform us; and more than one hundred and twenty works, written to throw light on the question, have only served to render the solution more difficult.

The more ancient testimonies appear favourable to Jean Gerson, chancellor of the Church of Paris; but, on the other hand, Thomas à Kempis counts numerous partisans. The defenders of these two competitors have triumphantly refuted those persons who have wished to bring forward Jean Gerson, Abbé of Verceil, who lived in the thirteenth century, as the author of the *Imitatio;* and after that, we cannot admit this last candidate.

Such is moreover the opinion of Mr. Gence, an industrious scholar, who has made a particular study of every thing which relates to this subject, and who has published *Considerations on the Question relative to the Author of the 'Imitation,'* at the end of the learned dissertation of Mr. Barbier on the *Sixty French Translations of the Imitation*, 1812.

WAS BELISARIUS DEPRIVED OF HIS EYES, AND REDUCED TO BEG HIS BREAD?

In 563, a conspiracy was formed for the murder of Justinian. The conspirators were detected, torture was used to wring from them the names of their accomplices; and some domestics of Belisarius accused their master. He was ignominiously deprived of his guards and domestics; his fortunes were sequestered, and he was detained a close prisoner in his palace. The accused were tried in the following year, when sentence of death was executed on the greater number. The past services of Belisarius served to mitigate his fate; and, according to a frequent practice at the Byzantine court with eminent state prisoners, the decree of death was relaxed into one of blindness, and his eyes were accordingly put out. It was then that, restored to liberty, but deprived of all means of subsistence by the preceding confiscation of his property, Belisarius was reduced to beg his bread before the gates of the convent of Laurus. The platter of wood or earthenware which he held out for charity, and his exclamation, "Give a penny to Belisarius the general," remained for many years impressed on the people.

He was brought back, most probably as a prisoner, to his former palace; a portion of his treasures was allotted for his use; and these circumstances may have given some colour for the assertion two or three centuries afterwards, of his having been restored to honours and to freedom.

Such is the statement of Lord Mahon, in his *Life of Belisarius*, wherein he has patiently investigated the various obscure and contradictory accounts, and thus stands the case. The mendicity of Belisarius is contradicted by one original writer of the ninth century, and asserted by two of the eleventh or twelfth. One of the latter was Tzetzes, the earliest writer extant who attested the mendicity and loss of sight of Belisarius; to which the researches of Lord Mahon have added the evidence of a writer in Banduri's *Imperium Orientale*, dedicated to the emperor Alexius Comnenus; this evidence is anonymous, but its testimony on other points is indisputable. Many eminent scholars concur in their belief of the blindness of Belisarius. Gibbon dissents, as does Alciat; but almost the only argument of the latter is,—Agathias and Procopius are silent upon the subject, whereas their histories conclude some years before the disgrace of Belisarius.

Various modern writers, such as Marmontel, in his romance of *Belisaire*, have given the story of the blindness a popular character, as have the works of Gerard, and other painters. In the Louvre is a statue from the Prince Borghese's collection at Rome; it clearly represents the act of begging, and till the middle of the last century was unanimously considered as Belisarius. But, by the aid of a passage in Suetonius, Winkleman supposes the figure to represent Augustus propitiating Nemesis. The statue has since been attributed to Chrisippus, and is at present inscribed Posidonius. Its attitude accords with Belisarius, but its skilful sculpture is not of his period.

MYSTERIOUS ROYAL DEATHS.

The mysterious deaths of Richard II. and Edward V. are remarkable instances of the difficulties of correctly writing medieval history. In the case of Richard II. we are certain of nothing, except that he is not alive now. On the 6th of October 1399, he was seen openly of men; on the 12th of March 1400, a corpse purporting to be his was shown at St. Paul's; but the countenance was displayed only, from the eyebrows to the chin; and the impression of the multitude was, that it was not their sovereign. We may think the motives and the agents of this deed so obvious as to set the matter at rest, but the people did not; and it is an instance of the state of public feeling at the time that they could not unhesitatingly believe in such an every-day occurrence as a murder. Edward V. and his brother disappear in a similar manner, with this additional mystery, that they are not only never seen, or supposed to be seen, dead, but that they, or persons supposed to be them, reappear alive. A circumstance very characteristic of these times is, that we have the most minute circumstances of these events, of which we know nothing at all. King Richard is carried to Pomfret Castle, where, as he held out a long while against starvation, Sir Piers Exton and seven assistants are sent to despatch him. The king defends himself bravely for twenty minutes, and destroys two of his assailants; but Sir Piers gets behind him on a step, and beats out his brains with a double-handed battle-axe. When the tomb of this "Stuart of the Plantagenets" was opened some time back, the skull was actually examined for a trace of the fatal wound, but in vain.

By some writers Richard is stated to have died of a broken heart; but this is a cause commonly attributed to mysterious deaths: the unfortunate captive is sure to expire from sorrow and despair at his miserable circumstances.

Now in the case of Richard and Edward, the latest edition of the latest history contains excursive arguments on each of these two questions, and will still be considered by many to leave the matter as it found it. But it was discovered that the excessive secrecy of villany defeated its own objects, and that a murder was profitless if the victim was believed to be still alive. Accordingly, in the case of Henry VI., we are relieved from this doubt; for his corpse was so exposed that no person could possibly deny his death. He was killed in the Tower by the duke of Gloucester, who crossed the Thames for that purpose in a small boat at two in the afternoon of Tuesday the 21st of May 1471. The weapon was a knife, and the wound was in the ribs. The exposure of the body appears to be the only reliable evidence of the death.

Thus the common law of England most reasonably declares that there can be no coroner's inquest on a murder without the production of the body, or its fragmentary representative; and the jury, to be quite sure that they have a real, and not an imaginary subject of investigation, proceed in a body to view the corpse. But no such equitable grace is accorded to the writer of medieval history.—*English Review*, No. 2.

WHO WAS ROBIN HOOD?

Great and long has been the discussion about Robin Hood, whether he was a myth or a real personage. A correspondent of *Notes and Queries*, No. 165, thus briefly sums up what, he shows, there are good grounds for inferring:

"1. The name of Robin Hood was no patronymic, but a purely descriptive name. 2. It was the name of the ideal personification of a class—the outlaws of former times. 3. Robin's fame had extended throughout England, Scotland, and France; and, so far as can at present be seen, it seems to have pertained equally to these three countries. 4. Though men of the name of Robin Hood have existed in England, that of itself would afford no ground for inferring that one of them was the Robin Hood of romantic tradition; but any pretence for such a supposition is taken away by the strong evidence, both Scotch and French, now adduced in support of the opposite view."

"A TALE OF A TUB."

During Sir Thomas More's chancellorship an attorney in his court, named Tubb, gave an account of a cause in which he was concerned, which the chancellor (who, with all his gentleness, loved a joke) thought so rambling and incoherent, that he said at the end of Tubb's speech, "'Tis a tale of a tub;" plainly showing that the phrase was then familiarly known. It is thought to have originated from some comparison of a rambling story to the practice of throwing "a tub to the whale."

In Sebastian Munster's *Cosmography* is a woodcut of a ship, to which a whale is coming too close for her safety, and the sailors are throwing "a tub to the whale," evidently to play with. The practice of throwing a tub or barrel to a large fish, to divert the huge animals from gambols dangerous to a vessel, is also mentioned in an old prose translation of the *Ship of Fools;* and this scene is one of the illustrations in the early editions of Swift's *Tale of a Tub.*

JOAN OF ARC.

Two French writers, MM. Renzie and Delepierre, have published ancient documents to prove that Joan of Arc, the Maid of Orleans, was living long after the period when she is said to have been burned by the English at Rouen. The martyrdom is a myth. According to history and poetry she was burned in 1431; but on the 1st of August 1439, the council of the city of

Rouen made her a gift of 210 livres, "for services rendered by her at the siege of the said city."

POPULAR ERRORS RESPECTING RICHARD III.

No other of the sovereigns in English history has been so vilified as Richard III. Walpole describes them as childish improbabilities, that place Richard's reign on a level with the story of "Jack the Giant-killer."

No record of Richard's time or reign affords any foundation for the mistakes, discrepancies, and falsifications, related of him, except John Rous, the recluse of Warwick, whose history, in Latin, of the kings of England was dedicated to Henry VII. Now, Rous was an avowed Lancastrian, and a bitter enemy of the line of York; and he simply alleges that Gloucester was "small of stature, having a short face, and uneven shoulders," which have been exaggerated into a crooked back.

Stow declared "that he could find no such deformity in King Richard III. as historians commonly relate;" and Stow, who was born forty years after Richard's death, had been told by some ancient men who had seen the king, that he was "of bodily shape comely enough, only of low stature."

"For the hump-backed and crooked form there is no adequate authority," says Sharon Turner.

Sir Thomas More is the acknowledged origin of the preparatory tales refuted by Stow, but revived and exaggerated by the Tudor chroniclers, and copied by Shakspeare, who has merely versified the language of those early historians who based their authority on More, who resided with Bishop Morton, the invetorate enemy of Gloucester.

Shakspeare follows Holinshed; so also does Hume; and Holinshed copies Hall, and Hall follows Polydore Vergil, who was not only a stanch Lancastrian, but was employed by Henry VII. to compile the history of his period.

Surtees has observed, that "the magic powers of Shakspeare have struck more terror to the soul of Richard than fifty Mores or Bacons armed in proof." "In the reign of King James I. the middling classes were familiarly acquainted with Shakspeare's plays, and referred to them for English history," says Coleridge; and the Great Duke of Marlborough, Lord Chatham, and Southey the poet laureate, acknowledged their principal acquaintance with English history to have been derived from Shakspeare's historical dramas.

Thus has the last monarch of the chivalrous Plantagenets been depicted unfaithfully to historical records; and "the Lancastrian partialities of Shakspeare, and a certain knack at embodying them, have turned history upside-down, or rather inside-out." (Sir W. Scott's *Rob Roy.*)

Sir George Buck was the first historian who attempted to defend Richard; and he has been followed by Horace Walpole, Lord Orford, in his *Historic Doubts.*

Granger says: "Mr. Walpole has brought various presumptive proofs, unknown to Buck, that Richard was neither that deformed person, nor that monster of cruelty and impiety, which he has been represented by our historians" (*Hist. England,* vol. i.)

Sir George Buck agrees with Philip de Comines, and with the Rolls of Parliament; and research of late years into our ancient records,

state-papers, and parliamentary history, places Buck's history in a more credible light than could have been allowed to it some years since, and fixes both him and Lord Orford as higher authorities than those who wrote professedly to please the Tudor dynasty

Yet the prejudiced pen of Lord Bacon describes Richard as "a prince in military virtue approved, jealous of the honour of the English nation, and likewise a good law-maker for the ease and solace of the common people." His just and equitable laws (*Bacon*), his wise and useful statutes, his provident edicts, and bold enactments, have indeed been eulogised by the soundest lawyers (*Sharon Turner*), and called forth the admiration of the most profound politicians (*Buck*). "In no king's reign," said Sir Richard Baker, "were better laws made than in the reign of this man." And so sensible appears Lord Bacon to have been of the injustice done to Richard, that he says: "Even his virtues themselves were conceived to be feigned."

The Chronicles of Fleetwood, a Yorkist, and Warkworth, a Lancastrian, both within about the same period, exculpate Gloucester from the charge of the murder of Edward of Lancaster "All the other narratives," says Mr. Bruce, in his introduction to *Fleetwood's Chronicle*, "either emanated from partisans of the adverse faction, or were written after the subsequent triumph of the House of Lancaster."

Proof, presumptive or circumstantial, has been adduced to fix the murder of Henry VI., or of his young heir, on the Duke of Gloucester.

The other heavy and fearful charges and dark deeds which have rendered the name of Richard so odious, are laboriously investigated in Halsted's *Richard III.*, 2 vols. 8vo., 1844.

WAS THE DUKE OF CLARENCE DROWNED IN MALMSEY?

Foremost among the "childish improbabilities" of the time of Richard of Gloucester may be placed the popular report in Fabyan and Hall, that Clarence was drowned by Gloucester in a butt of malmsey wine, in the Tower of London, 18th February 1478. First, Sir Thomas More insinuates that Gloucester's efforts to save Clarence were fable; next Lord Bacon accuses him of contriving his brother's death; and Shakspeare characterises him as the associate of the murderers; while Sandford makes him the actual murderer. But no contemporary record exists of the drowning, or of Gloucester's participation in the execution. It is conjectured that Clarence was sentenced to be poisoned, and that the fatal drug may have been conveyed to him in "malvoesie," or malmsey, then a favourite wine. All that is positively known is simply that he was put to death "secretly within the Tower." (*Chronicle of Croyland.*)

Dr. Lingard says: "The manner of his death has never been ascertained; but a silly report was circulated that he had been drowned in a butt of malmsey wine;" which tale Bayley (*Hist. Tower*) thinks owes its origin to the duke's great partiality for that liquor. Hence

"Maudlin Clarence in a malmsey-butt."—*Lord Byron.*

THE BALLAD OF "THE BABES IN THE WOOD."

That the popular legend of "The Babes in the Wood,"—"one of the darling songs of the common people, and the delight of most English men in some part of their age" (*Addison*),—was a disguised recital of the reported murder of his young nephews by Richard III. can scarcely be doubted from the general resemblance of the ballad to Sir Thomas More's and Shakspeare's account of the dark deed. Throughout the tale there is a marked resemblance to several leading facts connected with Richard III. and his brother's children, as well as a singular coincidence between many expressions in the poetical legend and the historical details of the time. Among other evidence adduced in the Appendix to Halsted's *Life of Richard III.* is that of a rude representation of a stag surmounting the black-letter copy of the ballad at Cambridge; a *hind*, or female stag, being the badge of the unfortunate Edward V. Again, the tale corresponds essentially with the chroniclers; and its moral altogether closely resembles the reflections with which Fabyan, Grafton, Hall, and Holinshed terminate their relation of the event.

JANE SHORE, HER TRUE HISTORY.

Neither of our writers gives the name of this memorable woman's parents. Sir Thomas More says: "what her father's name was, or where she was born, is not certainly known." But both Sir Thomas More and Stow tell us that she was born in London. She was married, "somewhat too soon," to William Shore, goldsmith and banker, of Lombard Street, it is thought at the age of sixteen or seventeen years. She lived with Shore seven years; and about 1470 she became concubine to king Edward IV., "the most beautiful man of his time." In his resplendent court she delighted all by her beauty, pleasant behaviour, and proper wit; for she could "read well and write," which few of the highest ladies then could. Edward died in 1482; and within two months Jane was accused by Gloucester, the usurper, of sorcery and witchcraft, who caused her to be deprived of the whole of her property, about 3000 marks, a sum now equal to about 20,000*l.*; she was then committed to the Tower, but was acquitted for want of proof of sorcery. She was next committed by the sheriffs to Ludgate prison, charged with having been the concubine of Hastings; for which she walked in penance from the cathedral to St. Paul's Cross, with a taper in her hand, wearing only her kirtle, or petticoat, in London streets; and then again committed to Ludgate, where she was kept close prisoner. Meanwhile, Lynom, the king's solicitor, would have mar-

ried Jane but for the interference of king Richard. After his death at Bosworth, Jane was liberated from Ludgate. She never married again, nor was her property restored to her. There is a tradition that she strewed flowers at the funeral of Henry VII. Calamitous was the rest of her life, and she died in 1533 or 1534, when more than fourscore years old; and no stone tells where her remains were deposited. Sir Thomas More says of her penury and good deeds: "At this day she beggeth of many at this day living, that at this day had begged if she had not been." For almost half a century Jane Shore was a living monitress to avoid illicit love, however fascinating; and the biographer, poet, and historian, made her so for nearly three centuries after her death.

Thomas Churchyard, who died in 1604, wrote a poem showing "How Shore's wife, King Edward the Fourth's concubine, was by King Richard despoyled of all her goods, and forced to doe open penance." Dr. Percy, in his *Reliques*, prints a ballad from a black-letter copy in the Pepys Collection. It is entitled "The Woefull Lamentation of Jane Shore, a goldsmith's wife in London, some time King Edward IV. his Concubine. To the tune of 'Live with me,' &c." Here the poet makes Jane die of hunger after doing her penance, and a man be hanged for relieving her; both of which are fictions, that led to the popular error of Jane's dying of hunger in a ditch, and thus giving its name to Shoreditch, now proved to have been named after Sir John Shoreditch, lord of a manor called Shoreditch, long before Jane was born.

THE RED AND WHITE ROSES.

The precise period at which the Red and White Roses were adopted as hostile emblems in the divided house of Plantagenet has never been satisfactorily ascertained; but a contemporaneous Ms. in the Bodleian Library at Oxford proves that the white rose was an hereditary cognisance of the house of York, and borne as such by the duke when he inherited the title. Camden states that the Lancastrians derived the badge of the red rose from their ancestor, Edmund, first earl of Lancaster, "on whose person," says Sanford, "was originally founded the great contention betwixt the two royal houses of Lancaster and York." Again, Camden, in his *Remains*, asserts that "Edmund Crouch-backe, second son of Henry III., used a red rose, wherewith his tomb at Westminster is adorned." Also that "John of Gaunt, fifth duke of Lancaster, took a red rose to his device, as it were, by right of his first wife, the heiress of Lancaster, grandchild to the above-named Edmund Crouch-backe;" and that "Edmund of Langley, duke of York, his younger

brother, adopted
Halsted's *Richar*

OT

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in his Essay *Sur les Problêmes Historiqu*
his *History of Venice*,—have actually den
ence of any Spanish conspiracy against Ven
even represents Venice as truly the conspirato
Quarterly Review, 1837.

"WHITTINGTON AND HIS CAT."

The fable of the Cat is probably borrowed fro
Sir William Gore Ouseley, in his *Travels*, relates, o
thority of a Persian Ms., that, in the tenth century, o
the son of a poor widow in Siráf, embarked for India, w
sole property, a cat.

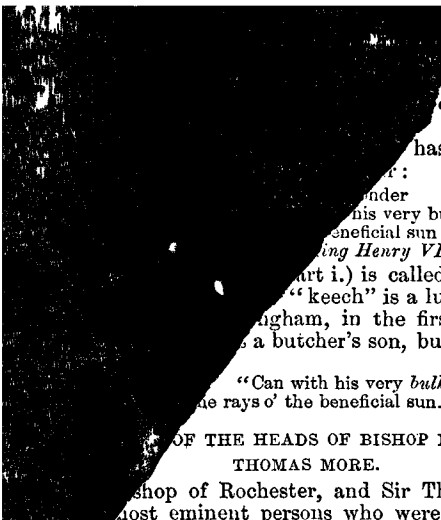
"There he fortunately arrived at a time when the palace was so infested by mice or rats that they invaded the king's food, and persons were employed to drive them from the royal banquet. Keis produced his cat; the noxious animals soon disappeared; and magnificent rewards were bestowed on the adventurer of Siráf, who returned to that city, and afterwards, with his mother and brothers, settled in the island; which, from him, has been denominated *Keis*, or, according to the Persian, *Keish*."†

WAS WOLSEY A BUTCHER'S SON?

The rumour formerly ran undisturbed, that Wolsey was the son of a butcher; but his faithful biographer, Cavendish, says nothing of Wolsey's father being in trade. He tells us that he was "an honest poor man." A rare tract, entitled *Who was*

* Among the Harleian Mss. is an original document containing the names of the slain in the desperate battles between the Houses of York and Lancaster in fifty-four years, numbering 3 kings, 12 dukes, 1 marquis, 17 earls, 1 viscount, and 24 barons.

† The "Cat" is believed to have been a ship formerly known as the *catta*, or the collier, which is to this day called a cat; and Whittington, there is reason to credit, amassed much of his wealth by bringing coal into the Thames, by privilege, in face of the prohibitory statute. Still this does not explain that part of Whittington's story of which Sir Gore Ouseley relates the above parallel. —See the Reviewer's observations upon "Catta," in the *Athenæum*, No. 1526.



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…rt i.) is called by Prince Henry
"keech" is a lump of fat; and it
…igham, in the first-quoted passage,
…a butcher's son, but as an overgrown

"Can with his very *bulk*
…e rays o' the beneficial sun."

…OF THE HEADS OF BISHOP FISHER AND SIR THOMAS MORE.

…shop of Rochester, and Sir Thomas More, were …ost eminent persons who were executed for not …ging King Henry VIII. as supreme head of the …f England. Bishop Fisher was executed on St. Alban's …ne 22d of June 1535, about ten in the morning; and his … was to have been erected upon Traitors' Gate, London …dge, the same night; but that it was delayed, to be exhibited to Queen Anne Boleyn. We gather these particulars from a curious duodecimo, written by Hall, but attributed to Dr. Thomas Baily, 1665, who further relates:

"The next day after his burying, the head, being parboyled, was pricked upon a pole, and set on high upon London Bridge, among the rest of the holy Carthusians' heads that suffered death lately before him. And here I cannot omit to declare unto you the miraculous sight of this head, which, after it had stood up the space of fourteen dayes upon the bridge, could not be perceived to wast nor consume: neither for the weather, which was then very hot, neither for the parboyling in hot water, but grew daily fresher and fresher, so that in his lifetime he never looked so well; for his cheeks being beautified with a comely red, the face looked as though it had beholden the people passing by, and would have spoken to them; which many took for a miracle that Almighty God was pleased to shew above the course of nature in thus preserving the fresh and lively colour in his face, surpassing the colour he had being alive, whereby was noted to the world the innocence and holiness of this blessed father that thus innocently was content to lose his head in defence of his Mother the Holy Catholique Church of Christ. Wherefore the people coming daily to see this strange sight, the passage over the Bridge was so stopped with their going and coming, that almost neither cart nor horse could passe; and therefore at the end of fourteen daies the executioner was commanded to throw downe the head, in the night-time, into the River of Thames; and in the place thereof

was set the head of the most blessed and constant martyr Sir Thomas More, his companion and fellow in all his troubles, who suffered his passion" on Tuesday "the 6th of July next following, about nine o'clock in the morning."

The bodies of Fisher and More were buried in the chapel of St. Peter in the Tower; the head of More, says his greatgrandson, in his Life of him, printed in 1726,

"Was putt upon London Bridge, where as trayters' heads are sett vpon poles; and hauing remained some moneths there, being to be cast into the Thames, because roome should be made for diuerse others, who in plentiful sorte suffered martyrdome for the same supremacie, shortly after it was bought by his daughter Margarett, least,—as she stoutly affirmed before the councell, being called before them for the same matter,—it should be foode for fishes; which she buried where she thought fittest. It was very well to be knowen, as well by the liuelie fauour of him, which was not all this while in anie thing almost diminished, as also by reason of one tooth which he wanted whilst he liued: herein it was to be admired, that the hayres of his head being almost gray before his martyrdome, they seemed now, as it were, readish or yellow."

The chancellor's pious daughter is said to have preserved this relic in a leaden case, and to have ordered its interment, with her own body, in the Roper vault, under a chapel adjoining St. Dunstan's, Canterbury, where it was seen in the year 1715, and again subsequently.

THE TRUE ROMANCE OF "KENILWORTH."

The unfortunate Anne Dudley (for so she subscribes herself in the Harleian Ms., 4712), the first wife of Lord Robert Dudley, Queen Elizabeth's favourite, and, after Anne's death, Earl of Leicester, was daughter of Sir John Robsart. Her marriage took place June 4, 1550, the day following that on which her lord's eldest brother had been united to a daughter of the Duke of Somerset; and the event is thus recorded by King Edward, in his Diary: "4. S. Robert dudeley, third sonne to th' erle of warwic, married S. John Robsartes daughter; after which mariage ther were certain gentlemen that did strive who should first take away a gose's heade wich was hanged alive on tow crose postes." Soon after the accession of Elizabeth, when Dudley's ambitious views of a royal alliance had opened upon him, his countess mysteriously died at the retired mansion of Cumnor, near Abingdon, Sept. 8, 1560; and although the mode of her death is imperfectly ascertained (her body was thrown downstairs as a blind), there appears far greater foundation for supposing the earl guilty of her murder than usually belongs to such rumours; all her other attendants being absent at Abingdon fair, except Sir Richard Verney and his man. The circumstances, distorted by gross anachronisms, have been woven by Sir Walter Scott into his delightful romance of *Kenilworth*.

Of the gose and poste, this explanation has been suggested: the gose was intended for poor Amy, and the cross-poste for the Protector Somerset and his rival, Dudley Duke of Northumberland, both of whom were bred to the wicked trade of ambition. It is plain that the people had a very suspicious opinion of Leicester. His general mode of murder was by poison; and it is said that he so perished himself.

THE RING SENT BY QUEEN ELIZABETH TO THE EARL OF ESSEX.

The story of the Ring said to have been sent by Lord Essex to Queen Elizabeth through the Countess of Nottingham, has been much discussed by historical writers.

There are two versions of the anecdote. The principal facts are the same in each—that the queen had given a ring to Essex, which was to serve him in time of need; that he employed the Countess of Nottingham to transmit it to the queen; that she consulted her husband, who forbade her to do so; and that on her deathbed she made a full confession to the queen of all the facts, alleging her husband's prohibition as her excuse The whole of the evidence in support of the above is the mention of it in Osborn's *Memoirs of Queen Elizabeth*, published fifty-five years after her death; the subsequent narration of it in M. de Maurier's Memoirs; Lord Clarendon's authority to confirm the fact that "such a loose report had crept into discourse;" and the narrative of Lady Elizabeth Spelman, the great granddaughter of the Earl of Monmouth, and the great-great niece of the Countess of Nottingham. On the other hand, there is no contemporaneous account of the kind in either of the three detailed accounts of the queen's last illness; and that by the Earl of Monmouth, an eye-witness, shows that so far from any thing having occurred to disturb the queen's friendly relations with Lord Nottingham, he was actually sent for as the only person whose influence would be sufficiently powerful to induce her to obey her physicians.

Now, whatever might be the supposed indignation of Elizabeth against her dying cousin, Lady Nottingham, it is clear that as the real offender was Lord Nottingham, he would naturally have more than shared in her displeasure; and it is very improbable that a fortnight after the queen had shaken the helpless wife on her deathbed, the husband, by whose authority the offence was committed, should have continued in undiminished favour. The existence of the ring would do but little to establish the truth of the story, even if but one had been preserved and cherished as the identical ring; but as there are two, if not three, which lay claim to that distinction, they invalidate each other's claims. One is preserved at Hawnes in Bedfordshire, the seat of the Rev. Lord John Thynne; another is the property of C. W. Warren, Esq.; and we believe the third is deposited for safety at Messrs. Drummonds' bank. The ring at Hawnes is said to have descended in unbroken succession from Lady Frances Devereux (afterwards Duchess of Somerset) to the present owner. The stone in this ring is a sardonyx, on which is cut in relief a head of Elizabeth, the execution of which is of a high order. That the ring has descended from Lady Frances Devereux affords the strongest presumptive evidence that it was not *the* ring. According to the tradition, it had passed from her father into Lady Nottingham's hands. According to Lady Elizabeth Spelman, Lord Nottingham insisted upon her keeping it. In her interview with

the queen, the countess might be supposed to have presented to her the token she had so fatally withheld; or it might have remained in her family, or have been destroyed; but the most improbable circumstance would have been its restoration to the widow or daughter of the much-injured Essex by the offending Earl of Nottingham. The Duchess of Somerset left a "long, curious, and minute will, and in it there is no mention of any such ring." If there is good evidence for believing that the curious ring at Hawnes was ever in the possession of the Earl of Essex, one might be tempted to suppose that it was the likeness of the queen, to which he alludes in his letters as his "fair angel," written from Portland Road, and at the time of his disgrace, after the proceedings in the Star-Chamber, and when still under restraint at Essex House.

Had Essex at this time possessed any ring or token which by presenting would have entitled him to a restoration to favour, it seems most improbable that he should have kept it back, and yet attended to this likeness of the queen, whose gracious eyes encouraged him to be a petitioner for himself. The whole tone of the letter is, in fact, almost conclusive against the possibility of his having in his possession any gift of hers endowed with such rights as that of the ring which the Countess of Nottingham is supposed to have withheld.—Abridged from the *Edinburgh Review*, No. 200.

LILLY THE ASTROLOGER

is the Sidrophel of *Hudibras*. He was consulted by the Royalists, with the king's privity, whether the king should escape from Hampton Court, whether he should sign the propositions of Parliament, &c.; and had twenty pounds for his opinion. Till Charles's affairs declined, he was a cavalier; but after 1645 he engaged body and soul in the cause of the Parliament. Late in life he practised medicine at Hersham, in the parish of Walton-upon-Thames; but probably the most profitable trade of Dee, Kelly, and Lilly, and others of that class, was that of spies, which they were for any country or party that employed them.

LILLY FORETELS THE GREAT PLAGUE AND FIRE OF LONDON.

While this impudent cheat is ridiculed for his absurdities, let him have credit for as lucky a guess as ever blessed the pages even of "Francis Moore, physician." In his "Astrological Predictions for 1648" occurs the following passage, in which we must needs allow that he attained to something like prophetic strain, when we call to mind that the Great Plague of London occurred in 1665, and the Great Fire in the year following:

"In the year 1656 the aphelium of Mars, who is the generall signification of England, will be in Virgo, which is assuredly the ascendant of the English monarchy, but Aries of the kingdom. When this absis, therefore, of Mars shall appear in Virgo, who shall expect less than a strange *catastrophe* of human affairs in the commonwealth, monarchy, and kingdom of England? There will then, either in or about these times, or near that year, *or within ten years more or less of that time*, appear in this kingdom so strange a revolution of fate, *so grand a catastrophe* and great mutation unto this monarchy and government, as

never yet appeared; of which, as the times now stand, I have no liberty or encouragement to deliver my opinion,—*only, it will be ominous to London, unto her merchants at sea, to her traffique at land, to her poor, to her rich, to all sorts of people inhabiting in her or her liberties,* BY REASON OF SUNDRY FIRES AND A CONSUMING PLAGUE."

This is the prediction which, in 1666, led to Lilly's being examined by a committee of the House of Commons, not, as has been supposed, that he might "discover by the stars who were the authors of the Fire of London." but because the precision with which he was thought to have foretold the event gave birth to a suspicion that he was already acquainted with them, and privy to the (supposed) machinations which had brought about the catastrophe. Curran says there are two kinds of prophets—those who are really inspired, and those who prophesy events which they intend themselves to bring about. Upon this occasion Lilly had the ill luck to be deemed one of the latter class.

THE POISONING OF SIR THOMAS OVERBURY.

In the rare book, *Truth brought to Light by Time*, we read that Overbury was poisoned with aquafortis, white arsenic, mercury, powder of diamonds, lapis cortilus, great spiders, and cantharides,—whatever was, or was believed to be, most deadly, "to be sure to hit his complexion" The murder was perpetrated with fiendish perseverance. It appeared upon the trials that arsenic was always mixed with his salt. Once he desired pig for dinner, and Mrs. Turner put into it lapis cortilus; at another time he had two partridges sent him from the court, and water and onions being the sauce, Mrs. Turner put in cantharides instead of pepper; so that whatever he took was poisoned.

Overbury made his brags that he had won for Somerset the love of his lady by his letters and industry. . . . "To speak plainly," says Bacon, in arraigning Somerset, "Overbury had little that was solid for religion or moral virtue, but was wholly possest with ambition and vain-glory. . . . He was naught and corrupt; . . a man of unbounded and impudent spirit."

Mrs. Turner's execution affected the fashions. Her sentence was, *to be hang'd at Tiburn in her yellow Tiffiny Ruff and Cuff, being she was the first inventer and wearer of that horrid garb;* never since which was ever any seen to wear the like.

"Sir Jervas Yelvis also was executed in full dress, hee being arrayed in a black suit, and black jerkin with hanging sleeves (aptly worn on the occasion), having on his head a crimson sattin cap, laced from the top downward and round about; under that a white linnen nightcap with a border, and over that a black hat with a broad rybon and ruffe-band, thick

couched with a lace, and a pair of skie-coloured silk stockings, and a pair of three-soaled shoes."

WHO WAS THE MAN IN THE IRON MASK?

In the reign of Louis XIV. an unknown prisoner, of noble mien, was sent in profound secrecy to an island on the coast of Provence. The captive wore while travelling a mask said to have been of iron; a strict order having been given that if he disclosed his features, he should instantly be put to death. The king's minister, Louvois, visited him, spoke to him while standing, treating him with the greatest respect. From Pignerol he was removed to other prisons, the same governor accompanying him; ultimately to the Bastille in Paris. Here he was treated with the same consideration; and the governor seldom sat down in his presence. He played the guitar, and dressed sumptuously. The same secrecy was preserved; even the physician who attended him never saw his face. No complaint ever escaped him, nor did he attempt to make himself known. He died in 1703, after twenty-four years' imprisonment, and was buried at night. The war-minister who succeeded Louvois was entreated, even on his death-bed, by his son-in-law to explain the mystery of "the Man in the Iron Mask;" but he replied, it was a solemn secret of state which he had sworn never to reveal.

Various surmises have arisen respecting the name and station of the masked prisoner. At one time he was Fouquet, the disgraced minister of finance; at another an Armenian patriarch. Some persons were sure it was Louis Comte de Vermandois, son of Louis XIV. and Mdlle. de la Vallière, though *he* was said to have died and been buried in 1683. Others declared the person to be the Duc de Beaufort, who, however, had to all appearance been slain and beheaded by the Turks, at the siege of Candia. Next, he was imagined to be the Duke of Monmouth, whom the Londoners, if their eyes had not deceived them, saw executed on Tower Hill in 1685. But the opinion for some time generally received was, that he was a son of Anne mother of Louis XIV.; and it was at one time boldly asserted that he was a twin-brother of that monarch.

Amidst these various notions, the following existed, but until 1825 obtained little credit: that "the Man in the Iron Mask" was Count Ercolo Antonio Matthioli, a senator of Mantua, a private agent of Ferdinand Charles Duke of Mantua, and that he suffered this long and strange imprisonment for having deceived and disappointed Louis XIV. in a secret treaty for the purchase of the fortress of Casal, the key of Italy; the agents of Spain and Austria having offered him a higher bribe. Yet their infamous scheme could not have been brought to light without exposing the shame of all the principals concerned.

The truth of this latter statement was proved beyond any reasonable doubt in 1826, by the publication of "The True History of the State Prisoner commonly called the Iron Mask, extracted from documents in the French Archives, by the Hon. George Agar Ellis." In this work it is established that

immediately after Louis perceived that he had been duped, Matthioli was arrested by the king's order. Though armed, he offered no resistance, but was carried that night to Pignerol; the leader of the party alone knowing the prisoner, whom, for better concealment, he named L'Estang. During his confinement at Pignerol his mind began to wander; when he was placed in the same room with an insane Jacobin monk. In 1681 the count and his companion were removed in a litter, and under military escort, to Exiles, a few leagues from Pignerol. Here the monk died; and in 1687 St. Mars, the custodian, who had removed with his charge to the Isle of St. Marguerite, reported of *one prisoner only*, whom we are warranted in concluding was Matthioli, *the man in the iron mask*. During his removal hither, he is thought to have been first compelled to wear a mask to hide his features, *not, as has been erroneously stated, a mask made of iron*, which could not have been borne upon the face for any long continuance of time, but one of black velvet, strengthened with whalebone and fastened behind the head with a padlock, and further secured by a seal, which did not prevent the prisoner from eating and drinking, or impede his respiration. At St. Marguerite he passed eleven years, and was described by Voltaire as richly dressed, supplied with laces from Paris, served at table with silver-plate, wearing a mask of iron, and plucking out the hairs of his beard with steel pincers,—all which were gross exaggerations. In 1698 St. Mars removed with his prisoner to the Bastille. Matthioli travelled in a litter; and when St. Mars halted near his own estate of Pulteau, the unknown was seen in a black mask,—a circumstance talked of in the neighbourhood until our time. The peasants observed that his teeth and lips were seen, that he was tall, and had gray hair. His imprisonment extended to twenty-four and a half years, according to the horrible order issued by Louis, "that he should have nothing which could make life agreeable." He died in November 1703, being then sixty-three years of age; although the register of his burial states him as "*Marchiali, aged about forty-five years.*" But persons who died in the Bastille were frequently interred under false names and ages; and Louis and the Duke of Mantua were still alive. On the decease of the prisoner, his keepers scraped and whitewashed his prison-walls; the doors and window-frames were burnt; and all the metal vessels, whether of copper, pewter, or silver, which had been used in his service were melted down. When the records of the Bastille were made public in 1789, the register was searched in vain for any thing that would throw light on this affair: the leaf of the register which contained it had been carefully removed. Such is the true story of the Iron Mask.

The lovers of romance who still wish to know more of the magnificent conjectures of former days are referred to Voltaire, Dutens, St. Fois, La Grange Chancel, Gibbon, the Père Papon, the Père Griffet, the Chevalier de Taulès, and Mr. Quintin Craufurd. Of these accounts perhaps Voltaire's is the least curious,* and Mr. Craufurd's the most so; because the first did not seek for truth, but only wished to invent a moving tale; while the latter was most anxious to arrive at the truth, and had all the advantages of his researches of the former writers upon the same subject.—*G. Agar Ellis.*

WHEN WAS THE POTATO INTRODUCED INTO IRELAND?

History dates the introduction of the Potato into the British Isles at about 1586; and Youghal, in the south of Ireland, the residence of its introducer; Sir Walter Raleigh, is named as the spot whereon it was first cultivated, about or prior to the year 1602; from which locality it subsequently spread over the country. As the estates of Raleigh passed to the Boyle family in 1602, the potato must have been planted before that period. Clusius, the botanist of Leyden, who wrote in 1586, says the potato was cultivated in Italy prior to that date; and Cuvier denied that Europe derived the potato from Virginia. The researches of Banks also favour this conclusion; and he states that Coccius, in his *Chronicle*, printed in 1553, mentions potatoes under the term *papas*. Herriott, who accompanied Raleigh's expedition to Virginia, described them under the name of *openawk*. In Irish, they are still variously called *potatee, pratea*, or *phottie*, mere Hibernicisms of the English word potato. Sir Robert Southwell, President of the Royal Society, stated, at one of its meetings in 1693, that potatoes had been introduced into Ireland by his grandfather, who first had them of Sir Walter Raleigh.

But at what time the potato became a staple article of the food of the Irish people is neither clear. It was first grown in gardens as a rarity, used at table as a delicacy, and described by herbalists as an introduced exotic (Gerard mentions it in 1597); but it is not believed to have been cultivated by the people as a general article of food until the end of the 17th or the beginning of the 18th century. In 1662 it was proposed to the Royal Society to prevent "famine by dispersing potatoes throughout all parts of England," which proposition is

* Voltaire strove to heighten the mystery by stating that no person of consequence had disappeared unaccounted for during the period above named.—Among the attempts made to revive the mystery, is the statement of Desodoard, in his *History of the French Revolution*, that among the documents found in the Bastille was a card numbered 64.389,000, and bearing these words, "Foucquet, from the Isle of St. Marguerite, with a *Mask of Iron*;" then "XXX," and underneath "Kersadurin." Desodoard had seen this card in the hands of those who had found it: there is evidence that Foucquet was confined at Pignerol, whence he escaped; and it is by Desodoard thought that he may have been retaken, and then imprisoned at St Marguerite; he was brought to the Bastille in 1691. At the close of 1856 fresh evidence was stated to be in the possession of a person in the sub-alpine town of Pinerolo.

noticed in Evelyn's *Sylva*. In 1663, Mr. Boyle read to the Royal Society a letter from his gardener at Youghal (the cradle of the potato), in which he describes this esculent as "very good to pickle for winter salads, and also to preserve;" but this paper shows that the potato had not then become an article of common food amongst the Irish, even around the locality where it was first cultivated. Yet, Sir W. Petty, in 1672, speaks of it as their food; D'Urfey, in his *Irish Hudibras*, in 1689; and after the arrival of William III., the natives are said to have been prevented enjoying their "beniclabber (thick milk) and pottados." John Dunton, in his *Conversation in Ireland*, 1699, describes the Irish cabin, with ground behind it "full of their dearly-beloved potatoes;" and a dish of potatoes boiled in their general entertainment; while, in the Keens of that day, allusion is made to the "pigs and potato-garden." The potato was introduced from Ireland into Lancashire about 1633, and that was the first district in which it was extensively cultivated.—Abridged from the *Census of Ireland*, 1851.

JOHN O' GROAT'S HOUSE.

The only visible remains of the celebrated John o' Groat's house are the still-reputed foundations of a cottage, erroneously supposed to have been the most northerly dwelling on the mainland of Scotland. "John Groat" still appears inscribed on the fishing-boats: a corruption of John de Groot, the name of a Dutchman who, it is said, settled here about the reign of James I., and immortalised himself by settling a dispute among his nine sons respecting the point of precedence, by opening as many doors in his house, assigning one to each, by which means they passed in and out without mutual molestation. His name has been bequeathed to the cowries, called John o' Groat's buckies, which cover the beach.

PAPYRUS.

Pliny is in error in saying that papyrus was not used for paper before the time of Alexander the Great; for papyri of the most remote Pharaonic period are found with the same mode of writing as that of the age of Cheops. (*Wilkinson*, vol. iii. p. 50.) A papyrus now in Europe, of the date of Cheops, establishes the early use of written documents, and the antiquity of paper made of the byblus long before the time of Abraham. As papyrus was expensive, few documents of that material are found, and these are generally rituals, sales of estates, and official papers. Papyrus was used until about the seventh century of our era. A soldier's leave of absence has been discovered written upon a piece of broken earthenware.—*Dr. Kitto's Cyclopædia of Biblical Literature.*

Miscellanea.

ORIGIN OF THE NAME JESUIT.

When the little band of the first followers of Don Ignatius de Loyola, the founder of "the Great Order," were deliberating what answer they should return to those who were continually questioning them as to their calling and their institute, Ignatius (says Orlandinus), afraid that, in imitation of the Dominicans, the Benedictines, the Franciscans, and many other religious societies thus attacked, his devoted companions would adopt their founder's name as their designation, begged them to leave in his hands the decision of the point. They complied, unaware, perhaps, of the humility which dictated the request; and Ignatius, ever full of military ideas, said: "As our general is no other than Jesus Christ; as His cross is our standard; His law, even in its counsels, our rule; His name our chief consolation and our only hope,—let us tell men the simple truth—that we are the little battalion of Jesus Christ." Such is the origin of the title, "Society of Jesus," which has been vulgarised into the shorter and more *portable* name of Jesuits.

Few men are aware what a proportion of the illustrious characters of the last three hundred years have been the pupils of the Jesuits. Buffon, Bossuet, Condé, Massillon, represent distinct classes of great men, and stand almost at the head of those classes. They were pupils of the Jesuits. Voltaire was a pupil of the Jesuits. His irreligion he certainly did *not* get among them, and his talents came from God; but the most remarkable feature of his literary character bears the impress of the Jesuit education, which that too celebrated man enjoyed and abused, and turned at once against the Jesuits and against his Maker.—Miles Gerald Keon, in the *Oxford and Cambridge Review.*

THE PROPAGANDA COLLEGE AT ROME,

which dates from the beginning of the seventeenth century, is founded upon the most comprehensive plan ever yet devised for any purpose, in any age or country. Its object is to educate young men of every complexion, natives of every habitable part of the globe, for the service of the altar, and the propagation of the Roman Catholic faith in their own language and amongst their own countrymen. Accordingly, professors direct the studies of these youths through the medium, not only of Latin, the common language of the college, but also of the native tongue of each: and hence the extraordinary circumstance of upwards of forty different languages spoken within its walls;

amongst which are the Hebrew, the ancient and modern Chaldean, the Samaritan, Syriac, Arabic, modern and ancient Armenian, Persian, Turkish, Kourdish, ancient and modern Greek, Latin, Italian, Maltese, Coptic, Ethiopian, various African dialects, three different dialects of Chinese, other dialects of Asia and India, comprising Hindustani, Pegu, Georgian, &c.; and the various languages of Europe, such as the Irish and other branches of the Celtic tongue, the German, Dutch, English, French, Spanish, Portuguese, Polish, Bulgarian, &c.

ANCIENT USE OF RINGS.

The various uses of Rings in early ages are associated with many interesting incidents.

Both the Pagan and Christian world seem to have used the *Housekeeper's Sigillum*, or Seal-ring, for securing the household stuff and other property. Xenophon, in his *Economics*, states that Greek matrons had this power of sealing up, or placing the seal upon, the house-goods; and, at Rome, Cicero's mother—a model housekeeper, as her two sons attest—was accustomed to enhance to consumers the merits of some poor thin wine, *vile Sabinum*, by affixing to each amphora her official signet. Again, the stingy masters of some Roman households not only sealed up pantry, safe, and cellar, but all the broken victuals of the house. Now, with the Roman slaves, had only valuables been under the custody of the seal, households might have lived in peace; but when all food was thus put out of reach, the consequences were such as might have been expected. Slaves watched their opportunity, and helped themselves. "Seal as we will," says Pliny, "it shall be of no avail; so easy is it to pluck rings from the masters' fingers when drunk, oppressed with sleep, or dying;" and this misdemeanour the famished slaves made no scruple of committing whenever an opportunity presented itself.

Contract-rings were used for sealing covenants; and *Pronubal*, or *Pledge-rings*, passed between the contracting parties in marriages. When the marriage settlement had been properly sealed, rings bearing the names of the newly-married couple were handed round to the guests. Plutarch thus alludes to this custom: "When Cinna was overtaken in his flight by a petty officer, who fell upon him sword in hand, he flung himself upon his knees, and drawing off a costly ring, presented it to the enemy, praying for life; but his pursuer, haughtily telling him that his business there was not to seal a marriage settlement, but to put an execrable tyrant to death, despatched him on the spot."

Among the relics in the cathedral of Perugia is one affirmed to be the very ring of espousals which St. Joseph gave to the Virgin Mary. The Talmud having announced that such a fiancial pledge had passed between them, the Church of Rome asserted this to be the ring. It is made of one whole stone, green jasper or a plasma, hollowed out, and itself forming both hoop and bezil, unalloyed with any metal. The device intaglioed on it is supposed to be flowers bursting from the bud.

The Christian pledge-ring was, if possible, held in still greater veneration than its pagan predecessor; and before the Council of Trent matrimonial alliances might be legally contracted without sacerdotal assistance, from the benediction bestowed on it by the priest.

Rings were presented on birthdays; and Photius relates, that a man having become tired of his wife presented her with a ring of divorce.

Lot-rings were the means of settling priority among soldiers in Homer's day. Plutarch relates, that when Timoleon's were about to rush across the river Damyrias, in Sicily, the general, seeing the danger, bade the soldiers to throw their rings into a helmet, and draw lots for the precedence; when the first ring drawn bore an intaglioed military trophy; which so excited the troops that they, in a body, forded the river, routed the enemy, and took many stands of arms, and slew a thousand of them.

The ring was sometimes placed on the lips of a chatterbox, as an intimation to hold his tongue. Thus, when Hephæstion had peeped into a "private and confidential" note from Olympias to her son, Alexander, fearing lest he should divulge the contents, drew off his signet, and placing it on Hephæstion's lips, enjoined on him to hold his tongue.

Rings were often indicative of station, craft, or calling. Magistrates adopted an official ring. Physicians wore them from the time of Hippocrates. Lawyers would not undertake a brief without a sardonyx on finger. Ancient musicians wore countless costly rings on both hands; and conjurors had their ring, through which, amongst other feats, they drew an egg, prepared for the purpose by long maceration in vinegar.

A ring may vaticinate future events. Æsop was present at a public assembly of the Samians, when an eagle, which had been some time hovering in the sky, making a sudden swoop, pounced upon the "great seal," and bearing it aloft, let it drop into the bosom of a slave; when Æsop, turning soothsayer, exclaimed: "Learn, O Samians, that since the eagle, who is the king of birds, has carried off the royal signet, and deposited it in the mantle of a slave, you may certainly infer that there are some here among you who will, if they can, abolish your existing laws, and reduce your king to slavery."

The possession of certain rings has been the cause of a war. Cæpio and Drusus fell out (says Pliny) in bidding for a costly ring sold by auction; and when it was knocked down to one, each hated the other from that day; and this trifling feud at length involved the state in the miseries of a civil war. Another ring, in more modern days, set two Indian potentates fighting; and for twenty years deluged the kingdoms of Aracan and Pegu in blood. Verres is charged by Cicero with stripping off people's rings when he took a fancy to them. Marc Antony outlawed Nonius in the hope of getting possession of a hazel-sized opal ring valued at 20,000 sesterces; but Nonius carried it with him into exile, and would not part with it. And Sylla and Marius quarrelled about wearing a ring intaglioed with the betrayal of Jugurtha, in which both had participated.

Winckelman, the antiquary, was murdered by a servant for a very precious ring which he wore. Conrad, a Neapolitan prince, flying from Charles king of Naples, was discovered to a sailor by his ring, and was put to death. Richard Cœur-de-Lion, having made a three-months' truce with Saladin, had reached Vienna on his return home, when, fearing to fall into the hands of Leopold, the Austrian archduke, whom he had affronted, he took a cook's place in a gentleman's family, but was recognised by his rings, arrested, and thrown into prison.

Pliny traces the origin of the public taste for rings at Rome to Pompey's display of the Mithridatic jewels through the streets. Martial wrote two spiteful epigrams against one Zoilus, charging him with swamping a fine sardonyx in a pound of gold; and in the second, twitting him with carrying as much gold in rings on his hands as

whilom he had worn of iron-rings about his ankles in slavery. As at Rome, so at Athens: Lucian speaks of a Greek who bound sixteen rings round his fingers; and Aristophanes describes persons "ringed-from-the-roots-to-the-very-tips-of-the-fingers." And finally, on the lids of Egyptian sarcophagi may be seen lay-figures displaying hands laden with rings, in emulation of any Greek or Roman exquisite.—Selected and abridged from Papers in *Fraser's Magazine*, 1856.

A COSTLY ROBE.

When Dionysius captured Kroton, the largest city of Magna Græcia, B.C. 387, he plundered the temple of Here, near Cape Likisium, of its splendid treasures, among which was a robe skilfully wrought and sumptuously decorated, the votive offering of a Sybarite named Alkimenes. Dionysius sold this robe to the Carthaginians for the prodigious price of 120 talents, or about 27,000*l.* sterling. This may appear an incredible sum; but the robe was probably dedicated to the recently introduced Hellenic deities, whom the Carthaginians were peculiarly anxious to propitiate, in the hope of averting or alleviating the frightful pestilences wherewith they had been so often smitten; and the honour done to the new gods would be mainly estimated according to the magnitude of the sum laid out.—Abridged from *Grote's History of Greece*, vol. xi.

ORIGIN OF A METRE.

After Haroun-al-Raschid had put to death his great vizier, Jafar, of whose power, popularity, and magnificence he had become so jealous, the poets were forbidden to write his elegy. In order to evade this prohibition, one of his female slaves, an ingenious person, invented a metre before unknown, and thus touched the hearts of all Bagdad. This metre is called to this day the *fenn mowal*.

"MODERN ATHENS."

The resemblance between Athens and Edinburgh, which has been remarked by most travellers who have visited both capitals, has conferred upon the Scotch metropolis the title of "Modern Athens." Stuart, author of the *Antiquities of Athens*, was the first to draw attention to this resemblance; and his opinion has been confirmed by the testimony of many later writers. Dr. Clarke remarks that the neighbourhood of Athens is just the Highlands of Scotland enriched with the splendid remains of art; and Mr. H. W. Williams observes that the distant view of Athens from the Ægean Sea is extremely like that of Edinburgh from the Firth of Forth, though certainly the latter is considerably superior.

THE BED OF PROCRUSTES.

Procrustes, called by Pausanias Polypæmon, was, in mythology, a robber of ancient Greece, who placed on an iron bed the travellers who fell into his hands, which their statue was made to fit by cutting off the projecting limbs, or by stretching them to suit its dimensions: whence the metaphorical expression of *the Bed of Procrustes.*

UTOPIAN SCHEMES.

Sir Thomas More, in his curious philosophical work, *Utopia*, has delineated his ideas of a perfect commonwealth, which he places in the imaginary isle of Utopia, where the society is constructed on the principle that no one in the state shall have a right to separate property, since separate property is said to involve the unequalled distribution of property, and thus occasion great suffering to those who are obliged to labour, and mental depravation to those who live on the labours of others. In this imaginary island all are contented with the necessaries of life; all are employed in useful labour; no man desires in clothing any other quality besides durability. Since wants are few, and every individual engages in labour, there is no need for working more than six hours a-day. Neither laziness nor avarice find a place in this happy region; for why should the people be indolent when they have so little toil, or greedy when they know that there is abundance for each? It is, however, difficult to determine whether the opinions expressed in the *Utopia* are to be considered as More's real sentiments. But the work has added a word to the English language: schemes of national improvement founded on theoretical or visionary views being since then termed *Utopian.*

Sir Thomas More's *Utopia* is written in very good Latin, and was first published at Louvain, 1516. It has been translated into English by Robinson, by Bishop Burnet, and by A. Cayley.

"TENTERDEN STEEPLE THE CAUSE OF GOODWIN SANDS."

"Here, by the way, I will tell you a merry toy," said Latimer one day in the pulpit. "Master More was once sent in commission into Kent to help to try out, if it might be, what was the cause of Goodwin Sands and the shelf that stopped up Sandwich Haven. He calleth the country afore him, such as were thought to be men of experience; and among others came in an old man with a white head, and one that was thought to be little less than one hundred years old. So Master More called the old aged man unto him, and said: 'Father, tell me, if you can, what is the cause of this great arising of the sands and shelves hereabout that stop up Sandwich Haven?' 'Forsooth, sir' (quoth he), 'I am an old man, for I am well-nigh an hundred; and I think that Tenterden Steeple is the cause of the Goodwin Sands. For I am an old

man, sir, and I may remember the building of Tenterden Steeple, and before that steeple was in building there was no manner of flats or sands.'"—*Latimer's Sermons,* vol. i. p. 251.

ERASMUS, HIS EARLY LOVE OF PEARS.

When, in 1486, the youthful Erasmus made his profession at Gouda, in the convent-garden grew a pear-tree, which the prior had reserved for his own proper use; but Erasmus had taken a private survey of the forbidden fruit. The consequence was, that the pears began to vanish, and the moment a jargonelle had reached the melting point, it was sure to evaporate overnight. The prior was in despair; and, unable to put trust in any brother, he resolved himself to be the watchman from a window which looked into the orchard. Towards morning, he thought he saw something in his favourite tree, and was delighted at having caught the depredator. But just then, perhaps it was the cold of morning which made his reverence sneeze; thus scaring the thief, who dropped from among the branches, and limped off to his cell, imitating to the life the gait of a lame brother. That morning, after matins, and when all the inmates were assembled in the refectory, the prior called up the cripple-monk, and charged him with the theft. The poor fellow was thunderstruck, and protested his innocence; but all his asseverations only made the prior furious, and added penitential psalms to the next week's bread and water. At last suspicion turned towards the right quarter; and it was not long before the cunning novice found it expedient to quit the convent.

EARLY ROMAN ART.

In the middle of the fifth century A.U.C. the arts began to flourish in Rome; and the celebrated group still extant of the she-wolf nurturing the twin-founders of the city was set up in the Capitol. "Let no one," says Niebuhr, "suppose that the Romans before they adopted the civilisation of the Greeks were barbarous. That people which under its kings constructed such gigantic sewers, and which at this time possessed a painter like Fabius Pictor, and a sculptor able to produce a work like the Capitoline she-wolf, cannot have been without some kind of literature." To this era belongs the sarcophagus of Lucius Cornelius Scipio, the oldest sepulchral monument yet discovered in Rome,—an existing proof of the excellence of sculpture in the fifth century of the Roman age.

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NOTES.

"THE PLAIN OF TROY," p. 16; "THE SIEGE OF TROY," p. 215.—Dr. William Robertson, who resided for fifteen months, in 1855 and 1856, within a few miles of the Plain of Troy, and made excursions over it at all seasons, in a paper communicated to the Royal Society of Edinburgh, in 1857, states his belief that Homer's Troy must have stood, like the Novum Ilium of Strabo, on the hill now called Hissarlik; that the mouth of the Scamander was formerly two miles to the east of its present main channel; and that the In-Tepeh-Osmak and Kali-fatli-Osmak may be regarded as its terminations in the times of Homer and Strabo. He shows that these, and the other Osmaks in the valley of the Mendere, are at present merely winter channels of the river, and that in summer they would be dry nullahs but for the drainings from the extensive marshes left by the winter inundations of the plain. He believes that the bay between Koum-Kaleh and In-Tepeh was deeper in the days of Homer; and that its eastern extremity in particular has, during the last 2000 years, been materially encroached upon by deposits of mud and sand from the rivers and sea. He remarks that Homer makes no mention of a *river* Thymbrius, and that the Thymbra which is alluded to in the Iliad very probably stood in the valley of the Simois, to which

it has ultimately transferred its name. The Thymbra and Thymbrius of Strabo are certainly situated near the modern farm of Ak-tchai-kioi on the Kimair.

THE STANDARD OF THE WHITE HORSE, p. 191.—The historic evidence as to the White Horse being cut out on the Berkshire hill by direction of Alfred himself is very pleasantly discussed in *The Scouring of the White Horse; or the Long-Vacation Ramble of a London Clerk*, by the Author of *Tom Brown's School-Days*, 1859.

"THE TRUE ROMANCE OF 'KENILWORTH,'" pp. 227, 228.—The explanation suggested in the latter page, of the "gose and poste," is thought to be a fanciful one; since the barbarous sport of striking off the head of a live goose hung between two posts is to this day common at festivals in the Low Countries. An obliging Correspondent, Mr. W. H. Fisk, witnessed this cruel sport at a fête at Bruges, in August 1848; and he suggests that it was a common amusement in England in the sixteenth century, and that the "gose and poste," in the above instance, has no special allusion to poor Amy's fate at Kenilworth.

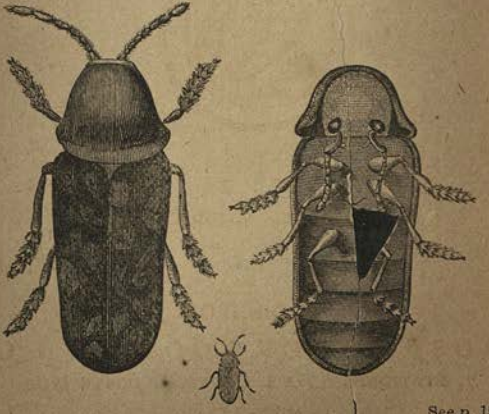
"WHO WAS THE MAN IN THE IRON MASK?" pp. 231-233.—Miss Brewster, in her charming *Letters from Cannes*, relates the following as one of the many fables which cluster around the "Iron Mask," which, if one only dared, one would certainly believe. "In the early days of that dreary captivity,—those days in which the prisoner (whether from fancy or memory) was described 'as of handsome face, middle height, brown skin, clear complexion, and beautiful voice,'—there was a lovely young lady in the fortress of Ste. Marguerite; she was the daughter of one of the officials, and her name was Julia de Bonpart. The mysterious prisoner fell in love with this bright sunbeam, whom he had seen from his window; and what feminine heart could resist a persecuted, royal, and masked prisoner? The father gave his consent, they were married at an altar erected in the dungeon, and the devoted wife cheered the gloom of the weary lifetime. Two little infant sons could not, however, be retained near the unfortunate parents, and were sent secretly to Corsica, under their maternal name of Bonpart. From them sprang the Buonapartes, who are therefore Bourbons. In the course of a conversation at St. Helena, it was mentioned to Napoleon by a gentleman present that a person had come to him to tell the above story, and to demonstrate from thence that Napoleon was a lineal descendant of the Iron Mask, and thus the legitimate heir of Louis XIII. The gentleman had laughed at the whole story, which made the narrator very angry; he maintained that the marriage could easily be verified by the registers of a parish of Marseilles, which he named. The Emperor said that he had heard the same story; and that such was the love of the marvellous, that it would have been easy to have substantiated something of the kind for the credulous multitude."

THE END.

WILLIAM RIDER AND SON, PRINTERS, LONDON.

See p. 180.

A REPUTED ENGLISH WITCH. FACSIMILE OF AN OLD PRINT.



See p. 150.

THE DEATH WATCH: NATURAL SIZE AND MAGNIFIED.

Things not generally Known.

POPULAR ERRORS

Explained and Illustrated.

A BOOK FOR OLD AND YOUNG.

By JOHN TIMBS, F.S.A.,
AUTHOR OF "THINGS NOT GENERALLY KNOWN," "CURIOSITIES OF HISTORY," ETC.

Fifth Edition.—Tenth Thousand.

LONDON
CROSBY LOCKWOOD AND CO.
7, STATIONERS' HALL COURT, LUDGATE HILL
MDCCCLXXX.

GENTLE READER,

Few of the plans which have of late years been devised for the spread of knowledge, have specifically aimed at the object of the present volume of "THINGS NOT GENERALLY KNOWN": "to take us from the track of our nursery mistakes, and, by showing us new objects, or old ones in new lights, to reform our judgments."

Expositions of Error, or works exclusively devoted to that purpose, are not so rare in olden as in modern literature. About two hundred years since, SIR THOMAS BROWNE, a man of extensive learning and research, published his volume of *Inquiries into Vulgar and Common Errors*, which enjoys high reputation to the present day. This work may be said to have first suggested the "POPULAR ERRORS;" though, while I have been stimulated by the zeal of BROWNE, I have not followed his disinclination to admit new positions, or his elaborate study of rare books, or his fondness for the embellishments of classic story and quotation, such as might be expected from a physician of the seventeenth century. To Errors long since exploded I have been content to refer as the *antiquities*, or "curiosities," of the subject, since my object has been to explain the Errors of the present day; even to catch them living as they rise. Moreover, I have striven to make the expositions of practical utility in the business of every-day life. I do not, however, profess to instruct the reader how "to tell the clock by algebra," nor to "drink tea by stratagem:" the aim in the present volume is rather to be accurate and agreeable by way of abstract and table anecdote, so as to become an advantageous and amusing guest at any intellectual fireside.

By means of condensation—the result of thought—which rejects what no longer appears necessary, the reader is here presented with expositions of SEVERAL HUNDRED POPULAR ERRORS; presenting, it is hoped, as many agreeable accessions of novelty, and sources of rational curiosity and amusing research.

The present Edition has been in great part rewritten, so as to be in the main a new work. It now forms one of the series of volumes of "THINGS NOT GENERALLY KNOWN."

October 1858. I. T.

The Frontispiece.

A REPUTED ENGLISH WITCH.

This Engraving is a facsimile of a rare print in the collection of the late Mr. Beckford, of Fonthill Abbey. It portrays a reputed English witch, one Elizabeth Sawyer, who was executed for witchcraft in the year 1621. This was some years before the time of Matthew Hopkins, the witch-finder. The reader will find a paper on the "Belief in Witchcraft," at p. 180; and a *précis* of the "Laws relating to Witchcraft," at p. 214.

THE DEATH-WATCH.

This is the timber-boring beetle, *Anobium tessellatum*, whose beatings, described at pp. 150, 151, and resembling the ticking of a watch, have been superstitiously believed to predict the death of some one of the family in the house wherein it is heard. In the engraving the insect is shown of its natural size, and its upper and under sides magnified.

The Vignette.

This illustrates the erroneous notion of the pelican feeding her young with blood from her breast; a fable which has been credulously repeated in books of the present day.

NOTE.

Page 75. THE SUN EXTINGUISHING THE FIRE.—The experiments of Dr. M'Keever have been repeated by Professor Le Conte, of the United States, who has found the rate of combustion to be sensibly the same in the dark and in the sunshine; yet it varies from day to day, according to the density of the air. For details, see *Wells's Annual of Scientific Discovery* for 1858, pp. 198-203.

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POPULAR ERRORS

EXPLAINED.

Economy of Man.

MAN NOT MADE FROM CLAY.

Silica and alumina together constitute clay; and although this occurs in no plant or animal of any kind, all plants and animals, and especially man, are held to have been created from it, and to revert to it after death. Not merely the vulgar, but also the intelligent, have agreed in interpreting the sacred declaration, that "the Lord God formed man of the dust of the ground," as signifying that man was made from clay. Theologians have often undesignedly contributed to the opinion, by mixing up with this simple declaration of a physical truth the purely metaphorical references of Scripture to "the earthly house of this tabernacle," and to mankind, under God's sovereignty, as resembling "clay in the hands of the potter." The doctrine, however, does not belong only to Christendom. In many regions of the East, Adam is held to have been a red man, and made of red clay; nay, a specimen of such loam, brought from a traditional site of the Garden of Eden near the Euphrates, was recently offered in Edinburgh for chemical analysis, to see if it could be identified as Adamic dust. Shakspeare long ago counted upon a universal response, when he made Hamlet too curiously consider how

> "Imperious Cæsar, dead and turned to clay,
> Might stop a hole to keep the wind away."

And our latest and greatest poetess, in her *Aurora Leigh*, makes her hero Romney exclaim,

> "Dear Marian, of one clay God made us all;
> And though men push and poke and paddle in't
> (As children play at fashioning dirt-pies),
> And call their fancies by the name of facts,
> Assuming difference, lordship, privilege,
> When all's plain dirt,—they come back to it at last;
> The first grave-digger proves it with a spade,
> And pats all even."

The belief is a very natural one; for no dust is more abundant than clay-dust; and plants live with their roots buried in clay; and on plants, all animals, including man, feed directly or indirectly. Yet the belief is without any foundation. Dust we are, and unto dust we shall return, not into clay.—*Edinburgh Essays*, 1856.

THAT A MAN HATH ONE RIB LESS THAN A WOMAN.

This is "a common conceit, derived from the history of Genesis, wherein it stands delivered, that Eve was framed out of a rib of Adam; whence it is concluded the sex of men still wants that rib our father lost in Eve. . . . . But this will not consist with reason or inspection; for if we survey the skeleton of both sexes, and therein the compass of bones, we shall readily discover that *men and women* have four-and-twenty ribs. . . . And again, though we concede that there wanted one rib in the skeleton of Adam, yet were it repugnant unto reason and common observation that his posterity should want the same; for we observe that mutilations are not transmitted from father to son."—*Sir Thomas Browne's Vulgar Errors*, b. vii. chap. 7.

"BODIES FLOAT AS SOON AS THE GALL BREAKS."

The cause of a body rising in the water is not from the breaking of the gall, but in consequence of the body becoming lighter than water from the generation of gas, as putrefaction proceeds. A body will, therefore, float sooner in warm than in cold weather.

POSITION OF THE HEART.

The Heart is said to be on the left side. This, strictly speaking, is not true. It is, as nearly as possible, in the middle of the chest; and if a line were drawn down the centre of the breast-bone, to divide the heart into two portions, we should find rather the largest on the right side. The *point* is directed toward the left side, close to the fifth rib; and the reason we attribute its position to the left side rather than the right is this: that we can more readily feel the pulsation on this side than we can on the other, because the last of the four great cavities of the Heart—namely, the left ventricle—is placed on the left side. From this the blood is forced over the whole system, and we readily feel its pumping action through the ribs.

THE PULSE.

The value of the indications of the Pulse is often forfeited by the slight and careless manner in which they are taken. An inference may be formed at one moment, or under one

posture, which the lapse of five minutes, and change of position, will altogether belie. It is true that this is less the case in fevers and inflammatory diseases; but there are many others where the view of the disorder and method of treatment may be wholly perverted by trusting to a single observation. All recent inquiry into the Pulse shows the need of attention to these points.

It is almost unnecessary to state, that by the Pulse is meant the beat of an artery; and that the one commonly chosen for examination is the radial artery, which beats at the wrist. The first point generally attended to is the number of the beats; and since in this, as in all other medical questions, it is necessary to be acquainted with the state of health in order to recognise any deviation from it, we must mention the ordinary frequency of the Pulse at different ages. In the new-born infant, it is from 130 to 140 in a minute, but decreases in frequency as life advances; so that, in a middle-aged adult in perfect health, it is from 72 to 75. In the decline of life, it is slower than this, and falls to about 60. It is obvious, that if we could suppose a practitioner ignorant of these plain facts, he would be liable to make the most absurd blunders, and might imagine a boy of ten to be labouring under some grievous disease because his pulse had not the slow sobriety of his grandfather's. A more likely error is, to mistake the influence of some temporary cause for the effect of a more permanent disease: thus, in a nervous patient, the doctor's knock at the door will quicken the pulse some 15 or 20 beats in a minute. This fact did not escape the notice of the sagacious Celsus, who says: "The pulse will be altered by the approach of the physician, and the anxiety of the patient doubting what his opinion of the case may be. For this reason, a skilful physician will not feel the pulse as soon as he comes; but he will first sit down with a cheerful countenance, and ask how the patient is; soothing him, if he be timorous, by the kindness of his conversation, and afterwards applying his hand to the patient's arm." *De Medicâ*, lib. iii. cap. 7.

Granting, however, that these sources of error are avoided, the quickness of the pulse will afford most important information. If in a person, for example, whose pulse is usually 72, the beats rise in number to 98, some alarming disease is certainly present; or, on the other hand, should it have permanently sunk to 50, it is but too probable that the source of circulation, the heart itself, is labouring under incurable disease, or that some other of the great springs of life is irremediably injured. Supposing, again, the pulse to be 72, each beat ought to occur at an interval of five-sixths of a second; but should any deviation from this rhythm be perceived, the pulse is then said to be irregular. The varieties of irregularity are infinite; but there is one so remarkable as to deserve particular mention. It will happen sometimes that the interval between two beats is so much longer than was expected, that it would seem that one beat had been omitted; in this case, the pulse is said to be an intermittent one.

THE BLACKNESS OF THE NEGRO.

That the heat of the sun produces blackness of the integuments is an opinion as old as the days of Pliny. Buffon asserts that "climate may be regarded as the chief cause of the different colours of man;" and Smith is of opinion that "from the

pole to the equator, we observe a gradation in the complexion nearly in proportion to the latitude of the country." Blumenbach, under the same impression, endeavours to account for this black tinge by a chemical illustration somewhat curious. He states that the proximate cause of the dark colour is an abundance of carbon secreted by the skin with hydrogen, precipitated and fixed by the contact of the atmospheric oxygen.

Dr. Draper, of New York, attributes the blackness to an excess of hæmatin, or iron, in the blood, which in a hot climate accumulates in the system, and gradually settles in the lower cells of the cuticle, which it bronzes from orange-tawny down to negro-black. This, however, is but another "supposed operation of climate, which," remarks Dr. Millingen, "the observation of every unprejudiced traveller can impugn."

Sir Thomas Browne devotes three entire chapters to "The Blackness of Negroes," and confesses that he finds "no less of darkness in the cause than in the effect itself;" adding, that the generally received causes are "the heat and scorch of the sun, or the curse of God on Cham and his posterity." Aristobulus refers the blackness to "the inward use of certain waters." Next, Browne asks whether it may not have proceeded from the same means as "artificial negroes or gypsies acquire their complexion, by anointing their bodies with bacon and fat substances, and so exposing them to the sun."

Wilkin, in his notes to Browne's work, says: "We know the proximate cause of the different complexions existing among the blacker and tawny varieties of the human race to be different kinds of the colouring matter contained in the *rete mucosum*; but as to the originating cause, we can scarcely arrive at even a probable conjecture. There have existed various opinions as to the original complexion of mankind. Not only have the Negroes deemed themselves the 'fairer,' describing Satan and all terrible objects as being white; but they have contended that our first progenitor was, like themselves, black." Mr. Payne Knight, in his work *On Taste*, is of the same opinion, that Adam in Paradise was an African black. Dr. Pritchard has also endeavoured to show that all men were originally Negroes. Blumenbach, on the other hand, supposes the original to have been Caucasian. Count Romford asserts, that if he were called upon to live in a very warm climate, he would blacken his skin, or wear a black shirt; and Sir Everard Home, from direct experiment on himself and on a Negro's skin, lays it down as evident, "that the power of the sun's rays to scorch the skin of animals is destroyed when applied to a dark surface, although the absolute heat, in consequence of the absorption of the rays, is greater." And Dr. Stark (*Phil. Trans.* for 1833) shows, as the result of the experiments detailed, "that if a black surface absorbs caloric in greatest quantity, it also gives it out in the same proportion, and thus a circulation of heat is, as it were, established, calculated to promote the insensible perspiration, and to keep the body cool. This view is confirmed by the observed fact of the stronger odour exhaled by the bodies of black people.

INSENSIBILITY OF THE BRAIN.

Sensibility is, in reality, very different from what is suggested by first experience. Thus the brain is insensible: that

part of the brain which, if disturbed or diseased, takes away consciousness, is as insensible as the leather of our shoe! That the brain may be touched, or a portion of it cut off, without interrupting the patient in the sentence he is uttering, is a surprising circumstance! From this fact physiologists formerly inferred that the surgeon had not reached the more important organ of the brain. But that opinion arose from the notion prevailing that a nerve must necessarily be sensible. Whereas, when we consider that the different parts of the nervous system have totally distinct endowments, and that there are nerves insensible to touch and incapable of giving pain, though exquisitely alive to their proper office, we have no just reason to conclude that the brain should be sensible, or exhibit a property of the nerve of the skin. Reason on it as we may, the fact is so:—the brain, through which every impression must be conveyed before it is perceived, is itself insensible. This informs us that sensibility is not a necessary attendant on the delicate texture of a living part, but that it must have an appropriate organ, and that it is an especial provision.—*Sir Charles Bell's Bridgewater Treatise.*

SKIN-DEEP WOUNDS.

The extreme sensibility of the skin to the slightest injury conveys to every one the notion that the pain must be the more severe the deeper the wound. This is not the fact; nor would it accord with the beneficent design which shines out every where. The sensibility of the skin serves not only to give the sense of touch, but it is a guard upon the deeper parts; and as they cannot be reached except through the skin, and we must suffer pain therefore before they are injured, it would be superfluous to bestow sensibility upon these deeper parts. If the internal parts which act in the motions of the body had possessed a similar degree and kind of sensibility with the skin, so far from serving any useful purpose, this sensibility would have been a source of inconvenience and continual pain in the common exercise of the frame. The fact of the exquisite sensibility of the surface, in comparison with the deeper parts, being thus ascertained by daily experience, we cannot mistake the intention, that the skin is made a safeguard to the delicate textures which are contained therein, by forcing us to avoid injuries: and it does afford us a more effectual defence than if our bodies were covered with the hide of the rhinoceros.—*Sir Charles Bell's Bridgewater Treatise.*

SEEING WITH THE FINGERS.

The credulity of the public has sometimes been imposed

upon by persons who pretended to See by means of their Fingers: thus, at Liverpool, the notorious Miss M'Avoy contrived for a long time to persuade a great number of persons that she really possessed this miraculous power. Equally unworthy of credit are all the stories of persons, under the influence of animal magnetism, hearing sounds addressed to the pit of the stomach, and reading the pages of a book applied to the skin over that organ.

These Errors have, doubtless, gained credence from a belief that the functions of the nerves are interchangeable, as is the case with many other functions in the animal system. On the contrary, the function of each nerve of sense is determinate, and can be executed by no other part of the nervous system. No nerve but the optic nerve, and no part of that nerve except the retina, is capable, however impressed, of giving rise to the sensation of light—that is, *seeing:* no part of the nervous system but the auditory nerve can convey that of sound or *hearing;* and so of the rest.—*Dr. Roget's Bridgewater Treatise.*

CHOICE OF SPECTACLES.

Among the many vulgar Errors that are daily injuring those who cherish them, few have done more injury to the eyes than the notion that all persons of the same age require glasses of the same focus. Nothing can be more absurd. As well might the same remedies be applied indiscriminately to all diseases, provided the age of the sufferer were the same.

Sir David Brewster has well observed, that "the selection of glasses for imperfect vision is a point of much deeper importance than is generally believed. An oculist who is acquainted only with the diseases of the human eye, without possessing any knowledge of it as an optical instrument, is often led professionally to recommend glasses when they ought not to be used, and to fix on focal lengths entirely unfit for the purpose to which they are applied; and the mere vender of lenses and spectacles is still more frequently in the habit of proffering his deleterious counsel."

When spectacles are properly selected, they afford the greatest aid and comfort to short or long-sighted persons, and may be worn for several years without diminishing the sight, though the contrary is vulgarly imagined.

CAUSES OF LEFT-HANDEDNESS.

The question has been much discussed among anatomists, whether the properties of the right hand, in comparison with those of the left, depend on the course of the arteries to it. It is affirmed that the trunk of the artery going to the right arm

passes off from the heart, so as to admit the blood directly and more forcibly into the small vessels of the arm. This is assigning a cause which is unequal to the effect, and presenting altogether too confined a view of the subject: it is a participation in the common error of seeking in the mechanism the cause of phenomena which have a deeper source.

For the conveniences of life, and to make us prompt and dexterous, it is pretty evident that there ought to be no hesitation which hand is to be used, or which foot is to be put forward; nor is there, in fact, any such indecision. Is this taught, or have we this readiness given to us by nature? It must be observed, at the same time, that there is a distinction in the whole right side of the body, and that the left side is not only the weaker, in regard to muscular strength, but also in its vital or constitutional properties. The development of the organs of action and motion is greatest upon the right side, as may at any time be ascertained by measurement, or the testimony of the tailor or shoemaker; certainly, this superiority may be said to result from the more frequent exertion of the right hand; but the peculiarity extends to the constitution also, and disease attacks the left extremities more frequently than the right. In opera-dancers, we may see that the most difficult feats are performed by the right foot. But their preparatory exercises better evince the natural weakness of the left limb, since these performers are made to give double practice to this limb, in order to avoid awkwardness in the public exhibition; for if these exercises be neglected, an ungraceful performance will be given to the right side. In walking behind a person, it is very seldom that we see an equalised motion of the body; and if we look to the left foot, we shall find that the tread is not so firm upon it, that the toe is not so much turned out as in the right, and that a greater push is made with it. From the peculiar form of woman, and the elasticity of her step resulting more from the motion of the ankle than of the haunches, the defect of the left foot, when it exists, is more apparent in her gait. No boy hops upon his left foot unless he be left-handed. The horseman puts his left foot in the stirrup, and springs from the right.

We think we may conclude that every thing being adapted, in the conveniences of life, to the right hand—as, for example, the direction of the worm of the screw, or of the cutting end of the auger—is not arbitrary, but is related to a natural endowment of the body. He who is left-handed is most sensible to the advantages of this adaptation, from the opening of a parlour-door to the opening of a pen-knife. On the whole, the preference of the right hand is not the effect of habit, but is a natural provision, and is bestowed for a very obvious purpose; and the

property does not depend on the peculiar distribution of the arteries of the arm, but the preference is given to the right foot as well as to the right hand.—*Sir Charles Bell's Bridgewater Treatise.*

THAT A MAN WEIGHS MORE BEFORE DINNER THAN AFTER.

This ridiculous Error is easily disproved; but much reasoning has been wasted on the subject, the reasoners forgetting, or not being acquainted with a story told of James the Sixth of Scotland. It seems that, in his time, it was the general belief that a pail of water weighed less with a goose in it than it did without the bird. Much discussion had arisen in the presence of James as to the cause of this singular result; but the philosophers could arrive at no satisfactory conclusion. At length, the wary monarch asked them whether it would not be as well to ascertain whether the fact was true before they argued on the matter. They took his advice, and discovered their error.

Sir Thomas Browne notes on this Error:

"Many are of opinion, and some learned men maintain, that men are lighter after meals than before, and that by a supply and addition of spirits obscuring the gross ponderosity of the aliment injected; but the contrary hereof we have found in the trial of sundry persons in different ages and sexes: And we conceive men may mistake if they distinguish not the sense of levity unto themselves, and in regard of the scale or decision of brutination. For, after a draught of wine, a man may seem lighter in himself from sudden refection, although he be heavier in the balance, from a corporal and ponderous addition; but a man in the morning is lighter in the scale, because in sleep some pounds have perspired; and is also lighter unto himself, because he is refected."

A man is, however, taller on his rising in the morning than at night; for the cartilages between the vertebræ of the backbone, twenty-four in number, yield considerably to the pressure of the body in an erect position in the day, and expand themselves during the repose of the night.

EXPOSURE TO THE SUN.

There are few points which seem less generally understood, or more clearly proved, than the fact, that Exposure to the Sun, without exercise sufficient to create free perspiration, will produce illness; and that the (same) exposure to the sun, with sufficient exercise, *will not* produce illness. Let any man sleep in the sun, he will awake perspiring and very ill; perhaps he will die. Let the same man dig in the sun for the same length of time, and he will perspire ten times as much, and be quite well. The fact is, that not only the direct rays of the sun, but the heat of the atmosphere produce abundance of bile, and powerful exercise alone will carry off that bile.—*Napier's Cephalonia.*

TEMPERATURE OF MAN.

To the uneducated it appears no less erroneous to say, that the body is equally warm on a cold winter morning as on the most sultry of the dog-days, than to affirm that the sun is stationary, contrary to the apparent evidence of the senses; yet the one is as well ascertained as the other. For example, at Ceylon, Dr. Davy found that the temperature of the native inhabitants differed only about one or two degrees from the ordinary standard in England.—*James Rennie.*

TEMPERATURE OF AGED PERSONS.

Aged persons are generally thought to be more susceptible of cold than the young. The heat of human beings has, however, been proved to be very nearly the same, whatever may be their age, their temperature, their type, or the race to which they belong; and whatever may be the nature of their food; as the comparative researches of Dr. Davy prove, from the priests of Buddha, the Hindoos, eaters of rice, and the Vedas, who live entirely on animal food.

LONGEVITY OF AUTHORS.

Bishop Huet observes, that it is an unfounded prejudice to imagine that the pursuit of literature is injurious to health. Studious men are as long-lived in general as others. The *literati* of the French *Ana* were long-lived: two-thirds of them passed the age of 76; and as many of them attained the age of 90 as died under 60. Thus, St. Evremond passed the age of 90; Chevreau, that of 88; Valesius, 85; Longarue, 82; Poggio, 79; and Duchat and Ségrais, 77; Furetière died at 68, and Cardinal Perron at 62. Archbishop Sancroft died at 77, Bishop Gibson at 79; Newton, Waller, and Clement XII. passed the period of 80; and Bishop Hough, Dr. Tancred Robinson, Cardinal Fleury, Sir John Maynard, and Sir Christopher Wren, exceeded the age of 90. Bishop Huet himself was a remarkable instance of health and longevity in a very studious man. Though his studies directed him to the church, he did not enter into holy orders till he was 46 years of age. He was Bishop of Avranches 14 years; and having spent the remaining twenty years of his life in devotion and study, he died in his 91st year.

The following average of ages is interesting:—

Ariosto, 59 years; Bede, 63; Boccaccio, 62; Chaucer, 72; Dante, 56; Guicciardini, 58; Leo X., 46; Leonardo da Vinci, 75; Luther, 63; Machiavelli, 61; Mahomet, 61; Melancthon, 63; Milton, 66; Michael Angelo, 90; Petrarch, 70; Raphael,

37; Shakspeare, 53; Spenser, 86; Tasso, 51; Wycliffe, 60: average age of the whole, 62½ years.

HIGHLAND LONGEVITY.

It has often been said that examples of extreme Longevity are common in the Highlands of Scotland, and the tale has been repeated till it has almost become an axiom dangerous to doubt. A well-known and remarkable instance is often quoted from Pennant; but it is probably a solitary one, since other inquirers have not found similar cases, and no satisfactory evidence has been adduced to justify the general assertion. The tourist who hurries through the country may, perhaps, adopt this notion from the number of old people whom he sees in the cottages, or engaged in some sort of labour when nearly past the power of labouring. But it must be recollected that the aged and infirm continue to reside with their children when no longer able to maintain themselves; and that there is no asylum, like the workhouse or hospital of England, where these objects are concealed from the public view, and almost lost to the public recollection. Hence the aged are seen every where; and hence the easy but superficial conclusion, that they are in greater proportion here than in England.—*Dr. M'Culloch's Western Islands of Scotland.*

Dr. Webster, of the Scottish Hospital, London, in a work on Scottish longevity, says: "The longevity of the Aberdonians is not an event of the present period. A soldier named Alexander M'Culloch, who served under Cromwell and in the three following reigns, died near the city in 1757, at the age of 132 years. Donald Cameron, of Kinnichlaber, in Rannach, who married when 100, died in 1759, aged 130 years. Another person of the same clan, viz. Archibald Cameron, a piper to seven Lords of the Isles, during the long period of 94 years, died at Keith in 1791, aged 122 years. A woman named Catherine Brebner died near Aberdeen in 1762, at the age of 124; while another female, named Mary Cameron, but whether any relation of the two Camerons above reported does not appear, died at Braemar in 1784, aged 129 years."

DR. JENNER'S DISCOVERY OF VACCINATION.

It is stated, that the suffering Dr. Jenner underwent in youth from the mal-administration of the small-pox originated in his mind the desire of exterminating the disease, or, at least, of alleviating its concomitant miseries. When in his forty-eighth year, Jenner made a long inquiry into the disease termed cow-pox, which is a common complaint in cows in Gloucestershire (where he resided); and which, to those who receive it from the cows in milking, appeared, from long-existing tradition, to confer complete security from small-pox, either natural or inoculated. To test this, Dr. Jenner, in 1797, inoculated some young persons with matter taken from the disease in cows

and the result proving the power of cow-pox inoculation to protect the human body from small-pox contagion, Dr. Jenner brought this inestimable fact before the public in 1798.

INOCULATION FOR THE SMALL-POX.

It is not at all an uncommon thing for even well-informed persons to consider one event the cause of another, because the one has immediately preceded the other in the order of time. A curious instance of this error occurred in the last century. The fish, on which many of the inhabitants of Norway depended for subsistence, suddenly disappeared from their coasts: the practice of inoculation for the small-pox had just then been introduced, and was instantly fixed upon as the cause of the calamity; and as the people considered the risk of that disorder a trifle in comparison with starvation, nothing could exceed their righteous indignation against all who undertook to prevent their taking the small-pox.

SMALL-POX AND VACCINATION.

The Vaccine-Board Report for 1857 adduces statistics to disprove a popular but very erroneous notion, that Small-pox is tending towards extinction, which is calculated to lead to the neglect of Vaccination. It has been demonstrated, on the contrary, that this loathsome disease is as virulent as ever; that is, the mortality in those who take small-pox "naturally," or without being vaccinated, is quite as great as ever it was. The mortality in this class is one-third of those attacked, or 35 per cent; under 5 years of age it is 50 per cent; and under 2 years, much greater. It is least between 10 and 15 years, and after 20 years of age it rises rapidly, and at 30 exceeds the mortality of infancy. After 60 years of age, there is hardly any escape. This last fact is worthy of notice as refuting another vulgar error, viz. that in later periods of life infectious diseases are not so easily taken. This is only partially the case. There are instances of small-pox after 60, and sexagenarian patients almost invariably succumb. Vaccination properly performed, the Board declare, once more, to be all but complete protection from one of the direst scourges of suffering humanity.

RIDICULE OF HYPOCHONDRIACS.

There is a common notion that certain invalids can be laughed out of their complaints; than which few ideas are more erroneous. Thus, to ridicule the complaints of the hypochondriac is very inconsiderate; for as the physician is often obliged to humour the patient, and to prescribe what is termed a *placebo*, so relations and others should, when the patient appears, from

increased irritation, to require soothing, listen to a string of complaints which they know to be in a great measure exaggerated, rather than, by totally disregarding and ridiculing them add to the irritation of the mind of the individual, who, notwithstanding his fancies, is actually in a state of disease.

THE TERM "NERVOUS."

There are few terms more commonly used, both in and out of the medical profession, than "nervous." It is a word which has acquired great numbers of significations, and many people, at the same time, profess not to understand what it means. Certainly, to speak of "being nervous" is a mode of expression which is very indefinite, from the use that is made of it; but which, if properly applied, carries to the mind a very forcible impression of a peculiar state, for which we have no very appropriate language. Unfortunately, the same word has been long employed to express two states in direct opposition to each other: thus, we talk of strong weighty argument, delivered with boldness and energy, and in appropriate language, as "a nervous speech," and the orator as "full of nerve;" whilst we, on the other hand, say that the individual who delivers himself with timidity, with hesitation, and distrust of his own power, is "highly nervous;" we regret that his "good sense was overpowered by his nerves." In the first instance, we mean to say that there is a tension and strength of nerve; in the latter, that there is a laxity and weakness of nerve: yet, by some strange anomaly in our mode of expressing our ideas, we apply the same adjective to both these states of the nervous system.—*Dr. Sigmond's Lectures.*

MEDICAL BOOKS.

A book which directs persons how to physic themselves ought to be entitled, *Every Man his own Poisoner*, because it cannot possibly teach them how to discriminate between the resemblant symptoms of different diseases.

A work once famous, *Buchan's Domestic Medicine*, was written in Sheffield; and in the memoirs of James Montgomery, of Sheffield, occurs the following conversation on the author: "I remember seeing the old gentleman when I first went to London. He was of venerable aspect, neat in his dress, his hair tied behind with a large black ribbon, and a gold-headed cane in his hand, quite realising my idea of an Esculapian dignitary. *Everett*—'Did you ever speak to him?' *Montgomery*—'No; he was quite out of my reach; but I looked upon him with respect as a man *who had published a book.*' *Waterhouse*—'Buchan's book has had its day; and whatever may have been its merits, it has produced some mischievous effects. In one of the Scottish editions, there was an astounding misprint, in which a prescription, containing *one hundred ounces of laudanum*, instead of that number of *drops*, is recommended.'"

PROFITS OF MEDICAL ADVISERS.

It is a strange Error to consider the Profits of Medical Attendants to be uncommonly extravagant; because this great apparent profit is frequently no more than the wages of labour. The skill of an apothecary is a much nicer and more delicate matter than of any artifice whatever; and the trust which is reposed in him is of much greater importance. His reward, therefore, ought to be proportionate to his skill and his trust; and it arises generally, from the price at which he sells his drugs. But the whole drugs which the best employed apothecary in a large market-town will sell in a year may not, perhaps, cost him above thirty or forty pounds. Though he should sell them, therefore, for three or four hundred, or at a thousand per cent profit, this may often be no more than the reasonable wages of his labour, charged in the only way in which he can charge them—upon the price of his drugs.

For example, the apparent extravagance of the charge of eighteen-pence for a draught-phial of medicine is obvious to many who do not reflect that the charge is, in reality, for the payment of professional skill. The eighteen-pence may be fairly divided into two parts: four-pence for medicine and phial, and fourteen-pence for advice.

THE USE OF POWERFUL MEDICINES

Is deprecated by many who see in them only the virulence of their concentrated forms. What we have mainly to regard in estimating the medicinal value of any substance, or its just application to practice, is the well-defined nature of its action on some organ or function of the living economy. If this action be clearly ascertained, we have essentially a medicinal power in our hands. Every such agent, even the most simple, is capable of being misused by excess; and this excess, or the fitness of its use, is determined, not by any comparison of the power of different agents, but simply by the amount of the effects appropriate to each. The prussic acid, diluted as befits the peculiar application given to it, is not, in any practical sense, a stronger medicine than others most familiar to us, nor more dangerous in its use; and we have even some additional security in the more definite nature of its effects, and in the greater care bestowed on its administration.—*Sir Henry Holland's Medical Notes.*

BITTERS AND TONICS.

Bitters and Tonics are often confounded; whereas there a great difference between them. "When weakness proceeds from excess of irritability, there bitters act beneficially; because

all bitters are poisons, and operate by stilling, and depressing, and lethargising the irritability. But where weakness proceeds from the opposite course of relaxation, there tonics are good; because they brace up and tighten the loosened string. Bracing is a correct metaphor. Bark goes near to be a combination of a bitter and a tonic; but no perfect medical combination of the two properties is yet known."—*Coleridge.*

"THE SCOTCH."

Popular notions in general are apt long to survive any basis of fact which they originally had. There is a disagreeable disease, supposed by the lower orders in England to be particularly prevalent in Scotland. What prevalence it may have had years ago, we cannot tell; but it is a curious fact, that though we have spent all the years of our life in Scotland, we never once saw a person known to be afflicted with that disease! (*Chambers's Edinburgh Journal*). This reminds one of the following passage in Boswell's *Life of Dr. Johnson*:—"*Boswell*—'Pray, sir, can you trace the cause of your antipathy to the Scotch?' *Johnson*—'I cannot, sir.'"

HYDROPHOBIA.

It is an Error to imagine that a mad dog avoids the water; for he will both drink it and swim in it as usual, and without presenting any of that horror of water which characterises Hydrophobia in man.

"GOOD FOR MAN AND BEAST."

"When the wind is in the east,
It's neither good for man nor beast,"

Is a common saying; whence uninformed persons conclude, that if what is bad for man is bad for beast, so what is good for beast is good for man. A poor small farmer seeing a quantity of turpentine administered to his cow, fancied soon afterwards that it would cure him; and not being particular in the quantity, he took half-a-pint, which killed him.

SALUBRITY OF THE SEA-COAST.

Trees, plants, &c. rarely flourish in the vicinity of the sea; but the cause of their decline is little understood. It is attributed to the atmosphere containing a portion of the muriates, or salts of the sea over which it has passed, and which is pernicious to vegetable life. But these properties are favourable to animal life; and it has even been maintained, that the air best adapted to vegetation is unpropitious to animal life, and *vice versâ*. It may, however, be doubted, if nature has fixed any general rule; since daily experience proves that different spe-

cies of animals—even different races of the same species—are variously affected by the same air. On this account, the salubrity of the sea-air is by no means universal, as it is commonly thought to be.

HOURS OF REST.

The mind requires regular rest as well as the body, and does not so soon recover from any excess of exertion. But it is the tendency of the present state of society in England to produce unnatural exertions. Stage-coach horses,* and walkers against time, are not the only creatures that are worked to death in this country. Many are the labourers (and it is the most sober and industrious upon whom the evil falls) who, by task-work, or by working what are called days and quarters, prepare for themselves a premature old age: and many are the youths who, while they are studying for University honours, rise early and sit up late, have recourse to art for the purpose of keeping their jaded faculties wakeful, and irretrievably injure their health for ever, if this intemperance of study does not cost them their lives.

Archbishop Williams is said to have slept only three hours in the four-and-twenty; "so that he lived three times as long," says his biographer, "as one that lived no longer." This is a marvellous fact; for Williams was a man who employed all his waking hours, and moreover was not of the most tranquil disposition. "But," says Dr. Southey, "I believe that any one who should attempt to follow his example would severely suffer for his imprudence."

SLEEPING WITH THE EYES OPEN.

There are some persons who sleep with their eyes open; and a man may stand before another man in such a situation, with a lighted candle in his hand, so that the image of that person who has the light may be vividly depicted on the retina of the sleeping man. But does he see? is he sensible of it? No. This has been magnified into a wonder; whereas it only proves what Dr. Darwin long since asserted,—that sensation does not depend upon impressions made upon the nerves, but upon actions excited in them. Arouse the slumberer, awake him that sleepeth, bring but the natural excitement into his nerves and muscles, and he would exclaim, "God bless me! how came you here at this time of night?"—*Abernethy.*

PREVENTION OF SLEEP.

"Trying to get to sleep," or great anxiety to bring on sleep,

* This was written by Southey many years since: it would be now more appropriate to say, omnibus and cab horses.

is more or less its preventive; the disengagement of the mind from any strong emotion, or urgent train of thought, being the most needful condition for attaining sleep. This anxiety or desire to sleep, as a mental disquiet, will only add to the corporeal disquiet which has produced it. The motions of the mind must be as quiescent as those of the body; and the will, instead of commanding or interfering, must tranquilly resign itself to the general intention. "The various artifices of thought and memory used for the purpose often fail from this cause. When they succeed, it depends either on the exhaustion being more complete, or the mind being rapidly carried from one object to another; a desultory state of this kind, without emotion, being apparently one of the conditions most favourable to the effect desired. The close dependence of sleep on the state of the alimentary canal makes it probable that evil is often incurred by giving purgatives habitually at bed-time. The custom is a common one, and not least so in dyspeptic cases. Yet, here especially, every thing ought to be avoided which by irritation can disturb the soundness of rest; a consequence, often inevitable, of the action on the membranes which aperient medicines produce. Advantage may be gained in such cases by changing the time of using these remedies, where they cannot be dispensed with altogether."—*Sir Henry Holland's Medical Notes.*

SOUND SLEEP.

"Sound sleep" is usually considered a healthy state of repose; but it is an observation of Dr. Wilson Philip, that "no sleep is healthy but that from which we are easily roused."

TRACES OF DREAMS.

Persons are frequently at a loss to account for the reception of certain impressions, which are commonly a source of erroneous judgment. Sir H. Holland observes: "There are few who have not occasionally felt certain vague and fleeting impressions of a past state of mind, of which the recollection cannot by any effort take a firm hold, or attach them to any distinct points of time or place; something which does not link itself to any part of life, yet is felt to belong to the identity of the being. These are not improbably the shades of former dreams; the consciousness, from some casual association, wandering back into that strange world of thoughts and feelings in which it has existed during some antecedent time of sleep without memory of it at the moment, or in the interval since." —*Medical Notes.*

SLEEP-WALKING.

It is from remembering the action of a dream as long as the dream lasts, that somnambulists generally meet with no accident in ascending to perilous situations during their sleep. The surrounding localities are so correctly presented to the mind, that the person ascends with safety to the roofs of houses, or crosses torrents and bridges, which during the waking state he would be afraid to do; the passion of fear being destroyed by sleep. The perilous situations of somnambulists have formed the wonder and admiration of gazing multitudes; and the mind of the vulgar has been impressed with the importance of leaving the sleep-wanderer to his own guidance, where a mistake in his footing of the twentieth part of an inch would have plunged him into eternity.

It should also be recollected, that the somnambulist is limited in all he does during this state, to the ideas which are furnished by the dream, under the impressions of which he acts. His mind, it should seem, and his organs of sense generally, are likewise limited to these impressions.—*Langston Parker.*

SLEEP OF AGED PERSONS.

The wakefulness common to old people is by no means so great an affliction as certain persons imagine it to be. "They use but little exertion, and hence require but little sleep; and the internal activity is upon a par with the external. A third part of the vessels, perhaps, that took a share in the general energy of the middle life is obliterated; and the wear and tear of those that remain are much less. The pulse beats feebly; the muscles of respiration are less forcibly distended; the stomach digests a smaller portion of food, for only a smaller portion is required; the intellect is less active, the corporeal senses less lively; and hence, though there is far more weakness than in earlier life, there is a less proportionate demand for exertion, and hence a far smaller necessity for sleep."—*Dr. Hooper.*

NIGHTSTUDIES.

Extraordinary wakefulness, enabling persons to study hard for days and nights without sleep, leads to a very erroneous idea of the harmlessness of this excess. Intense thought, or abstraction, has a powerful influence on the circulation; and this absence of sleep is obviously the result of excessive action of the brain, which, if not relieved, must soon run on to delirium. Extraordinary wakefulness is therefore the signal of nature for suspending such pursuits.

Dr. Alexander was often heard to say in substance as follows: "Clergymen, authors, teachers, and other men of reflective habits, lose much

health by losing sleep, and this because they carry their trains of thought to bed with them. In my earlier years I greatly injured myself by studying my sermons in bed. The best thing one can do, is to take care of the *last half-hour before retiring*. Devotion being ended, something may be done to quiet the strings of the harp, which otherwise would go on to vibrate. Let me commend to you this maxim, which I somewhere learnt from Dr. Watts, who says that in his boyhood he received it from the lips of Dr. John Owen, a very good pedigree for a maxim—*Break the chain of thoughts at bed-time by something at once serious and agreeable.* By all means break the continuity, or sleep will be vexed, even if not driven away. If you wish to know my method, it is to turn over the pages of my English Bible, alighting on a passage here, a passage there, backward and forward without plan, and without allowing my mind to fasten on any, leaving any place the moment it ceases to interest me. Some tranquillising word often becomes a Divine message of peace: "He giveth His beloved sleep."

LUNATICS.

Of the influence of the planets and the moon—notwithstanding the name of Lunatics, and the vulgar impressions—no proof whatever exists. Yet physicians of eminence—Mead even—have said, "the ravings of mad people kept lunar periods, accompanied by epileptic fits." The moon apparently is equally innocent of the thousand things ascribed to her. When the paroxysms of mad people do occur at the full of the moon, Dr. Burrowes inclines to explain the matter thus: "Maniacs are in general light sleepers; therefore, like the dog which bays the moon, and many other animals, remarked as being always uneasy when it is at the full, they are disturbed by the flitting shadows of clouds which are reflected on the earth and surrounding objects. Thus the lunatic converts shadows into images of terror, and equally with all whom reason lights not,' is filled with alarm, and becomes distressed and noisy."

WHAT IS MADNESS?

Physicians and medical writers of every age seek earnestly for some formal definition of Madness;—a vain and unprofitable research! "Its shapes and aspects are as various as those of the human mind in a sound state, and as little to be defined by any single phrases, however laboriously devised. Where such definitions are attempted, especially in courts of law, they fitly become matter of ridicule, or causes of contradiction and perplexity. Mental derangement, however the name be used, is not one thing, nor can it be treated as such. It differs in kind not less than in degree, and in each of its varieties we may trace through different causes all the gradations between a sound and unsound understanding, on the points where reason is thus disordered." Sir Henry Holland considers "one of the most assured practical tests of insanity, particularly in cases of difficult legal discrimination, to be the sudden change of habi-

tual judgments, feelings, or actions, without obvious cause." There are, however, instances in which this criterion cannot be admitted alone; but "it is manifestly more secure in general than the appeal to an imaginary common standard of reason, which scarcely two persons would describe alike."—*Medical Notes.*

"Enough to drive one mad," is a common expression applied to the cares and crosses of this world, and may lead many persons to imagine that grief is oftener than joy the cause of madness. Yet actual hopes or disappointments in pecuniary speculations do not appear, according to Dr. Burrowes, to occasion insanity so frequently as unexpected or immense wealth, and consequent joy. In the six months preceding the numerous failures (or the panic) of 1825-6, there were fewer returns to the commissioners for licensing madhouses of insane persons in the London district than in any corresponding period for many years before.

In madness the memory is more impaired than is generally suspected. Lunatics recognise readily; but that appears to be the *only part* of their memory unimpaired.

"RELIGIOUS MADNESS."

Among the moral causes of intellectual derangement, Religion has been enumerated, mainly because so many insane persons have been possessed by religious hallucinations. Excited to excess, every emotion and passion is capable of bringing on madness; if so, religion, calculated as are its tremendous considerations to influence our feelings, may well be supposed, by possibility, to be a cause of insanity. But still, though the hallucination be a religious one, the real source of insanity may be the very reverse of religion; and thus the religious hallucination itself rather be the effect than the cause of insanity. Generally, those who go mad through religion, as it is called, are persons of susceptible temperament, or very weak heads. It is quite idle to impute the effects, as most people do, to the mysticism of the tenets inculcated, or to the intenseness with which abstract theology is cultivated; or to the subject of religion being impressed too ardently on persons too young, or too much uninformed, to comprehend it. It is obviously much more to the purpose to look to the condition in which the perceptive reasoning powers actually were before religion appeared to bring on derangement. Dr. Burrowes's great experience goes to show that the effect springs immediately from some perversion of religion, or the discussion and adoption of novel and extravagant doctrines, at a juncture when the understanding, from other causes, is already shaken. Nor does he recollect one instance of insanity, arising apparently from a religious

source, where the party had been *undisturbed* about opinions. It appeared to him always to originate during the conflict between opposite doctrines *before* conviction was determined. While the mind is in suspense from the dread of doing wrong in matters of conscience, and the balance is poised between old and new doctrines involving salvation, the feelings are excited (he says) to a morbid degree of sensibility. In so irritable a state, an incident which at any other time would pass unheeded will elicit the latent spark, and inflame the mind to madness.

In a lecture delivered at the Royal Institution, Dr. Conolly, of the Hanwell Lunatic Asylum, speaking of the moral treatment of the insane, stated as the result of the experience of his whole life, that distorted views on religious subjects are the cause of at least two-thirds of the cases of mania in ladies, especially those belonging to the upper classes. Touching with all reverence on the proper study of religious books, Dr. Conolly lamented that morbid brooding over subjects of theology and points of doctrine is such a fruitful cause of mental diseases; and he remarked, that of all forms of insanity, religious monomania is the one most prone to lead its unfortunate possessor to the commission of suicide. Although Dr. Conolly's remarks pointed generally to the impropriety and danger of persons — ladies especially — abandoning themselves to self-guidance, and over-prolonged contemplation on subjects of religious controversy, he severely commented upon the injurious effects of those poisonous literary emanations appearing with great authority, and dignified most improperly by the name of "religious."

SUICIDES IN NOVEMBER.

The popular notion that more Suicides are committed in the month of November than at any other period of the year is founded on erroneous data. Taking the average number of suicides in each month from the years 1817 to 1826, it was as follows:

January	213	July	301
February	218	August	296
March	275	September	246
April	374	October	198
May	328	November	131
June	336	December	217
		Total	3133

It has been clearly established that in all the European capitals, where any thing like correct data can be obtained, the *maximum* of suicides is in the months of June and July, and the minimum in October and *November*. It appears from this, that the disposition has most to do with high temperature; for it has been proved, that when the thermometer of Fahrenheit ranges from 80° to 90°, suicide becomes more prevalent.—*Dr. Forbes Winslow.*

ENGLISH AND FRENCH SUICIDES.

The English have been accused by foreigners of being the *beau ideal* of a suicidal people. The charge is almost too ridiculous to merit serious refutation. It has been clearly established, that where there is one suicide in London, there are five in Paris. In the year 1816, the number of suicides committed in London amounted to 188, the population of Paris being some 400,000 less than that of London. From the years 1827 to 1830, no less than 6900 suicides occurred in France; that is to say, an average of nearly 1800 per annum!

The English, therefore, are not, *par excellence*, a suicidal people. When the inhabitants of a country are industrious and prudent, the crime of self-destruction will be rare. Out of 120,000 persons who insured their lives in the London Equitable Insurance Company, the number of suicides in twenty years was only fifteen. The Irish are stated to be the least disposed of all nations in the world to commit suicide. Dublin and Naples are the two cities in which fewest suicides occur; yet in both the poorer classes are poor indeed. Dr. Graves observes, that an Irishman often murders his neighbour; but he has too high a sense of propriety to think of killing himself. The fact is, that the prevalence of murder prevents the necessity for suicide.—*Dr. Forbes Winslow.*

ANTIDOTES TO POISONS.

There is a common notion that every Poison hath its Antidote; upon which Sir Thomas Browne quaintly observes:

"Though it be true that God made all things double, and that, if we look upon the works of the Most High, there are two and two, one against another; that one contrary hath another, and poison is not without a poison to itself: yet hath the curse so far prevailed, or else our industry defected, that poisons are better known than their antidotes; and some thereof do scarce admit of any. And lastly, although to some poisons men have delivered many antidotes, and in every one is promised an equality unto its adversary, yet do we often find they fail in their effects. Moly will not resist a weaker cup than that of Circe; a man may be poisoned in a Lemnian dish; without the miracle of John, there is no confidence in the earth of Paul; and if it be meant that no poison could work upon him, we doubt the story, and expect no such success from the diet of Mithridates."—*Vulgar Errors*, b. vii. c. 17.

This piece of olden philosophy has been beautifully illustrated by Shakspeare, in the Friar's soliloquy, in *Romeo and Juliet*, act ii. sc. 3.

"The earth, that's nature's mother, is her tomb;
What is her burying grave, that is her womb:
And from her womb, children of divers kind
We sucking on her natural bosom find:
Many for virtues excellent,
None but for some, and yet all different.

O mickle is the powerful grace that lies
In herbs, plants, stones, and their true qualities:
For naught so vile that on the earth doth live,
But to the earth some special good doth give;
Nor aught so good, but, strain'd from their fair use,
Revolts from true birth, stumbling on abuse;
Virtue itself turns vice, being misapplied;
And vice sometime's by action dignified.
Within the infant rind of this weak flower,
Poison hath residence and med'cine power:
For this, being smelt, with that part cheers each part;
Being tasted, slays all senses with the heart.
Two such opposed kings encamp them still
In man as well as herbs,—grace and rude will;
And, where the worser is predominant,
Full soon the canker death eats up that plant."

SLOW POISON.

In the reign of Edward VI., there was a prevailing notion that Slow Poison might be given to a person, which would infallibly kill him within a given number of months or years. Shakspeare alludes to this in his *Winter's Tale*:

"I would do this, and that with no *rash poison*;
But with a lingering dram that should not work
Maliciously like poison."

Barrington supposes the word "*maliciously*" to be here used in the sense it bears in the common forms of indictment for murder.

The notion of a slow poison has long been exploded by physicians, who have accordingly struck out all the antidotes to prevent the effects of it from the new *Pharmacopœia*.

DANGER FROM COPPER SAUCEPANS.

The precise Danger from the use of Copper Saucepans imperfectly tinned is far from being generally understood. It appears that the acid contained in stews, as lemon-juice, though it does not dissolve copper by being merely boiled in it a few minutes, nevertheless if allowed to cool and stand in it for some time, will acquire a sensible impregnation of poisonous matter, as verdigris, or the green band which lines the interior of the vessel. Dr. Falconer observed that syrup of lemons boiled fifteen minutes in copper or brass-pans did not acquire a sensible impregnation; but if it was allowed to cool and remain in the pans for twenty-four hours, the impregnation was perceptible even to the taste, and was discovered by the test of metallic iron. This fact has been further confirmed by the researches of Proust, who states, that in preparing food or preserves in copper, it is not till the fluid ceases to cover the metal, and is reduced in temperature, that the solution of the metal begins.—*Christison on Poisons.*

Unctuous or greasy solutions are most liable to become impregnated with poisonous verdigris if left long in untinned brass or copper vessels. Sir Humphry Davy maintains that *weak* solutions of common salt, such as are daily made by adding a little salt to boiling vegetables and other eatables in our kitchens, act powerfully on copper vessels, although *strong* ones do not affect them.

Mr. Warrington, of Apothecaries' Hall, has witnessed the action upon copper saucepans, silvered by the electrotype process, by weak acids, as lemon-juice and vinegar, if allowed to remain in them for a short time. This must arise from the deposited silver being so porous as to allow the acids to permeate its substance, and the action is most likely assisted by a galvanic circuit. The presence of acids was strongly evidenced by the usual tests.

LEAD POISONS.

Disastrous effects have often followed the incautious use of Lead for the fabrication of vessels used in manufactures, and for domestic purposes. A disorder formerly well known in this country, and called, from the county where it was most prevalent, "Devonshire colic," has been traced to the drinking of cider in which lead was dissolved; the malic acid of the apple-juice exerting a powerful chemical action upon the metal, and thereby forming the malate of lead, which is strong poison. In consequence of these evils and their cause being known, dishes, or beds of lead, for cider-presses have generally fallen into disuse. But the reprehensible use of lead plates in dairies is not altogether discontinued; though it is well known that when the milk turns sour, it inevitably absorbs some of the metal.

THE FEAR OF DEATH.

Professor Hufeland observes, in his work on Longevity:

"Many fear death less than the operation of dying. People form the most singular conception of the last struggle, the separation of the soul from the body, and the like. But this is all void of foundation. No man certainly ever felt what death is; and as insensibly as we enter into life, equally insensibly do we leave it. The beginning and the end are here united. My proofs are as follow: First, man can have no sensation of dying; for to die, means nothing more than to lose the vital power; and it is the vital power which is the medium of communication between the soul and body. In proportion as the vital power decreases, we lose the power of sensation and of consciousness; and we cannot lose life without at the same time, or rather before, losing our vital sensation, which requires the assistance of the tenderest organs. We are taught also by experience, that all those who ever passed through the first stage of death, and were again brought to life, unanimously asserted that they felt nothing of dying, but sank at once into a state of insensibility.

"Let us not be led into a mistake by the convulsive throbs, the rattling in the throat, and the apparent pangs of death, which are exhibited by many persons when in a dying state. These symptoms are painful only to the spectators, and not to the dying, who are not sensible of them. The case here is the same as if one, from the dreadful contortions of a person in an epileptic fit, should form a conclusion respecting his internal feelings: from what affects us so much, he suffers nothing."

"THE LIGHTNESS BEFORE DEATH."

The brightening-up of the mind previous to dissolution, or, to use the common expression, "the Lightness before Death,"* has led to a notion that dying people are favoured beyond others with a spiritualised conception of things not only relating to time, but likewise to eternity; or, in other words, that they have visions of angelic consolation. This lighting-up of the mind is stated by Mr. Madden to amount to "nothing more than a pleasurably excited condition of the mental faculties, following perhaps a state of previous torpor, and continuing a few hours, or oftentimes moments, before dissolution. This rousing up of the mind is probably produced by the stimulus of dark venous blood circulating through the arterial vessels of the brain, in consequence of the imperfect oxygenation of the blood in the lungs, whose delicate air-cells become impeded by the deposition of mucus on the surface, which there is not sufficient energy in the absorbents to remove; and hence arises the rattling in the throat which commonly precedes death."

DEATH NOT PAIN.

Dr. Philip, in an elaborate paper read before the Royal Society, on the Nature of Death, has adduced many facts and arguments to strip a change which all must undergo of the groundless terrors with which, we have reason to believe, the timid and fanciful have clothed it.

"The approach of death," says Dr. Philip, "if we are aware of it, must always be more or less impressive, not only because we are about to undergo an unknown change, but are leaving all that has hitherto interested and been grateful to us. Even here, however, for the most part, the laws of nature are merciful. Most diseases of continuance (for we shall find there are some exceptions), not only gradually impair our sensibility, but alter our tastes. They not only render us less sensible to all impressions, but less capable of enjoying as far as we are still sensible to them. The sight of a feast to a man who has lost his appetite is disgustful; and a similar change takes place, in a greater or less degree, with respect to all other means of enjoyment.

"These circumstances constitute a great part of the difference of our

* Shakspeare calls it "the lightning:"

"How oft when men are at the point of death
Have they been merry, which their keepers call
A lightning before death."

feelings with respect to what, in common language, is called a violent and a natural death. In the latter, as far as sensibility is impaired, we are more or less in the state of old age; and, in addition to this change, our tastes are perverted. By these means, the relish for life is, in a great degree, destroyed before we lose it. Thus, in disease, the most timid often meet death with composure; and sometimes, as I have repeatedly witnessed, with pleasure. I have even known the information that the danger was passed received only with expressions of regret."

In a communication to the Royal Society, Dr. Philip states, that death, under its various forms, whether arising from old age, excessive stimulants producing exhaustion, debilitating causes that weaken vital action, injury or disease of vital organs, is always preceded by a loss of sensibility, so that the precise action we properly call death is one unattended with pain. This is proved by the experience of those who have been recovered after submersion or strangulation; for they all agree that no pain was felt when the vital actions were suspended, but that acute pain attended their first sensations of returning life. Death, then, is simply the loss of sensibility. This reminds one of the saying of Arcesilaus, that "Death, of all estimated evils, is the only one whose presence never incommoded any body, and which only caused concern during its absence."

UNCERTAIN SIGNS OF DEATH.

The cessation of pulsation in the heart and the arteries, and coldness of the body, are commonly thought to be certain Signs of Death; but the researches of science have proved them to be very fallacious. A more certain sign is the suspension of respiration, for it cannot be continued many minutes without actual death supervening; whereas the action of the heart and arteries may be suspended for a considerable time if respiration be still carried on, however obscurely, and yet these organs be again awakened to activity. The first object, therefore, in supposed death, is to ascertain whether respiration still continues. This can in many instances be perceived by baring the thorax and abdomen; since it is impossible for breathing to be carried on for many seconds without the influence of the respiratory muscles, the effect of the action of which is to elevate the ribs and depress the diaphragm, so as to push forward the sternum, and cause a momentary swelling of the abdomen. It is of great importance to the young practitioner to accustom his eye to judge accurately of these movements, as the ordinary methods of applying a mirror to the mouth, or a downy feather near it, are both liable to error. If the mirror be warmer than the expired breath, no sign can be obtained by it, because the breath is not condensed upon it, or the insensible perspiration from the hand of him who holds it may sully its surface; whils

"the light and weightless down," if confided in, will delude more than the prince who is thus described as having been deceived by it, when carrying off the crown from the pillow of his royal father:

> "By his gates of breath,
> There lies a downy feather, which stirs not:
> Did he respire, that light and weightless down
> Perchance must move."

Another symptom, the opacity and want of lustre in the eye, is equally fallacious; even the thin slimy membrane which covers the cornea in the eye of the dead, which breaks in pieces when touched, and is easily removed from the cornea by wiping, sometimes is formed many hours before death has occurred. In several instances also this appearance does not present itself even after death, as, for instance, in cases of poisoning by hydrocyanic or prussic acid, in which the eye retains all its lustre for hours after death, and the iris even contracts when approached by a bright light. This sign, therefore, when taken alone, is of no value.

The state of collapse, which is one of the symptoms of cholera asphyxia, has demonstrated how little is the value of *coldness* of the body as a sign of death. In that singular disease the coldness which accompanies the state of collapse is that of ice, and during it no pulsation can be perceived even at the heart; yet the person lives and breathes and frequently recovers. Drowned persons also, in whom animation is only suspended, and who may be recalled to life, are always cold; whereas in some diseases, apoplexy for example, a certain degree of warmth is perceived for many hours.

Paleness and lividity of countenance always accompany the above state of collapse; the body even becomes blue; this sign, therefore, which is usually set down as one indicating death, is of less value than any others.

Cases, on the other hand, have occurred in which the countenance has remained unchanged a considerable time after death; and in some instances, as Dr. Paris has remarked, "its colour and complexion have not only been preserved, but even heightened:" as if the spirit, scorning the blow which severed it from mortality, had left the smile it raised upon the moveless features; or, as Shakspeare expresses it,

> "Smiling, as some fly had tickled slumber;
> Not as Death's dart, being laughed at."

From these and other observations by the same writer, D. A. T. Thomson, it is evident there are no certain signs that a person is truly dead, except the total cessation of respiration, and the commencing putrefaction of the body.

IS THE FEAR OF DEATH NATURAL TO MAN?

"The weariest and most loathed worldly life,
That age, ache, penury, and imprisonment
Can lay on nature, is a paradise
To what we fear of death."

Many good and great men, in their lives and writings, have laboured to prove that the Fear of Death is not natural to man. In no modern writings, however, have we seen this solemn inquiry more eloquently treated than in the following passage in Dr. Southey's *Colloquies:*

"Surely, to the sincere believer, death would be an object of desire instead of dread, were it not for those ties—those heartstrings—by which we are attached to life. Nor indeed do I believe that it is natural to fear death, however generally it may be thought so. From my own feelings I have little right to judge; for although habitually mindful that the hour cometh, and even now may be, it has never appeared actually near enough to make me duly apprehend its effect upon myself. But from what I have observed, and what I have heard those persons say whose professions lead them to the dying, I am induced to infer that the fear of death is not common; and that where it exists, it proceeds rather from a diseased and enfeebled mind than from any principle in our nature.

Certain it is, that among the poor, the approach of dissolution is usually regarded with a quiet and natural composure, which it is consolatory to contemplate, and which is as far removed from the dead palsy of unbelief, as it is from the delirious raptures of fanaticism. Theirs is a true unhesitating faith; and they are willing to lay down the burden of a weary life in the sure and certain hope of a blessed immortality. Who, indeed, is there that would not gladly make the exchange, if he lived only for himself, and were to leave none who stood in need of him, no eyes to weep at his departure, no hearts to ache for his loss? The day of death, says the preacher, is better than the day of one's birth; a sentence to which whoever has lived long, and may humbly hope that he has not lived ill, must heartily assent. The excellent Henry Scougal used to say, that, "abstracted from the will of God, mere curiosity would make him long for another world." How many of the ancients committed suicide from the mere weariness of life, a conviction of the vanity of human enjoyments, or to avoid the infirmities of old age! This, too, in utter uncertainty concerning a future state, not with the hope of change, for in their prospect there was no hope; but for the desire of death."

GIANTS.

The belief in the existence of Giants appears to have been founded upon so many seeming evidences of authority, that, in the fondness of man for wonders, it is not surprising that he has nearly to our own times entertained this fallacy.

First among the circumstances which have fostered this belief, is the very common opinion that, in the earliest ages of the world, men were of greater stature than at present. Pliny observes of the human height (vii. 16), that "the whole race of

mankind is daily becoming smaller;" a most alarming prospect, if it had been true. But all the statements made on this subject tend to convince us that the human form has not degenerated, and that men of the present age are of the same stature as in the beginning of the world. In the first place, though we read both in sacred and profane history of giants, yet they were at the time of their existence esteemed as wonders, and far above the ordinary proportions of mankind. All the remains of the human body, as bones (and particularly the teeth), which have been found unchanged in the most ancient ruins and burial-places, demonstrate this point clearly. The oldest coffin, or rather sarcophagus, in the world, is that found in the great pyramid of Egypt, and is scarcely six feet and a half long. From looking also at the height of mummies which have been brought to this country, we must conclude that the people who inhabited Egypt two or three thousand years ago, were not superior in size to the present inhabitants of that country. Neither do the inferences from the finding of ancient armour, as helmets or breast-plates, or from buildings designed for the abode and accommodation of men, concur in strengthening the proofs of any diminution of stature in man.

Passing over the fables of the Giants of profane history, we come to their mention in Scripture, before the Flood, in the sixth chapter of Genesis, ver. 4 ("there were giants in the earth in those days"); where the Hebrew word *Nephilim* does not signify giants, as commonly translated, but violent men. Some think that instead of giants in stature, monsters of rapine and wickedness were intended to be represented; and Dr. Johnson says, that the idea of a giant is always associated with something fierce, brutal, and wicked. The context in the next verse, that "the wickedness of man was great in the earth," renders the above interpretation more probable than any relation to the stature of man. In the thirteenth chapter of Numbers, v. 33, the reference to "the Giants, the sons of Anak, which came of the Giants," implies the family of Anakim to have been men of great stature, and the context states circumstances of comparison, in the people being as grasshoppers in their sight; still, the fears of the spies may have magnified the dimensions of this family into the gigantic. There can be no reason for our examining here the once much-mooted question of a race of giants, supposed to have existed in ancient time. The same reasons which forbade the belief in a race of dwarfs forbid the belief in a race of giants,—a race of anomalies being a much greater physiological than verbal contradiction; and in reference to giants, it has this further difficulty, that they are, without known exception, always sterile. Many persons, however, doubt whether the normal standard has not been gradually

degenerating, so that by mounting sufficiently high in the records of antiquity we should meet with a standard so enormously surpassing our own as to constitute a race of giants. This question has in it no intrinsic improbability; but there is not a tittle of evidence in its favour. As far as the evidence of monuments, armour, implements, tombs, &c., enables us to form any opinion, we are forced to declare that the men who lived before Agamemnon, strong though they were, were not of nobler stature than the men who now speculate about them. The geologist has not found a bone belonging to these pretended giants; but all the fossils hitherto discovered, and supposed to belong to giants, have, on inspection, been proved to belong to brutes. The bones of an elephant have been figured and described by Buffon as remains of human giants, in the supplement to his classical work; and the supposed fossil remains of gigantic human bones are proved to have belonged to the *Megatherium* and *Palæotherium*, and other individuals. All the evidence by which a colossal race of men was once accredited disappears; and no one scientifically educated now believes that giants ever existed as a *race*, although individual giants have been far from rare. Men of seven feet are not so rare but that many readers must have seen such: the largest man of whose size we have unequivocal evidence, is the Irish giant O'Byrne, whose skeleton, in the Museum of the Royal College of Surgeons, is eight feet in a straight line from the vertex to the sole.

The belief in giants has also been fostered by the exaggerated accounts of the colossal stature of the Patagonians; but Blumenbach observes: "The supposed Patagonian giants have sunk, in the relation of travellers from Magalhaen's time down to our own, from twelve feet to seven feet, and at best are but little taller than other men of good stature."—*Manual of the Elements of Natural History*, p. 38.

The practice of associating certain stupendous phenomena of Nature with giants has doubtless strengthened belief in them, especially in the minds of the young: the "Giant's Causeway," in Antrim, is an example. Indeed, the majority of such phenomena, which strike the beholder with their magnitude, have been generally referred by ignorant persons to giants, or "the Devil." Such are "the Devil's Punchbowl," in Hampshire; "the Devil's Arrows," in Yorkshire; and "the Devil's Jumps," a conspicuous group of barren and somewhat conical hills in Surrey, apparently the remaining portion of a stratum of sand reduced by abrasion to their present irregular form. Cromlechs and other huge stones, and Barrows, or burial-places of heroes, and even Stonehenge itself, have probably caused the existence of giants to linger in the minds of weak persons, until an ac-

quaintance with geology has enabled them to trace these phenomena to natural causes.

Coleridge has appositely exposed the fallacy of the belief in giants, by imagining a traveller in some unpeopled part of America to be attracted to the mountain burial-place of one of the primitive inhabitants. He digs into it, and finds that it contains the bones of a man of mighty stature; and he is tempted to give way to the belief, that as there were giants in those days, so that all men were giants. But a second and wiser thought may suggest to him, that this tomb would never have forced itself upon his notice, if it had not contained a body that was distinguished from others,—that of a man who had been selected as a chieftain or ruler for the very reason that he surpassed the rest of his tribe in stature, and who now lies thus conspicuously inhumed upon the mountain-top, while the bones of his followers are laid unobtrusively together in the plain below.

DEATH OF THE BEETLE AND THE GIANT.

It is a very general opinion that death, under any circumstances, must be the cause of pain; and that even the smaller insects, when dying, are susceptible of pain in a high degree. Shakspeare is often quoted in support of this idea; and we are often told with great pathos, that

> The poor beetle which we tread upon,
> In corporal sufferance feels a pang as great
> As when a giant dies.

Had Shakspeare written these lines in the sense in which they are usually quoted, he would have appeared as a very indifferent naturalist; but it is a libel on the memory of the great poet of nature so to quote them. The lines occur in *Measure for Measure*, in the scene where Isabella, in persuading her brother to submit to his fate with fortitude, says:

> The sense of death is most in apprehension;
> And the poor beetle, &c.

It is evident that (taking the whole passage) Shakspeare's meaning was, not that the pain of death in the beetle is great, but that it is little or nothing in man. And there can be no doubt that this is a correct view of the question; for, however painful the causes producing death may be, there are ample proofs that no actual pain occurs from death itself.—*An Essay on the Beneficent Distribution of the Sense of Pain.* By G. A. Rowell, Oxford, 1857.

Natural Phenomena.

DANGER FROM STORMS.

We are often told that there is no danger if a *certain interval of time* can be counted between the flash and the report of the thunder. This is true enough; but it is equally true, that *if we can count at all* we are safe.

The destruction actually caused by thunder and lightning is wholly disproportionate to the apprehensions which are felt concerning them. But fear of evil is itself a real evil, and whatever inspires confidence is the occasion of as much happiness as if it really protected and saved. These are the observations of Professor Lovering, of Harvard University, U. S., who illustratively relates:

According to the calculation of chances, and in a general view of the subject, the danger that any particular individual, building, or ship, will be struck by lightning within a specified time is certainly very small. But small as this liability is, it has sometimes been said that a man had three chances of being killed by lightning to every single chance which he could expect of drawing a prize in a lottery; so that whoever purchases a ticket may feel assured that he is as likely to be killed three times by a thunderbolt while he is drawing one prize!

"THE THUNDERBOLT."

Sir John Herschel thus explains this form of lightning:

In the fall of meteoric stones, flashes of fire are seen proceeding from a cloud, and a loud rattling noise like thunder is heard. These circumstances, and the sudden stroke and detonation ensuing, long caused them to be confounded with an effect of lightning, and called *thunderbolts*. But one circumstance is enough to mark the difference: the flash and sound have been perceived occasionally to emanate from a *very small cloud*, insulated in *a clear sky*, which never happens in a thunderstorm, but which is undoubtedly intimately connected with their real origin.—*Introductory Lecture, &c.*

In gravel-pits are found flinty stones, which are generally known by the name of thunderbolts, and are believed by many to come from the clouds; they are, however, petrified casts of the interior of the shell of several species of the Echinus, *sea-egg*, *sea-hedgehog*, the petrifying matter having occupied the place of the animal, while the chalky shell has perished by the action of the air, or by violence. The shells of recent echini are frequently found on the sea-shore. When the animal is living, the outer part of their covering is furnished with numerous

spines, which enable the creature to roll itself along at the bottom of the water; from this arises its name of the sea-hedgehog.

Arago remarks, that many questions might be asked of *ball-lightning*, in presence of which science would stand mute. Boyle relates an accident to the ship *Albemarle*, near Cape Cod, in 1631. A flash of lightning was seen, and something fell upon the deck which the men could not extinguish or sweep overboard. Desfandes relates, that a church near Brest was struck, when were seen three balls of fire, each four and a-half feet in diameter. In 1772, such a ball was seen to oscillate in the air, and then fall. On Dec. 7, 1838, the royal ship *Rodney* was struck with a sound equal to that of a 32-pounder; two men were killed, and their clothes burnt off. Their comrades said they saw balls of fire, and ran after them to throw them overboard. In 1848, such a ball came slowly up, and exploded upon the mainmast of a United-States ship in the Gulf Stream. These balls are visible from one to ten seconds; they are said sometimes to strike the earth and rebound. Professor Lovering asks, Are they subjective phenomena, originated in the dazzling brilliancy of the lightning, or are they agglomerations of ponderable substances? Fusinieri states, that he has often found iron, in various degrees of oxidation, and sulphur, in the powdery deposits around the fissures through which the lightning has entered. As pertinent to the statement that thunder-stones, so called, are found in the trunks of trees, Arago asks, whether thunder has introduced toads into the trunks of trees. He thinks the danger from "the thunderbolt" no greater than that of being killed by the falling of a flower-pot or chimney-pot; besides the noise itself affects the nerves as well as signalises the danger. Moreover, if the lightning strikes any where but rarely, its inoffensive flashes are innumerable.

TREES DEFENSATIVE AGAINST LIGHTNING.

To certain trees is attributed this property.

"That bays," says Sir Thomas Browne, "will protect from the mischief of lightning and thunder, is a quality ascribed thereto, common with the fig-tree, eagle, and skin of a seal. Against so famous a quality, Vicomercatus produceth experiment of a bay-tree blasted in Italy. And therefore, although Tiberius for this intent did wear a laurel upon his temples, yet did Augustus take a more probable course, who fled under arches and hollow vaults for protection. And though Porta conceive, because in a streporous eruption it riseth against fire, it doth therefore resist lightning, yet is that no emboldening illation. And if we consider the forefold effect of Jupiter's trisulk, to burn, discuss, and terebrate; and if that be true which is commonly delivered, that it will melt the blade, yet pass the scabbard—kill the child, yet spare the mother—dry up the wine, yet leave the hogshead entire—though it favour the amulet, it may not spare us,—it will be unsure to rely on any preservative: it is no security to be dipped in Styx, or clad in the armour of Ceneus."—*Vulgar Errors*, b. ii. c. 7.

The beech was long thought to be a protective tree from lightning, but this has been disproved; and it was once believed that the house-leek, if grown upon a roof, would protect the house from being struck with lightning.

FALL OF METEORIC STONES.

The fall of metallic or stony bodies from the atmosphere is

recorded by writers of every age of classic antiquity, and of the middle and dark ages. After the Reformation, the fall of meteorites was witnessed and described by several natural philosophers, during the sixteenth and seventeenth centuries. In the eighteenth century, similar events took place, and were attested by irrefragable moral evidence. But the opinion that nothing was to be believed which could not directly be accounted for, was now very prevalent. The records of the fall of meteoric stones were consequently rejected as impossible, and incompatible with the laws of nature; and specimens of stones and iron that had been seen to fall by hundreds of people, were preserved in cabinets of natural history as ordinary minerals, which the credulous and superstitious regarded as having fallen from the clouds. Towards the close of the eighteenth century, accounts of the fall of three similar stones, though attested in the most convincing manner, were discredited by a Committee of the French Academy of Sciences, one of whom was the celebrated Lavoisier.* At length, however, the subject was, in 1801, subjected by Mr. Edward Howard, F.R.S., to a train of exact research: stones stated to have fallen from meteors in various parts of the world were collected and examined, and shown to bear a decided resemblance to each other, whilst they were altogether dissimilar from every known mineral.

EARTHQUAKES IN ENGLAND.

Earthquakes, to a reader of history, appear to have been very frequent; and statements of "convulsions," "swallowings up," and "hills removed," are by no means rare. But Dean Conybeare writes, that there has not been a shock of earthquake in England sufficient to throw down a church-tower. The humbler classes in the country, as well as those immediately above them, are too often disposed to attribute many phenomena to the agency of earthquakes. The great land-slip of Dowlands and Bindon, S. E. Devon, Dec. 25, 1839, took place after a wet season. Great slips occurred on the Jura and other places; each having resulted from known causes, in the same locality. Deans Buckland and Conybeare happened to be near at the time; their explanations were without effect upon the assembled wonderers. Their science was ridiculed; local history was treated as a fable. — *Roberts's Social Life,* &c.

DREAD OF ECLIPSES.

Eclipses continued to be viewed in England with awe to

* While the bulk of the French philosophers were yet undecided what to think, the fall of some thousands of stones at L'Aigle, in Normandy, the testimonies to which were scrutinised with judicial circumspection and jealousy, compelled the most determined scepticism to an unwilling assent.—*Brayley's Notes to Browne's Vulgar Errors.*

within a century and a-half ago. Sunday 25th February 1589, was called Dark Sunday before Shrovetide, owing to the eclipse on that Sabbath-day, "fearful to all people's sight to behold." The appearance of a parhelion was deemed sufficiently wonderful to be entered in parish-registers.

Of the storm which Sir Symonds D'Ewes calls "the great tempest" of 17th of June 1611, an ancient said there was a prophecy before it came, as if the world should then have ended.

THE NEW MOON.

The very general idea that the dim form of the full moon seen with the new moon is a sign of rain, seems to be an old one; the appearance may also have predicted something worse than storm, and have been considered ominous by the sailors of the sixteenth and seventeenth centuries:—

> "I saw the new moon late yestreen
> With the old moon in her arm;
> And if we gang to sea, master,
> I fear we'll come to harm."—*Sir Patrick Spens.*

RAIN IN EGYPT.

It has long been a prevalent opinion that it never or very rarely rains in Egypt. Formerly, it was said that there was no rain at all; and several wet days having been observed of late years, they were supposed to have been caused by a change of climate, produced, it was imagined, by some extensive plantations in the valley of the Nile. M. Jomard, however, shows, by documentary evidence, that all these opinions of no rain and change of climate are erroneous. Rain, and heavy rains, with thunder and lightning, though rare visitors, are not strangers in Egypt.—*Railway Magazine.*

Sir Archibald Alison, in his *History of Europe*, writes as follows:—"It never rains in Egypt; centuries may elapse without more than a shower of drizzling mist moistening the surface of the soil. It is said that it has not rained in Egypt for 1700 years." A correspondent of the *Times* writes from Alexandria, October 31, 1856, as follows:—"Englishmen express their astonishment at the heavy rains we have lately experienced, having come with the erroneous impression that it never rains in Egypt." Upon this it is naïvely asked—whether the rain which is referred to thus by the above correspondent is the first which has appeared in Egypt for 1700 years, or whether the great modern historian was in error when he wrote the passage above cited?

Progress of Society.

POPULAR INTELLIGENCE.

It is a common error to overrate the intelligence of the present day, and underrate our forefathers in the intellectual scale; for, although our nomadic ancestors were long without the cultivation of knowledge and literature, they were not, therefore, mentally inert. "There is an education of the mind, distinct from the literary, which is gradually imparted by the contingencies of active life. In this, which is always the education of the largest portion of mankind, our ancestors were never deficient. The operation of practical but powerful intellect may be traced in the wisdom and energy of their great political mechanisms and municipal institutions. It pervades their ancient laws; and is displayed in full dimensions, as to our Saxon and Norman ancestors, in that collection of our native jurisprudence which one Braston has transmitted to us. The system of our common law there exhibited, was admirably adapted to their wants and benefit; and has mainly contributed to form the national bulwarks, and that individual character by which England has been so long enriched and so vigorously upheld."—*Sharon Turner's History of the Anglo-Saxons.*

NEW VIEWS.

We are too apt to condemn others for their apparent dullness in understanding any new position in advance of their previous intelligence, as the conviction of an error. Sir David Brewster felicitously observes, that "men are not necessarily obstinate because they choose to display rooted and venerable errors; nor are they absolutely dull when they are long in understanding, and slow in embracing, newly-discovered truths."

CORRECTION OF ERROR.

To unlearn is harder than to learn; and the Grecian flute-player was right in requiring double fees from those pupils who had been taught by another master. "I am rubbing their father out of my children as fast as I can," said a clever widow of rank and fashion.

Sir Thomas Browne attributes the belief in fallacies to the want of knowledge; and, speaking of the persons who are under the influence of such belief, says:

"Their understanding is so feeble in the discernment of falsities, and averting the errors of reason, that it submitteth to the fallacies of sense, and is unable to rectify the error in its sensations. Thus, the greater part of mankind, having but one eye of sense and reason, conceive the earth far bigger than the sun, the fixed stars lesser than the moon, their figures plane, and their spaces from the earth equidistant. For thus their sense informeth them, and herein their reason cannot rectify them; and therefore, hopelessly continuing in mistakes, they live and die in their absurdities, passing their days in perverted apprehensions and conceptions of the world, derogatory unto God and the wisdom of the creation."*

ABSURD NOTIONS UNIVERSAL.

The ingenious author of the *Plurality of Worlds* ridicules the Chinese, because, says he, they see a thousand stars fall at once into the sea. It is very likely that the Emperor Kam-hi ridiculed this notion as much as Fontenelle. Some Chinese almanac-maker had, it should seem, been good-natured enough to speak of these meteors after the manner of the people, and to take them for stars. Every country has its foolish notions. All the nations of antiquity made the sun lie down in the sea, where we for a long time sent the stars. We have believed that the clouds touched the firmament; that the firmament was a hard substance, and that it supported a reservoir of water. It has not long been known in our towns, that the Virgin-thread (*fil de la Vierge*), so often found in the country, is nothing more than the thread spun by a spider. Let us not laugh at any people. Let us reflect that the Chinese had astrolabes and spheres before we could read; and that if they made no great progress in astronomy, it is through that same respect for the ancients which we have had for Aristotle.—(*Voltaire's Philosophical Dictionary.*) The following note upon the early civilisation of China may here be acceptable:

When Heliogabalus purchased the silk, which so shocked the severe propriety of Pliny, for its weight in gold, the populace of China used it for their common apparel. When the classic literature of golden ages was perishing unknown to the ignorance, or was falsified by the affectation and prejudices, of scholiasts and ascetics, the walls of Nankin were placarded with advertisements of cheap lanterns and programmes of popular comedies. And when the wise men of Greece were ridiculing the credulity which could believe that, in sailing towards the west, the sun had been observed on the right hand of the voyagers, professional astronomers were appointed in China to observe the movements of the sidereal heavens and determine the annual period, taking into consideration the precession of the equinoxes. As to their domestic under-

* A contemporary thus points to a common error of this class: "Men talk of Nature as an abstract thing, and lose sight of Nature while they do so. They charge upon Nature matters with which she has not the smallest connection, and for which she is no way responsible." This is one of those happy quips of world-knowledge which abound in the writings of Mr. Charles Dickens, and which bid fair to outlive the gossamer of his genius.

takings, we find complete municipal organisation, and a realm intersected with canals for public convenience, ere the laws of the ten tables were promulgated or the Appian aqueducts constructed.—*Edinburgh Review*, No. 200.

CREDULITY OF GREAT MINDS.

Of things palpably fabulous in our eyes, it is not enough to say that they could not possibly be believed by this or that man of great intellectual endowments. To what absurd conclusions would not this principle carry us! We should be obliged by it to hold that no instructed man ever believed in witchcraft, in judicial astrology, or the philosopher's stone! If the steady mind of the great discoverer of America could be seduced by the belief that he had there found the site of the terrestrial paradise; and if Raleigh could seriously discuss the question, as he does, in his *History of the World*, whether that site ought not rather to be sought near the orb of the moon,—he might well be allowed also to believe in *El Dorado*, without prejudice either to his sincerity or mental sanity. Was it half as extraordinary that Raleigh should, in his day, believe in the fables in question, as it was that Dr. Johnson should, in his, believe in the second-sight? It has been justly observed by this vigorous thinker, that "it is the great failing of a strong imagination to catch greedily at wonders."

WORTH OF EXPERIENCE.

Quetelet, in his work on *The Theory of Probabilities*, maintains that it substitutes science for that which is conventionally called practice or experience, and which is most frequently but a blind routine. He then proceeds:

In this respect also prejudice is so deeply rooted, and prepossession is such, that every instant the most strange assertions may be expected from the mouths of otherwise skilful persons. It is now a well-proved fact, although the cause is unknown, that there are generally more boys born than girls. Well, announce this fact in the presence of an accoucheur who is not aware of it, he will no doubt tell you that his experience has shown a contrary result. Then ask how many observations his experience comprehends, he will answer you, without exposing himself to a charge of exaggeration, that he could quote more than a thousand—what do I say?—more than two thousand, more than three thousand. Ask again if he has taken the trouble to register all these observations, and he will immediately appeal to his memory. You will then see that these two thousand or three thousand observations which he advanced reduce themselves simply to those which most particularly struck him, and which have contributed to form what he designated his experience.

The number of male births exceeds but slightly the number of female births. The ratio is 106 to 100, nearly, for the whole of Europe. When a large population is operated on, that of a kingdom for instance, this ratio is nearly constant every year; but it may oscillate between very wide limits when it refers to a populous town, where it is not uncommon to notice during a year more girls than boys.

TEMPORAL JUDGMENTS.

Mr. Addison, in order to illustrate the folly of ascribing Temporal Judgments to any particular crimes, while there is in truth no calamity or affliction which is supposed to have happened as a judgment to a vicious man that does not sometimes happen to men of approved religion and virtue, relates the old Greek story of Diagoras:

"When Diagoras, the atheist, was on board one of the Athenian ships, there arose a very violent tempest; upon which the mariners told him that it was a just judgment upon them for having taken so impious a man on board. Diagoras begged them to look upon the rest of the ships that were in the same distress, and asked them whether or no Diagoras was on board every vessel in the fleet? We are all involved in the same calamities, and subject to the same accidents; and when we see any one of the species under any particular oppression, we should look upon it as arising from the common lot of human nature, rather than from the guilt of the person who suffers."

All this may be true, and the lesson is a good one, as Mr. Addison's lessons generally are; but still we may doubt whether the question of Diagoras was so complete a poser as it is represented to have been. Who shall say that there was *not* a Diagoras on board every vessel in the fleet? that is to say, an impious person drawing down wrath from on high? Perhaps Diagoras himself was not really so atheistical as he was vain of the profession of atheism.—*Morning Post*, Sept. 22, 1856.

PARSIMONY AND ECONOMY.

Burke thus felicitously distinguishes these opposite lines of conduct, which in domestic affairs are too often confounded. "Mere Parsimony is not economy. Expense, and great expense, may be an essential part in true economy. Economy is a distributive virtue, and consists not in saving, but in selection. Parsimony requires no providence, no sagacity, no powers of combination, no comparison, no judgment. Mere instinct, and that not an instinct of the noblest kind, may produce this false economy in perfection."

DOCTRINES OF CHANCE.

The Doctrines of Chance are of much less importance than most persons are inclined to regard them. The cause is thus explained by a popular writer:—"Chance very little disturbs events, which in their natural constitution were designed to happen or fail according to some determined law. It may produce the *appearance* of inequality in the turning up of the head or reverse of a coin; still the appearance, one way or other, will perpetually tend to the proportion of equality. Thus in all

cases it will be found, that although chance produces irregularities, still the odds will be infinitely great; so that in process of time these irregularities will bear no proportion to recurrence of that order which naturally results from original design."

POPULATION AND PROSPERITY.

The ratio of increase in a Population has almost universally been taken as an accurate test of prosperity. Such, however, appears not to be the fact; for more recent opinions state, that a community nearly stationary promises better for enjoyment. —*Proceedings of the British Association*, 1838.

CLEVER STATESMEN.

However great talents may command the admiration of the world, they do not generally best fit a man for the discharge of social duties. Swift remarks, that "Men of great parts are often unfortunate in the management of public business, because they are apt to go out of the common road by the quickness of their imagination. This I once said to my Lord Bolingbroke, and desired he would observe, that the clerk in his office used a sort of ivory knife with a blunt edge to divide a sheet of paper, which never failed to cut it even only by requiring a steady hand; whereas, if he should make use of a sharp penknife, the sharpness would make it go often out of the crease, and disfigure the paper."

PROHIBITED TRADE.

Say, the great political economist of France, quotes a forcible instance of the effects of Prohibition. During the reign of Napoleon, vessels were despatched from London, freighted with sugar, coffee, tobacco, and cotton twist, for Salonica (Macedonia), whence these articles of merchandise were carried by beasts of burden, by way of Servia and Hungary, to Germany and France; so that an article consumed at Calais was brought from England, only twenty miles distant, by a route which, in point of expense, must have been equivalent to a voyage twice round the globe.

UNPOPULAR IMPROVEMENTS.

There is not one single source of human happiness against which there have not been uttered the most lugubrious predictions. Turnpike-roads, navigable canals, inoculation, hops, tobacco, the reformation, the revolution. There are always a set of worthy and moderately-gifted men, who bawl out death and ruin upon every valuable change which the varying aspect

of human affairs absolutely and imperiously requires. It would be extremely useful to make a collection of the hatred and abuse that all those changes have experienced, which are now admitted to be marked improvements in our condition. Such a history might make folly a little more modest and suspicious of its own decisions.—*Sydney Smith.*

ERRORS IN PRINT.

Every statement in print receives, from this very circumstance, a kind of authority; and what has not been said in print? Newspapers, much as they contribute to general information, also contribute much to the propagation of unfounded reports. The counter-statements of opposite papers serve, indeed, in some measure to correct each other's misrepresentations; but as the mass of people read only the papers of their own party, misstatements will inevitably gain a footing; and a man who is desirous of believing only the truth, must subject the stories admitted on hearsay by his party to a critical scrutiny. It was long believed that a female was raised to the papal chair, under the name of John VIII.; and how many persons have credited the stories that Napoleon used to beat his wife, which idle tales are repeated in some miscalled histories of Buonaparte!

REASON AND REVELATION.

Much scepticism has been engendered of late years by tyros in science straining after identities of physical truths with Scripture. "There are, indeed," observes the Rev. W. L. Harcourt, "certain common points in which Reason and Revelation mutually assist each other; but, in order that they may ever be capable of doing so, let us keep their *paths* distinct, and observe their *accordances* alone; otherwise our reasonings run round in a circle, while we endeavour to accommodate physical truth to Scripture, and Scripture to physical truth."—*Address to the British Association*, 1830.

WRITING FOR THE MANY.

The great error of those who write for the masses is, their rating too highly the average intellect of those whom they strive to attract as readers. Molière's justification to some one who had censured him for preferring broad, homely merriment, to elevated comedy, may be quoted by those who aim at wide popularity by common means, but are capable of better things; and the observation may apply to almost any pursuit. "If I wrote simply for fame," said Molière, "I should manage very differently; but I write for the support of my company. I must not address myself, therefore, to a few people of educa-

tion, but to the mob; and this latter class of gentry take very little interest in a continued elevation of style and sentiment."

COMMON CAUSE OF FAILURE.

Where a thing requires a great deal of care, it is well done, because the whole attention is directed to it; where a little attention would suffice, even that little is refused, and some accident follows.

EXCUSES FOR NOT RELIEVING THE POOR.

Pecuniary relief is generally the most efficacious kind of charity, and, at the same time, that from which men are most apt to excuse themselves. The pretences of these excuses are various, and are thus treated in the *Moral Philosophy* of Archdeacon Paley:

1. *That they have nothing to spare,* that is, nothing for which they have not some other use; nothing which their plan of expense, together with the savings they have resolved to lay by, will not exhaust; never reflecting whether it be in their power, or that it is their duty, to retrench their expenses, and contract their plan, "that they may have to give to them that need;" or rather that this ought to have been part of their plan originally.

2. *That they have families of their own, and that charity begins at home.* A father is no doubt bound to adjust his economy with a view to the reasonable demands of his family upon his fortune; and until a sufficiency for these is acquired, or will be in due time probably acquired (for in human affairs probability is enough), he is justified in declining *expensive* liberality; for to take from those who want, in order to give to those who want, adds nothing to the stock of public happiness. Thus far, therefore, and no farther, the plea in question is an excuse for parsimony, and an answer to those who solicit our bounty.

3. *That charity does not consist in giving money, but in benevolence, philanthropy, love to all mankind, goodness of heart,* and the like. But hear St. James: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding *ye give them not those things which are needful for the body,* what doth it profit?"

4. *That giving to the poor is not mentioned in St. Paul's description of charity, in the thirteenth chapter of the first epistle to the Corinthians.* This is not a description of charity, but of good nature; and it is not necessary that every duty be mentioned in every place.

5. *That they pay the poor-rates.* They might as well allege that they pay their debts; for the poor have the same right to that portion of a man's property which the laws assign them, that the man himself has to the remainder.

6. *That they employ many poor persons.* If they do so for their own sake, not the poor's, the excuse is inadmissible; otherwise it is a good plea.

7. *That the poor do not suffer so much as we imagine; that education and habit have reconciled them to the evils of their condition, and make them easy under it.* Habit can never reconcile human nature to the extremities of cold, hunger, and thirst, any more than it can reconcile the

hand to the touch of a red-hot iron; besides, the question is not, how unhappy any one is, but how much more happy we can make him.

8. *That these people, give them what you will, will never thank you, or think of you for it.* In the first place, this is not true; in the second place, it is not for the sake of their thanks they ought to be relieved.

9. *That we are so liable to be imposed upon.* If due inquiry be made, our motive and merit are the same; besides that the distress is generally real, whatever has been the cause of it.

10. *That they should apply to their parishes.* That is not always practicable; to which we may add, that there are many requisites to a comfortable subsistence, which parish relief does not always supply; that there are some who would suffer almost as much from receiving parish relief as by the want of it; and, lastly, that there are many modes of charity to which this answer does not relate at all.

11. *That giving money encourages idleness and vagrancy.* This is true only of injudicious and indiscriminate generosity.

12. *That we have too many objects of charity at home to bestow any thing upon strangers;* or that there are other charities which are more useful, or stand in greater need. The value of this excuse depends entirely upon the *fact*, whether we actually relieve those neighbouring objects, and contribute to those other charities.

This enumeration seems to exhaust the pretences which men commonly employ to excuse themselves from dispensing private charity. What they are worth, when put to the test of examination, the reader will judge for himself.

THAT "POVERTY IS NO CRIME."

A gentleman in narrow circumstances, quoting the above saying, "Poverty is no crime," was answered, "Yes, but it is worse." Many prove that they are seriously of this opinion by the dishonest arts which they practise to get money. Others look down upon the indigent, as though the things external to a man, and not the man himself, were the proper objects of regard. All such people earn the stern rebuke of Gray, that their poverty is in their mind. Archbishop Whately, however, dwells upon the just distinction that, though poverty is not disgraceful, the exhibition of it is felt to be indecent. A man of sense is not ashamed of confessing it, but he keeps the mark of it out of sight. He mentions, that a person who disputed the assertion, observed in refutation of it, "Why, this coat that I now have on, I have had turned, because I could not well afford a new one; and I care not who knows it." His instance, as the Archbishop remarks, proved the point he was controverting, or he would have worn the coat without turning. He might have had it scoured, if needful; but, though clean, it would still have looked threadbare; and he did not like to make this display of poverty.—*Quarterly Review.*

THE CURFEW.

The erroneous notions which long prevailed upon the original object of the Curfew, show how liable men are to overcharge

the memory of an oppressor, and to mistake good for evil intentions, simply because they emanate from a man usually characterised for cruelty. The custom of covering up fires about sunset in summer, and about eight at night in the winter, at the ringing of a bell, called the *couvre-feu** or curfew-bell, is supposed to have been introduced by William I., and to have been imposed upon the English as a badge of servitude; and it has often been quoted to show with what severity the Conqueror sought to press his cruel government, even to the very firesides of our forefathers. Thus, we read of the Battle of Hastings becoming a tale of sorrow, which old men narrated by the light of the embers until warned to silence by the tolling of the curfew. Thomson, in his *Seasons*, countenances this opinion of the tyranny of the custom:

> "The shivering wretches, at the curfew sound,
> Dejected sunk into their sordid beds;
> And through the mournful gloom of ancient times,
> Mused sad, or dreamt of better."

Henry, in his *History of Britain*, 4to edition, vol. iii. p. 567, however, says this opinion does not seem well-founded; for there is sufficient evidence that the same custom prevailed in France, Spain, Italy, Scotland, and probably in all the other countries of Europe, at this period: it was intended as a precaution against fires, which were then very frequent and very destructive when so many houses were built of wood; and of such fires the Saxon Chronicle makes frequent mention. Again, the Curfew is stated to have been used in England at a much earlier date than the Conqueror's reign, and by one of England's best monarchs, Alfred, the restorer of the University of Oxford; who ordained that all the inhabitants of that city should, at the ringing of the Curfew-bell at Carfax, cover up their fires and go to bed; which custom, it is stated in Peshall's *History of Oxford*, "is observed to this day, and the bell as constantly rings at eight as Great Tom tolls at nine." It is, therefore, reasonable to conclude that the Conqueror revived or continued the custom, which he had previously established in Normandy, and regarded in both countries as a beneficial law of police.

We likewise find the Curfew mentioned to a very late period as a common and approved regulation, which would not have been the case had it been originally imposed as "a badge of servitude," or a law to prevent the people meeting to concert by their firesides the means of resisting William's oppressive rule. We even find the ringing of the Curfew-bell provided for by bequests of tracts of land or other property; although

* The name is also traced to the Norman *carrefou*. Pasquier states it to be derived from *carfou* or *garefou*, as being intended to advertise the people to secure themselves from the robbers and revellers of the night

this ringing was but the relic of the custom; for the people are not supposed to have been compelled to put out their fires and lights beyond the reign of William II. Henry I. restored the use of lamps and candles at court in the night after the ringing of the Curfew-bell, which had been prohibited by his predecessors.—*William of Malmesbury*, fo. 88.

Polydore Vergil favours the vulgar notion of the custom being oppressive, by observing: "In order that he (William) might convert the native ferocity of the people into indolence and sloth, he deprived them of their arms, and ordained that each head of a family should retire to rest about eight o'clock in the evening, *having raked the ashes over his fire;* and that for this purpose a sign should be made through every village, which is even now preserved, and called in the Norman *Cover-feu.*" Voltaire, in his *Universal Dictionary,* on the other hand, ridicules the idea of the Curfew being a badge of degradation, and regards it as only "an ancient police."

In further proof that the custom cannot justly be considered as evidence of an unworthy state of subjection, is the fact that the obligation to extinguish fires and lights at a certain hour was imposed upon his subjects by David I. king of Scotland, in his *Leges Burgorum;* and in this case, no one ever imagined that it conveyed any sign of infamy or servitude.

ELIZABETHAN LIVING.

It is the vulgar idea that Queen Elizabeth's maids-of-honour breakfasted on beef-steaks and ale, and that wine was such a rarity as to be sold only by apothecaries as a cordial. The *science* of good living was as well understood in those days as it is now, though the *fashion* might be somewhat different: the nobility had French cooks; and among the dishes enumerated, we find "not only beef, mutton, veal, lamb, kid, pork, rabbit, capon, pig," but also red, or fallow deer, and a great variety of fish and wild-fowl, with pastry and creams, Italian confections, and preserved fruits, and sweetmeats from Portugal; nay, we are even told of cherries served up at twenty shillings a pound. The variety of wines can hardly be exceeded at present: for a writer of Elizabeth's time mentions fifty-six different kinds of French wine, and thirty-six Spanish and Italian wine, imported into England.—*Mrs. Jameson.*

FALLACIES RESPECTING EGYPT.

Till the recent researches of travellers into the monuments of the Egyptians, much of our information respecting them was derived from the Greeks; upon which Sir Gardner Wilkinson remarks:

"The information so obtained, can only be relied on when not at variance with the monuments, or with probability; while its general uncertainty may be inferred from some of the false impressions it is known to have conveyed. Thus, we are told that onions were worshipped; that Isis had the head of a cow; Anubis that of a dog (instead of a jackal); that a sphinx was composed of a lion and a virgin; that an Egyptian doorway had sloping sides (which in reality are confined to the *outer* line of the jambs); that obelisks were only dedicated to the sun; that a crocodile moved its upper instead of its lower jaw; that the trochilus (a most obliging bird) performed the office of toothpick to that unprepossessing monster, removing the leeches from its gaping mouth; that vines grew only in one part of the country; that men carried burdens on their heads, women on their shoulders; that ships made of the papyrus, or of planks sewed together with bands of that rush, carried cargoes of many tons weight, and even sailed on the ocean; that the Egyptian gods were deified beings who had lived on earth; and numerous other fallacies, handed down to us as established facts."*—*The Egyptians in the time of the Pharaohs*, p. 6.

EARTHENWARE BOATS ASCRIBED TO THE EGYPTIANS.

Juvenal describes the Boats of the Egyptians as if they were Earthenware. We are told that such earthenware ships were used on the Nile; that in the Delta, navigation was so easy, that some used boats of baked earth; that such were used in some of the other canals of Egypt; and that they are called *pictæ* (painted), because these boats of baked earth were marked with various colours.

Now this appears very strange. That earthenware may be so made as to swim, is easily understood; the experiment may be made at any tea-table, by putting one of the cups into a basin of water. But that a boat, of a size to be of any use to the Egyptians, should be made of such materials, and commonly to be seen in the Delta, and other canals of Egypt, appears incredible, since they must have been of earth baked or burnt in the fire, which could only be done with difficulty; and when effected, what a trifle would demolish them, and how unsafe must have been such a navigation!

But all this is deciphered by modern travellers; for all that is meant is, that sometimes the Egyptians make use of rafts, which are made to float by empty vessels of earthenware fastened underneath them.

"In order to cross the Nile," Norden tells us, "the inhabitants have recourse to the contrivance of a float, made of large earthen pitchers, tied close together, and covered with leaves of palm-trees. The man that conducts it has commonly in his mouth a cord, with which he fishes as he passes on." These are undoubtedly the Egyptian earthenware-boats of Juvenal.

* We have no evidence of their infancy as a nation; and this fact leaves us to imagine the remoteness of the period when the Egyptians were in a barbarous and primitive condition.

WHEN DID THE CENTURY BEGIN?

Dr. Lardner, in his excellent volume on *Common Things*, has thus replied to the above question, founded upon error:

Historical events are often referred to by stating that they occurred in such or such a century. Now, one might well suppose that there could arise no obscurity or confusion in the use of such a term; yet it is notorious that *after the year* 1800, *questions were constantly raised in society as to whether such or such a day or month belonged to the eighteenth or the nineteenth.*

The first day, and the starting-point or zero, of the Christian chronological scale, was the midnight with which the 1st of January, 1 A.D., commenced. This was the moment, therefore, at which the *first century* began; and it ended evidently when, dating from that moment, 100 complete years had elapsed. The first century, therefore, terminated, and the second began, at the midnight between the 31st December, 100 A.D., and the 1st January, 101 A.D. In like manner, the second century terminated, and the third began, at the midnight between the 31st December, 200 A.D., and the 1st January, 201 A.D. It is evident, therefore, that the entire year, 100 A.D., belonged to the first century, and the entire year, 200 A.D., to the second century; and in the same manner it follows that the entire year 1800 A.D. belonged to the eighteenth century. The eighteenth century, therefore, commenced with the 1st January, 1701 A.D., and terminated with the 31st December, 1800 A.D., both these days belonging to that century. In like manner, the first day of the nineteenth century was 1st January, 1801 A.D., and its last day will be 31st December, 1900 A.D.

DISTINCTION BETWEEN MEDALS AND COINS.

The distinction between striking medals and coins is very essential. A medal is usually engraved in high relief, like those upon ancient coins; and it requires a succession of blows, sometimes forty or fifty, with repeated annealings, to make a perfect impression. A modern coin, on the contrary, is usually brought up with one blow, although with the disadvantage of the metal being harder. Standard gold, for instance, consists of one-twelfth of alloy: medals are usually made of fine gold; the engraving upon the coin is consequently made with a suitable degree of relief.—*B. Wyon, R.A.*

PORTRAITS ON COINS.

The fidelity of the likenesses of the English monarchs on their coins, has been strangely overrated; and has led to many erroneous impressions of the personal characteristics of our sovereigns; although there is an epoch at which these representations assume some claim to authenticity. M. Planché has compared the monarchs anterior to Henry VIII. to "the visioned line of Banquo, imaginary creations, with so strong a family resemblance even in their dresses, that we may exclaim with Macbeth, the

'Other gold-bound brow is like the first,
A third is like the former.
Why do you show me this?"

Numismatists are not, however, uniform in their opinions as to the extent of the reliance to be placed upon these medallic portraits. Mr. Akerman, F.S.A., observes: "It is quite evident that the effigies of the English monarchs on their coins are not *likenesses* until the time of Henry VIII., whatever the ingenious may say to the contrary. Some have supposed that the rude figures on the Saxon coins are likenesses, but the idea is ridiculous. Folkes, in his *Table of English Silver Coins*, remarks that the kings of England are represented *bearded* on their great seals, but always smooth-faced on their coins.—*Numismatic Manual.*

Mr. Till observes upon this interesting point of identity:

"Having paid some attention to the portraits of our sovereigns, I am decidedly of opinion that we occasionally see a real though rough likeness in profile of our earliest kings, even of William I. As to Henry I. and Stephen, any one who is a judge of portraits may find, on comparison, a certain profile preserved throughout. With full-faced coins, the case is different; though I have seen a halfpenny and a gold noble of Richard II., both struck when he was a boy, and conveying, to a certain extent, the image of the youthful sovereign. But it is not until the reign of Henry VIII. that we obtain a real likeness on a full-faced coin."—*Essay on the Roman Denarius*, &c. p. 67, note.

Want of judgment in the engravers at the Royal Mint has doubtless multiplied these errors in modern as in ancient times. This is especially instanced in the coinage of George III. The head of this monarch upon his crown-piece by Pistrucci is, as to likeness, completely erroneous. Indeed, this artist, Mr. Till infers, "never could have seen George III. It excites our risibility to notice the first half-crown of this monarch, exhibiting our respected old king with a neck like unto a gladiator. This, it appears, did not please: another was executed; the fault, if any, was mended, and *still no likeness.* * * * If the head on the crown-piece was a likeness, why not then have engraved the half-crowns from the same model? They present very different portraits altogether; surely this must be very absurd—what can be more ridiculous, than to see three coins representing the same person, issued at one and the same time, all bearing different countenances? Why not have taken the copper twopenny-piece, engraved at Soho (near Birmingham), by Kutchler, as a copy?—this *is like* the sovereign, probably one of the best likenesses extant; or, if at a loss, many fine medals by the same artist, or the Wyons, convey a faithful resemblance of George III."

In connection with the above inquiry, we may remark, that the authenticity of Houbraken's celebrated portraits of English sovereigns,

whence the illustrations to our popular histories have mostly been copied, rests upon very slender inference. "Houbraken, as the late Lord Orford justly observes, was ignorant of our history, uninquisitive into the authenticity of the drawings which were transmitted to him, and engraved whatever was sent; adducing two instances, namely, Carr, Earl of Somerset, and Secretary Thurloe, as not only spurious, but not having the least resemblance to the persons they pretend to represent. An anonymous, but evidently well-informed writer (in the *Gentleman's Magazine*), further states, that Thurloe's, and about *thirty* of the others, are copied from heads painted for no one knows who."—*Lodge's Illustrated Biography.*

ERROR HALFPENCE.

Of all the blunders which have emanated from our National Mint, those of the two Error Halfpence of George II. and George III., formerly termed "Tower Halfpence," stand pre-eminent. Indeed, it must ever remain a matter of astonishment, that such a circumstance could have taken place. If the collector of these coins will take the trouble to search, he will find, in the year 1730, one of the halfpence of the first-named sovereign spelled GEOGIUS. This certainly is very extraordinary; but, is it not much more so to find subsequently one issuing from the Mint of his successor, George III., likewise misspelt? This reads GEORIUS instead of GEORGIUS, and was issued in 1772. There is reason to believe, that, after the latter coins were circulated, a reward was offered for each piece, if returned to the Mint. This is probable, as they were more rare than those of George II.

QUEEN ANNE'S FARTHING.

The popular error of the extreme rarity of the farthing of Queen Anne is attributed by Akerman to the high price brought by the pattern pieces. Only one type of the farthing was in circulation, but some hundreds were struck: it brings from seven shillings to one guinea. This error is explained at greater length in *Things not generally Known*, pp. 216-7.

LIGHT GUINEAS.

We are too apt to consider a much-worn Guinea to be of short weight. Mr. Hatchett, F.R.S., however, proved that the obliteration of the impressions on gold coins is not always attended with a diminution of weight; but that the supposed abrasion of the prominent parts is, in fact, a depression of those parts into the mass, bringing them to a level with the rest.

THE ANTIQUE.—ANTIQUITIES.

The term *antique* is often erroneously applied to old or ancient works of art; whereas it properly implies the beauty and perfection, and not the age, of such labours. Thus the "build-

ings of the Egyptians, although of much higher antiquity than even those of the Greeks, are called *ancient*, not *antique*." The word *antiquity* is rarely applied with precision. Mr. Woods remarks: "How terms change their signification in different places! Four hundred years give a monument a full claim to antiquity in England; but in Italy they leave it quite modern." The name of *antiquary* is supposed to have been first used in England: "if it be true that Henry VIII. conferred it in an especial manner on Leland."—(*Archæologia*, vol. i.) The adjective *antiquarian* is often used erroneously for *antiquary*.

CULTIVATION OF THE CLASSICS.

One of the educational errors of the day is a disparagement of the stores of Classic knowledge, "which have floated on the bosom of time, carrying riches and delight wherever they flow," and possessing great advantages over modern authorship. This is powerfully illustrated in the three following passages, one of which, it is worthy of remark, is from the great commercial as well as political organ of the day.

That literature which has stood the test of so many ages, and which, under all varieties of soil and climate, customs and manners, is found to contain something satisfactory and analogous to the best feelings of the mind, seems to have attained a sort of moral certainty in its truth and taste, which leaves no room for doubt or speculation. Hence, to the cultivators of ancient literature, there appears to belong somewhat of that conscious sense of security, and certainty, and enjoyments, which Adam Smith assumes to be peculiar to the cultivators of the exact sciences, the algebraist and geometrician.—*Quarterly Review.*

The Latin and Greek classics stand by far too deeply rooted in the minds of the great and good to be shaken "*arbitrio popularis aurœ;*" and from their beauty and merit alone, must ever remain identified with the literature of modern nations: on the mere ground of utility, as a branch of study, ten or twelve per cent of the English words in any ordinary book are to be directly traced therefrom; but surely the dead languages, instead of being taken merely for what they are worth, should be rather acknowledged and received by a civilised people as the elements of living tongues, and the earliest record of human intelligence illustrative of the gift of speech.—*Sir George Head's Home Tour.*

Years ago, Dr. Watts said all that could be said in reply to the arguments against Classical Learning, when he asked the use of a boy learning Latin who was intended for a soap-boiler. The answer is obvious; a school must teach something that will generally apply to the education of all, and leave the more particular education to be modified according to circumstances. To carry out the utilitarian scheme of accommodating education to the future profession of the scholar, every academy should be provided with its professors of soap-boiling, breeches-making, cork-cutting, &c. But even this would not succeed; for how many are the youths whom fortune turns from a profession they were in their earliest years destined to pursue, and whose education, if merely given with a view to that profession, would be entirely thrown away! How would the utilitarian youth, educated for a soap-boiler,

when his uncle, a rich tanner, bequeathed him his business, mourn that he had consumed his juvenile years in studying tallow and barilla! As every literary work presumes some knowledge of classical allusions at least, can any substitute be found more generally useful? As for commercial schools, a few years in a merchant's countring-house will throw every light on the mysteries of double-entry; and it is a notorious fact, that persons who come from these commercial schools, assert that they have learned a system of book-keeping utterly unknown to any man of business, a number of barbarous handwritings, used only for the decoration of Christmas pieces, and a cumbrous arithmetic, which would excite a roar on 'Change. We are so heartily disgusted with an antipathy to that branch of learning in which our best and most distinguished men were educated—a familiarity with which will add so much to the relish for English and other modern literature (instead, as the utilitarians would have it, of operating as a bar)—that we cannot resist pointing out its fallacies wherever it may be found.—*Times Journal.*

In short, all experience shows how materially the taste and manners of a gentleman are improved by classical attainments; and in the words of *The Saturday Review*, "that a classical education is the best that an Englishman can have."

"THE TALENTED."

Coleridge has cleverly exposed the frequent use of "that vile and barbarous vocable—*talented*, which is stealing out of the newspapers into the leading reviews and most respectable publications of the day. Why not *shillinged*, *farthinged*, *tenpenced*, &c.? The formation of a participle passive from a noun is a license that nothing but a very peculiar felicity can excuse. If mere convenience is to justify such attempts upon the idiom, you cannot stop till the language becomes, in the most proper sense of the word, corrupt. Most of these pieces of slang come from America." Carlyle attributes the introduction of "talented" to Mr. Daniel O'Connell.

WHAT IS GENIUS?

Genius and talents are often confounded. "To carry on the feelings of childhood into the powers of manhood; to combine the child's sense of wonder and novelty with the appearances which every day for perhaps forty years had rendered familiar,

> With sun, and moon, and stars, throughout the year,
> And man and woman,—

this is the character and privilege of genius, and one of the marks which distinguish genius from talent. Genius must have talent as its compliment and implement, just as, in like manner, imagination must have fancy. In short, the higher intellectual powers can only act through a corresponding energy of the lower."—*Coleridge.*

STYLE OF WRITING.

To say a person writes a good style is originally as pedantic an expression as to say he plays a good fiddle.—*Shenstone.*

"A LITTLE LEARNING IS A DANGEROUS THING."

To this it has been replied: "A little learning is bette than none at all." In an *Exposition of Vulgar and Common Errors*, by Thomas Brown Redivivus, 2d edit. 1854, we find this correction of the fallacy:

"I know not whether when Mr. Pope wrote these words, he had himself felt that his small knowledge of Greek had betrayed him into some inaccuracies in his translation of *Homer*, and therefore he was in anger with his own 'little learning;' but this I do know, that the lines have been quoted largely to countenance an indolence that human nature is already too prone to, without the further aid of a popular poet. For, in good sooth, he that never beginneth can never end; and he who would have much learning, must begin his labours with a little; therefore I do hold this to be one of those fallacies which throw an obstacle in the way of improvement, and therefore ought to be removed from the path."

BOOKS TO BE THROWN INTO THE FIRE.

One of the frequent errors of the day is the great indulgence in indiscriminate reading; and the pursuit of doubt which, in this age of free inquiry, is too apt to assume a materialistic tendency. The great multiplicity of books enjoins upon readers more correct choice of them; and in order to arrive at their value, Southey has left us this canon:

"Young readers, you whose hearts are open, whose understandings are not yet hardened, and whose feelings are neither exhausted nor encrusted with the world, take from me a better rule than any professors of criticism will teach you! Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful may, after all, be innocent, and that may be harmless which you have hitherto been taught to think dangerous? Has it tended to make you dissatisfied and impatient under the control of others? and disposed you to relax in that self-government without which both the laws of God and man tell us there can be no virtue, and consequently no happiness? Has it attempted to abate your admiration and reverence for what is great and good, and to diminish in you a love of your country and of your fellow-creatures? Has it addressed itself to your pride, your vanity, your selfishness, or any of your evil propensities? Has it defiled the imagination with what is loathsome, and shocked the heart with what is monstrous? Has it disturbed the sense of right and wrong which the Creator has implanted in the human soul? If so—if you have felt that such were the effects it was intended to produce—throw the book into the fire, whatever name it may bear upon the title-page! Throw it in the fire, young man, though it should have been the gift of a friend; young lady, away with the whole set, though it should be the prominent furniture in the rosewood-bookcase."

Science, Art, and Invention.

MYTHOLOGY OF SCIENCE.

M. ARAGO, in his brilliant *éloge* of Fourier, observes:

"The ancients had a taste, or rather a passion, for the marvellous, which made them forget the sacred ties of gratitude. Look at them, for instance, collecting into one single group the high deeds of a great number of heroes, whose names they have not even deigned to preserve, and attributing them all to Hercules alone. The lapse of centuries has not made us wiser. The public in our times also delight in mingling fiction with history. In all careers, particularly in that of the sciences, there is a desire to create Herculeses. According to the vulgar opinion, every astronomical discovery is attributable to Herschel. The theory of the motions of the planets is identified with the name of Laplace; and scarcely any credit is allowed to the important labours of D'Alembert, Clairaut, Euler, and Lagrange. Watt is the sole inventor of the steam-engine; whilst Chaptal has enriched the chemical arts with all those ingenious and productive processes which secure their prosperity." To countervail this error, Arago continues: "Let us hold up to legitimate admiration those chosen men whom nature has endowed with the valuable faculty of grouping together isolated facts, and deducing beautiful theories from them; but do not let us forget that the sickle of the reaper must cut down the stalks of corn, before any one can think of collecting them into sheaves."

FALLACIES OF FIRST EXPERIMENTS.

It is a frequent error with some experimenters, with unfortunate precipitancy, to dignify as general laws the consequences which result from their first experiments. Sometimes we have only to take up an instrument, and use it in some research, in order to stumble upon some new fact. But in prosecuting the work with becoming assiduity, in varying our modes of experimenting, and in analysing the phenomena in different aspects, it will most generally be found, either that the novelty is only apparent, and that the true explanation may be found among the already established truths of science; or if, on the other hand, it turns out to be a real discovery, it will almost invariably contradict those alleged general laws which first of all presented themselves to our minds with so much apparent certainty and clearness.—*Melloni.*

PERPETUAL MOTION SEEKERS.

What an infinity of vain schemes for Perpetual Motion, and new mechanical engines of power, &c., would have been checked

at once, had the great truth been generally understood, that no form or combination of machinery ever did or ever can increase, in the slightest degree, the quantity of power applied! Ignorance of this is the hinge on which most of the dreams of mechanical projectors have turned. The frequency, and eagerness, and obstinacy, with which even talented (!) individuals, owing to their imperfect knowledge of this part of natural philosophy, have engaged in such undertakings, is a remarkable phenomenon in human nature.—*Melloni.*

The term *Perpetual Motion* is used to convey the notion of a motive machine, the initial force of which is restored by the motion produced by itself,—a clock, so to speak, which winds itself up by its own wheels and pendulum, a pump which keeps itself going by the weight of the water which it has raised. Another notion, arising from a confusion between static and dynamic forces, is, that the motion may be obtained without transferring force, as by a permanent magnet. All sound philosophers are of opinion that such effects are impossible; the work done by a given force, even assuming there are no such things as friction, aerial resistance, &c., could never be more than equal to the initial force; the theoretical limit is equilibrium. The weight raised at one end of a lever can never, without the fresh application of extraneous force, raise the opposite weight which has produced its own elevation. A force can only produce motion when the resistance to it is less powerful than itself; if equal, it is equilibrium: thus, if motion be produced, the resistance, being less than the initial or producing force, cannot reproduce this; for then the weaker would conquer the stronger force.—*W. R. Grove, F.R.S.*

TRANSMUTATION OF METALS.

In the ridicule which has been thrown around the labours of the alchemists, the fact that they possessed a certain portion of useful knowledge has been lost sight of, as well as the disadvantages of their practice; for the secrecy which the alchemists affected repelled improvement, and almost every discovery died with its inventor. Mr. Brande observes:

"The Transmutation of baser Metals into gold and silver, which was the chief, and in most cases the only, object of the genuine alchemists, was not merely regarded as possible, but believed to have been performed, by some of the more enlightened chemists of the seventeenth century. And before we treat this belief with ridicule, we should consider the slender means then existing for the detection of the delusive errors of alchemy. Thus, in perusing the history of these transmutations, as recorded by Helvetius, Boerhaave, Boyle, and other sober-minded men, it would be difficult to resist the evidence adduced without the aids of modern science."

BENEFITS OF ASTROLOGY.

In former ages the influence of Astrology over an individual often added to his energy. As such, it may have been a beneficial fallacy. No great undertaking, perhaps no good one, was

ever accomplished but by him who firmly felt that he was called upon and named to accomplish the task. A philosopher of France has told us that modern science earns its chief honours by dispelling this enthusiasm.

"Astronomy," he observes, "is the proudest monument of the human mind, and the noblest evidence of its powers. Equally deceived by the imperfections of his senses and the illusions of self-love, man long considered himself to be the centre of the movements of the stars. And his vanity has been punished by the terrors to which they have given rise. At length ages of labour removed the veil which concealed the system of the world from him. He then found himself placed on the surface of a planet so small as to be scarcely perceptible in that solar system which itself is but a point in the infinity of space. The sublime results to which his discoveries have conducted him, are fit to console him for the rank which they assign to the earth. Therefore we should employ every endeavour to preserve and increase these exalted sources of knowledge, the delight of all thinking beings. They have rendered important services to navigation and geography; but the greatest of all benefits which they have conferred upon society must be found in the removal of the fears excited by the celestial phenomena, and the confutation of errors created by our ignorance of the true relations which we bear to nature."—*Laplace.*

Whilst we condemn Astrology, or the pretended art of predicting future events from the positions of the stars and planets, we do not fully estimate the benefits of the delusion in its becoming the basis of astronomy. Many of the earliest treatises on astrology have scarcely a symptom of the perversion of science. The oriental observers gave the method of determining the rising of the sun, of taking the altitude of the sun, and of drawing the meridian line: they enabled the student to solve all the practical problems of astronomy. In the intellectual genealogy of man they may claim to be the progenitors of Kepler and of Newton; and the calculations of the Alfonsines (the disciples of "Alfonso the Wise," a celebrated astrologer of the 13th century) are the remote but efficient causes of the perfection of modern astronomy. Thus "delusion became the basis of truth. Horoscopes and nativities have taught us to trace the planet in its sure and silent path; and the acquirements which of all others testify the might of the human intellect, derived their origin from weakness and credulity."—*Quarterly Review.*

ALL ASTROLOGERS NOT IMPOSTORS.

Certain Astrologers were not impostors, as they are often described by the hasty or the ignorant. Partridge, who was severely bantered by Swift, was not the impostor that the Dean would make him appear. "Partridge," says an acute and original writer, "believed *sincerely* that the stars were indices of fate; and he wrote and acted in that belief, however much he may have been deceived by appearances. He found, as all students in astrology find, that every horoscope enabled him to foretel a certain number of events; and if his prognostics failed in some cases, he ascribed the failure to no defect of his celestial intelligences, but to the errors or short-sightedness of his art."—*Sir Richard Phillips: Walk to Kew.*

PRODIGIES OF THE DIAMOND.

The notions of the ancients about the Diamond were confused and indistinct. It was sometimes considered a talisman, and when under the planet Mars, esteemed favourable. It was supposed to cure insanity, and to be an antidote to poisons; notwithstanding which, Paracelsus was said to have been poisoned by diamond-powder; though it is believed to be as inert in the one case as it is harmless in the other. The Greeks called this gem "unconquerable;" and the name of "Adamant" was given to it in consequence of this supposititious virtue, in that it was esteemed victorious over fire, and capable of resisting the hardest substances. Ancient Greek writers describe the diamond as only found in Ethiopia, between the island Meroe and the temple of Mercury. According to Pliny, there existed between the diamond and the magnet a natural antipathy: "there is," he says, "such a disagreement between a diamond and a loadstone, that it will not suffer the iron to be attracted; or, if the loadstone be put to it, and take hold of it, it will pull it away."—(*Pliny*, lib. 37, chap. 4.) It is needless to observe, that no such antipathy can now be discovered in the case. "We, at least," states Mr. John Murray, "have found no diminution of the attractive powers of the magnet, when we interposed between a magnet and a fine needle no less than five fragments of diamond." We are told that a diamond is softened and broken if steeped in the blood of a goat; but not, according to others, unless it be fresh and warm, nor even then fractured without blows; and that it will also break the best hammers and anvils of iron. Sir Thomas Browne says, that a diamond being steeped in goat's blood rather receives thereby an increase of hardness: "for," he observes, "the best we have are comminuible without it, and are so far from breaking hammers, that they submit to pistillation and resist not an ordinary pestle." The truth is, as far as the goat's blood is concerned, it makes no difference either way, as was proved long ago by Roger Bacon; and we know very well that it is a matter of no difficulty to crush the diamond in a steel mortar; from its lamellar texture it is also capable of being split and cleaved, and jewellers are by these means enabled to work it. —*Murray on the Diamond.*

It is, therefore, altogether an error to suppose that diamonds will not wear out. In the shops of wholesale glaziers, where the diamond is in constant use, one of these instruments is worn down in a month or six weeks, so as to require resetting; after which, with the same wear, it usually lasts another month, and then becomes useless. It may, however, be presumed that diamonds travel over some miles of glass before they are worn

out. It is likewise a singular and interesting fact, that the natural point only of the diamond will cut, whilst that obtained by polishing will not cut glass.

It has also been stated, that the diamond was able to resist the power of the highest temperature; but it has yielded to the "torture and inquisition of modern chemistry," and its combustibility has been completely ascertained; so that a diamond may be easily consumed by being placed in a cavity of charcoal, and urging on it the flame of a spirit-lamp by means of a stream of oxygen.

"Artificial diamonds" are among the scientific curiosities of our day; and, experiment having demonstrated the diamond to be pure crystallised carbon, some approximation has been made to the natural gem by acting with a powerful galvanic battery on charcoal in vacuo, when minute hard crystals were said to be formed round the superior wire. It has also been stated in France, that a solution of phosphorus in sulphuret of carbon yields minute diamonds. Both these processes have, however, proved unsatisfactory.

We read marvellous records (in modern books too) of the high prices realised for Diamonds; but, according to Dr. Ure, "it does not appear that any sum exceeding one hundred and fifty thousand pounds has ever been given for a diamond." On July 20, 1837, was sold, in London, the celebrated Nassuck Diamond, as large as a good-sized walnut, weighing 357½ grains, of dazzling whiteness, and as pure as a drop of dew; when this magnificent gem, though estimated by the East India Company to be worth 30,000*l.*, realised only 7,200*l.*, or less than one-fourth of its reputed value.

For other illustrations of the history and economy of the Diamond, see *Things not generally Known*, pp. 200-202.

INVENTION OF THE DIVING-BELL.

In the United States of America generally, and to some extent in England, the Invention of the Diving-bell has been attributed to Sir William Phipps; who was, however, one of the first persons who used the Bell advantageously, in recovering nearly 300,000*l.* treasure from a Spanish wreck, near the Bahamas. The *invention*, or the earliest use, of the diving-bell, was upwards of a century before the birth of Phipps; the first instance of its use being at Cadiz, in the presence of Charles V., in 1538, whereas Phipps was born at Pemaguid, in America, in 1650. There is likewise a popular American opinion, that the Mulgrave family, of which the present head is the Marquess of Normanby, is descended from Sir William Phipps, which is a mistake; the founder of the Mulgrave family being Phipps, one of the earliest explorers of the Arctic regions.

Notwithstanding the great improvements made in diving-bells since their invention, we agree with Sir George Head in his *Home Tour*, that, after all precautions, a man in a diving-bell is certainly in a state of awful dependence upon human aid: in case of the slightest accident to the air-pump, even a single stitch of the leathern hose giving way, long before that ponderous vessel could be raised to the surface of the water life must be extinct.

THE ORRERY.

The invention of this machine is often erroneously attributed to the Earl of Orrery, from its being named after his lordship. The origin of the term is thus given by M. Desaguliers, in his *Course of Experimental Philosophy*, 4to, London, 1734, i. p. 431. After stating his belief that Mr. George Graham, about the year 1700, first invented a movement for exhibiting the motion of the earth about the sun at the same time that the moon revolved about the earth, he remarks:

"This machine being in the hands of the instrument-maker, to be sent with some of his own instruments to Prince Eugene, he copied it, and made the first for the late Earl of Orrery, and then several others with additions of his own. Sir Richard Steele, who knew nothing of Mr. Graham's machine, in one of his lucubrations, thinking to do justice to the first encourager, as well as to the inventor of such a curious instrument, called it an orrery, and gave Mr. Rowley the praise due to Mr. Graham."

IMPERFECTIONS OF THE COMMON WATCH.

The common Watch is, in many of its parts, a very ill-contrived machine. The train of wheelwork which transmits the motion of the main-spring, for example, is contrived on principles so faulty, that they would be scouted by every practised mechanician. Yet there can be no doubt that any attempt to introduce a better machine would utterly fail as a commercial enterprise. Long-used methods and ingenious engines have been specially provided to fashion and cut every one of the minuter parts which go to compose the existing instrument. The late Mr. Dent stated, in a lecture delivered at the Royal Institution, that every watch consisted of at least 202 pieces, employing probably 215 persons, distributed among 40 trades, to say nothing of the tool-makers for all of these. If we were now materially to alter the construction of the watch, all those trades would have to be re-learned, new tools and wheel-cutting engines to be devised, and the majority of the workmen to begin life again. During this interval, the price of the new instrument would be enormously enhanced. We should again hear men speak, like Malvolio, of "winding-up their watches" as a token of magnificent wealth. Thus, in our complicated

state of society, even machines in the process of time come to surround themselves with a circle of "vested interests" which embarrass all our attempts at improvement."—*Edinburgh Review*, 1849.

BELLS IN CHURCHES.

Spelman states that Bells were first introduced into churches about A.D. 400, by Paulinus bishop of Nola, and were thence called *Nolæ*. Bingham (*Works*, vol. i. p. 16) considers this a vulgar error. Bentham (*Hist. Ely, Supp. by Stephenson*, p. 150) remarks, that the earliest use of campanæ (bells) was about 605, when Pope Sabinianus ordered some to be fixed in churches. Bede mentions them as early as 608.

The reason is not generally known, but church-bells have a sensible effect on the ear according as they are more or less perfectly tuned. No set of bells is ever cast quite in tune; in general the third is too *flat*, and the fourth is too *sharp*, the effect of which is doubly discordant. The only certain mode of having a peal perfectly harmonious, is to tune the bells by a monochord divided into intervals. A peal of bells can be thus brought to musical perfection; and any one, without knowing the reason, would perceive the sweet effect. This mode of after-tuning is never practised; and therefore a peal gives all its discord often for centuries, as the bells happen to be cast.

Webster libelled the most exhilarating and the most affecting of all measured sounds, when he said

> "Those flattering bells have all
> One sound, at weddings and at funerals.'

SILVER IN BELLS.

A prejudice has long existed, that the old church-bells contained a smaller or larger portion of silver; and the large bell of Rouen cathedral was, from its beautiful sounds, called the *Silver Bell*. It was broken up, and melted into cannon, in the first French Revolution; and M. Girardin has, by a careful analysis, ascertained that this Rouen bell had not a trace of silver in it. One hundred parts of it by weight contained—

Copper	71
Brass	26
Zinc	1 . 80
Iron	1 . 20

Modern French bells differ little from the above, being composed of

Copper	78
Brass	22

Mr. E. Beckett Denison, in his account of the great bell of Westminster, says that Silver is "a purely poetical and not a chemical

ingredient of any known bell-metal; and that there is no foundation whatever for the vulgar notion that it was used in old bells, nor the least reason to believe that it would do any good. I happened to hear," adds Mr. Denison, "of an instance where it had been tried by a gentleman who had put his own silver into the pot at the bell-foundry some years ago. I wrote to him to inquire about it, and he could not say that he remembered any particular effect. This seemed to me to be quite enough to settle that question. You may easily see for yourselves that a silver cup makes a rather worse bell than a cast-iron saucepan."

NOAH'S ARK.

There is much difference of opinion about the form of the Ark "made" by Noah previous to the Flood. The common figures are given under the impression that it was intended to be adapted to progressive motion; whereas no other object was sought than to construct a vessel which should float for a given time upon the water. For this purpose, it was not necessary to place the ark in a sort of boat, as in the common figures; and we may be content with the simple idea which the text gives, namely, that of an enormous oblong box, or wooden house, divided into three stories, apparently with a sloping roof. Indeed, Noah's ark was so named from its supposed resemblance to an ark or chest; by which name it occurs both in the Gothic and Anglo-Saxon versions of the passage in Luke xvii. 27. Wiclif, in this passage, instead of ark, reads *ship;* and hence may have arisen the popular error of representing Noah's Ark in the form of a huge boat or vessel. In the north of England, to the present day, the word ark is used for the chest which is employed for containing meal.

How few readers are aware of the identity of the dimensions of Noah's house upon the waters with those of certain stupendous steam-ships built in our day to plough the Atlantic Ocean! Yet such is shown in a volume by W. Radford, R.N., entitled, *On the Construction of the Ark, as adapted to the Naval Architecture of the Present Day.*

"How strange," says the author, "that for a period of four thousand years and upwards men should have gone on, each in his own way, when positive proofs and directions are plainly and forcibly laid down by the Almighty Himself, in language and terms intelligible to the meanest capacity,—in language so plain and forcible, that the greatest sceptic cannot attempt to dispute it, either by subtracting from it, or adding to it! For this is the plain and forcible passage of the Holy Writ, in the sixth chapter of the book of Genesis and the fifteenth verse:—'And this is the fashion which thou shalt make it of: the length of the Ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.' This passage of Holy Writ is very remarkable, and has always engaged the attention of scientific men; more particularly so, when in working out the tonnage of the ark, as therein laid down, both by arithmetic and logarithms, the amount of burthen in tonnage is precisely the same. But this passage

has lately received an additional stimulus, as well as a striking proof of its correct and true principle in ship-building, through the instrumentality of those two splendid vessels, the *Great Western* and the *British Queen;* the proportional part of these ships being precisely the same as those laid down for the construction of the ark."

The following is a comparison between the size of Noah's Ark and the Great Eastern steam-ship, both being considered in point of tonnage after the old law for calculating the tonnage.

The sacred "cubit," as stated by Sir Isaac Newton, is 20·625 English inches; by Bishop Wilkins, at 21·88 inches. According to these authorities, the dimensions will be as follows:

	Sir I. Newton. English Feet.	Bishop Wilkins. English Feet.	Great Eastern. English Feet.
Length between perpendiculars	515·62	547·0	680·0
Breadth	85·94	91·16	83·0
Depth	51·56	54·70	60·0
Keel, or length for tonnage	464·08	492·31	630·2
Tonnage according to old law . . .	18,231 58-94	21,761 50-94	23,092 25-94

Communicated to the Times Journal, April 13, 1857.

WHO INVENTED THE MARINER'S COMPASS?

Flavio Gioja, a Neapolitan, is the popular reply, but on no satisfactory evidence; and when it was discovered that the Chinese and Arabian authors had spoken of the polarity of the magnet before the fourteenth century, it began to be suspected that the Neapolitan was merely the introducer of the compass into Europe. M. Klaproth has, however, proved the Chinese claim to the invention in their magnetic chariot, the origin of which is lost in the obscurity of mythological ages.

The power of magnetism, and the polarity of the magnetic needle, appear to have been known to the Chinese from the most remote antiquity. Extracted from the annals of See-ma-thsian, a Chinese historian contemporary with the destruction of the Bactrian empire by Mithridates I., we find the following extraordinary relation: "The Emperor Tchingwang (1110 years before our era) presented to the ambassadors of Tong-king and Cochin-China, who dreaded the loss of their way back to their own country, five magnetic cars, which pointed out the south by means of the moving arm of a little figure covered with a vest of feathers." To each of these cars too a hodometer, marking the distances traversed by strokes on a bell, was attached, so as to establish a complete dead reckoning.—(*Humboldt, Asie Centrale,* xli.; *Kosmos,* 171.) Such inventions, we cannot but observe, are not the creation of a few years, or a few generations. They presuppose long centuries of previous civilisation, and that too "at an epoch contemporary with Codrus and the return of the Heraclides to the Peloponnesus"—the obscure dawn of European history! Even the declination of the needle, or its deviation from the true meridian, was known to this extraordinary people at the epoch in question.—*Sir John Herschel.*

DECAY OF IRON RAILINGS.

Every one must have observed the destructive combination of lead and iron from railings being fixed in stone with the former metal, and the oxygen of the atmosphere keeping up the galvanic action between the two metals. This waste might be prevented by substituting zinc for lead, in which case the galvanic influence would be inverted: the whole of its action would fall on the zinc, and the iron would be preserved; and as zinc is oxidated with difficulty, it would, at the same time, be scarcely acted on; the one remaining uninjured, and the other nearly so. Paint formed of the oxide of zinc, for the same reason, preserves iron exposed to the atmosphere infinitely better than the ordinary paint, which is composed of oxide of lead.

ORIGIN OF THE JEWS' HARP.

This name is a corruption of the French *Jeu-trompe*, literally a toy-trumpet. It is called *Jeu-trompe* by Bacon, *Jeu-trump* by Beaumont and Fletcher, and *Jew's-harp* by Hackluyt. Another etymon is *Jaw's-harp*, because the place where it is played upon is between the jaws.—(*Dr. Rimbault, Notes and Queries*, No. 18.) It has therefore nothing to do with the Jews specially, or their music, notwithstanding Dr. Littleton's learned rendering by *Sistrum Judaicum*.

THE FIRST PAPER-MILL IN ENGLAND.

The first Paper-Mill erected in England is commonly attributed to Sir John Spielman, a German, who established one in 1588 at Dartford, for which the honour of knighthood was afterwards conferred upon him by Queen Elizabeth, who was also pleased to grant him a license "for the sole gathering for ten years of all rags, &c., necessary for the making of such paper." It is, however, quite certain that paper-mills were in existence here long before Spielman's time. Shakspeare, in the second part of his play of *Henry the Sixth*, the plot of which appears laid at least a century previously, refers to a paper-mill. In fact, he introduces it as an additional weight to the charge which Jack Cade is made to bring against Lord Say. "Thou hast most traitorously corrupted," says he, "the youth of the realm in erecting a grammar school; and whereas before our forefathers had no other books but the score and the tally, thou hast caused printing to be used, and, contrary to the king, his crown and dignity, thou has built a paper-mill."—*Herring's Paper-Making, Ancient and Modern.*

THE FIRST ENGLISH NEWSPAPER.

"The earliest English Newspaper" was long believed to be that contained in the collection in the British Museum, and

entitled *The English Mercurie*, which, by authority, "was printed at London in 1558, and gave an account of the Spanish Armada in the British Channel." This statement by Chalmers, in his *Life of Ruddiman*, was put forth in 1794, and was thence copied into encyclopædias, magazines, class-books for schools, and innumerable volumes of anecdotes; till an accidental reference to the accredited newspaper proved the whole story to be an imposition of the grossest nature; and the error, which had passed current for nearly half a century, was thus exploded.

The details of the discovery afford a valuable lesson to the worshippers of the rarities of literature. It appears that on Nov. 4, 1839, Mr. Watts, of the British Museum, having occasion to refer to *The English Mercurie* upon some point respecting the Spanish Armada, and the book being brought, he had not examined it two minutes before he was forced to conclude the whole to be a forgery. Passing over several minor circumstances, the conviction of the forgery rests principally on the following evidence:

1. The type employed is not that of the period, but that of a century ago; the distinction between the u, v, and i, and j, which are shown in *The Mercurie*, being utterly unknown to printers of the sixteenth century.

2. The orthography is almost always at variance with an accredited work entitled *A Pack of Spanish Lies*, printed in 1588. In this work, for example, is spelt "Arke Royalle," but in *The Mercurie* it is "Ark Royal."

3. The style of the composition is not of the date to which it pretends. Words, phrases, and modes of expression are made use of, which were either unknown at the time, or were employed in a sense which did not become familiar to English ears until a period much later than the date of *The Mercurie*.

4. Mr. Watts is of opinion that an article of news in *The Mercurie* of July 23d, 1588, purporting to give an account, written by the lord-admiral, of events of which we now possess a most minute relation, could only be the work of a newspaper-manufacturer copying from a confused statement of the same events by Camden.

5. There is a hiatus of nearly four months between Nos. 53 and 54 of *The Mercurie*, although four of the numbers were published within eight days.

6. The manuscript copies of *The Mercurie*, which are bound up with the printed copies, contain "the most convincing, the most irrefragable, evidence that the whole affair is a fraud." The handwriting of the manuscript is as modern as the type of the printed copies, and the spelling is also modern; while in the printed copies the printer has endeavoured to give the spelling "the proper antique flavour," and has not succeeded

very well. Moreover, the paper bears the water-mark of the royal arms, with the initials "G. R."*

The question, "Who was the forger?" remains to be answered. Mr. Watts thinks that the printed and manuscript copies were got up for the purpose of imposition, that the attempt was detected, and that the whole of the papers were preserved as a memorial of the occurrence. If this be the case, surely some account of the transaction would have been preserved. We rather incline to the belief that the forgery had never before been detected, and had been inadvertently admitted as genuine. *The Mercurie* is in the collection of Dr. Birch, by whom it was bequeathed to the British Museum in 1766; in all probability, the doctor had been imposed on by some accomplished literary forger.

The earliest printed London Newspaper is the *Weekly Newes*, May 23, 1622, by Nathaniel Butter.

"DUTCH" CLOCKS.

The wooden Clocks, which we erroneously call "Dutch," are nearly all made in the Black Forest, and are, in fact, German clocks. The village of Freyburg is the centre of this manufacture, whence wooden clocks are exported, "to the number, it is said, of 180,000 yearly, under the name of *Dutch Clocks*, not only throughout Europe, but even to America and China." Yet Shakspeare, with his wonted accuracy (*Love's Labour Lost*, act iii. scene 1), calls these clocks rightly, thus:

> "A woman that is like a German clock,
> Still a repairing; ever out of frame;
> And never going aright."

"SALLET-OIL."

Persons generally imagine this term to be a vulgar corruption of "Salad-Oil," whereas it applies to a different kind of oil to that used in salads. The truth is, the *sallet* was the headpiece in the times that defensive armour was so much in use, and the sallet-oil was that sort of oil which was used for cleaning and brightening it. Thus we have "a sallet and ij sculles" in the inventory of Mr. Lawrence, Rector of Stawely, co. Derby. The word occurs again in an inventory, anno 1581; and also in the description of the sarcastical coat of Cardinal Wolsey:

> "Arise up Jacke, and put on thy salatt."

We see, therefore, that the oil retained the name long after the sallet was out of use.

* These details have been abridged from a Letter, addressed by Mr. Watts to Mr. Panizzi, of the British Museum. It is but justice to add, that the genuineness of the *English Mercurie* had been previously much questioned in the *Penny Cyclopædia*, art. Newspapers.

THE FIDDLE AND CAT-GUT.

The idea that the viscera of the cat are employed for violin-strings is altogether an Error. In the old copy of Shakspeare's *Cymbeline* occurs "horse-hairs and calves'-guts," which Rowe changed to cats'-guts; and he has since been followed. Upon which the editor of the *Pictorial Shakspeare* notes: "We believe that there is not an example of it in any old author. In Bacon's *Natural History* we have a passage in which *gut*, a musical string made of animal substance, is thus spoken of: 'A viol should have a lay of wire-strings below, close to the belly, and the strings of *guts* mounted upon a bridge.' Why not, then, *calves'* guts as well as *cats'* guts? We know not how the name *catgut* arose; for *cats* have as little to do with the production of such strings as mice have." To this fancied association of the cat and strings of the violin, some imaginative persons have referred the sign of the *Cat and the Fiddle*, which so puzzled the *Spectator*. Another attributes it to a zealous Protestant innkeeper, who having survived the iron yoke of Mary, in the days of her successor likened himself to the old Roman, and wrote over his door, "*l'Hostelle du Caton Fidelle*," afterwards corrupted to the Cat and Fiddle. A third etymologist traces it to the custom of a cat being shown about the streets dancing to a fiddle; and he refers to an old book, entitled *Twists and Turns about the Streets of London*, wherein is described "a poor half-naked boy strumming on his violin, while another little urchin was, with the help of a whip, making two poor starved cats go through numerous feats of agility."

USE OF STIRRUPS.

Because no stirrups appear on the ancient equestrian monuments, antiquaries conclude that so simple a contrivance was unknown to the Romans. But we should consider how much of the real costume of the time was suppressed by sculptors; how generally the ancient vases, coins, lamps, relievi, nay, even triumphal arches, represent chariot-horses without even yoke or traces; how seldom the saddles, or rather *ephippia*, appear on statues (the spurs and horse-shoes never); how greatly the stirrups would detract from the freedom and grace of an equestrian figure. Besides, something like one stirrup does appear on an antique at the Vatican.—*Note in Forsyth's Italy.*

"SAXON ARCHITECTURE."

There is a very common error of attributing the erection of buildings with massive columns and semi-circular arches to the Saxons. "According to the best authorities, there are very

few specimens of architecture now in existence in this country which can properly be called Saxon, that is, of a date anterior to the Conquest, and not of Roman origin; and those few are of the rudest and most inferior description. Saxon, therefore, as far as the architecture of this country is concerned, is an improper term." (*Hoskins, Ency. Brit.* 7th edit.) The more proper term for the style is Anglo-Norman.

THE TERM RELIEVO.

This term, improperly spelt *Relievo*, as applied to sculpture, signifies the representation of any object projecting or standing forth from the plane on, and commonly out of, which it is formed. Of relievos there are three kinds—*basso*, *mezzo*, and *alto*: the first is, when the projection is less than one-half of the natural thickness, such as is seen on coins or medals; the second, when one-half of the figure emerges; the third, when the figure is so completely salient, that it adheres to the plane only by the narrow strip.

STYLE OF LOUIS QUATORZE.

A style of ornament is now fostered to a great extent, and is erroneously termed that of Louis XIV., but which, in fact, is the debased manner of the reign of his successor, in which grotesque varieties are substituted for classic design. It is, in truth, what the French call the style of Louis XV. The best style of Louis XIV. is the Roman and Italian styles made more sumptuous; but the moment that the grotesque scroll, so common in the reign of Louis XV., was introduced, it interrupted the chasteness of the Roman style.—*Mr. J. B. Papworth, before the Parliamentary Committee on Arts and Manufactures.*

ANCIENT GLASS-PAINTING.

Glass-painting has fallen almost to the level of china-painting; but it might be greatly superior now to what it was in ancient times. There is an ignorant opinion among people that the ancient art of glass-painting is completely lost: it is totally void of foundation, for we can carry it to a much higher pitch than the ancients, except in one particular colour, and we come very near to that. We can blend the colours, and produce the effects of light and shadow, which they could not do, by harmonising and mixing the colours in such a manner, and fixing by proper enamelling and burning them, that they shall afterwards become just as permanent as those of the ancients, with the additional advantage of throwing in superior art.* Under patronage, and with the advance of chemis-

* Evidence of Mr. John Martin, the historical painter, before Parliament. Mr. Martin was in early life a painter on glass.

try, we could achieve the above triumphs; but the past will blind us to the advantages which we possess in our own times.

CHESTNUT AND OAK ROOFS.

A mistake has been made, both in England and on the Continent, in supposing that the woodwork of Westminster Hall, and that of the roofs of many of the oldest of the continental churches, are of the sweet chestnut, and not of oak. The fact is, that there are two, if not three, distinct kinds of British oak. The two which are clearly distinct are the *quercus robur pedunculata*, and *quercus robur sessiflora;* and the differences between these are found alike in every soil and situation. The third, or deer-mast oak, is not so strongly marked; and in many situations it appears to approach so nearly to the *quercus robur sessiflora*, as to be scarcely distinguishable from it. The wood of the *quercus robur sessiflora*, though not suitable for ship-building, as it decays in salt water, is yet very strong and durable when kept dry. The wood of the *quercus robur pedunculata*, when planed, is found to contain a large proportion of the silver grain or medullary rays, which the workmen call the flower in the wood. The wood of the *quercus sessiflora*, on the contrary, is so deficient in this, as not to be distinguishable at first sight from the chestnut; *and hence the mistake alluded to.* The wood of the chestnut, however, though tough and tolerably durable when young, is not at all so when it has attained the size of a timber-tree. It is, indeed, very rare to meet with any chestnut-trees, the trunks of which are above a foot in diameter, that have not their wood rendered quite worthless by a disease called dialling.—*Loudon's Arboretum et Fructicetum Britannicum.*

DURABILITY OF BRICKS.

An impression exists in reference to the want of Durability in Bricks, as a building-material, of the correctness of which a little reflection will convince us there is some doubt, provided they be properly made. So far from being the most perishable, they are the most durable substance; and the bricks of Nineveh and Babylon in our museums show that they were selected by the ancients as the most lasting material. Plutarch thinks them superior in durability to stone, if properly prepared; and it is admitted that the baths of Caracalla, those of Titus, and the Thermæ of Dioclesian, have withstood the effects of time and the fire better than the stone of the Coliseum, or the marble of the Forum of Trajan; yet the bricks of Nineveh and Babylon (and we believe those of the Romans also) were only sun-dried—not baked or burned, as the modern practice is.

GLAZED WINDOWS.

The invention of Glass Windows is referred to by Mr. Hallam (*Hist. Mid. Ages*, vol. iii. p. 424) as an essential improvement in the architecture of the Middle Ages, which had been "missed by the sagacity of Greece and Rome." Mr. Hallam then passes to the introduction of glazed windows from France into some new churches in England, in the seventh century; and concludes that glass was not employed in our houses before the fourteenth century. "Nor indeed did it come into general use during the period of the Middle Ages. Glazed windows were considered as movable furniture, and probably bore a high price. When the earls of Northumberland, as late as the reign of Elizabeth, left Alnwick Castle, the windows were taken out of their frames and carefully laid by."*

These statements have long been received as facts in proof of the comparatively modern use of glass in windows; whereas the discoveries of our times have proved them to be erroneous. "That the ancients were acquainted with the use of glass windows is sufficiently proved by the quantity of flat glass discovered during the excavations; and also by its having been found ingeniously fitted to those rare and minute openings which were dignified with the name and office of windows in Pompeii."—*Pompeii* (*Lib. Ent. Knowledge*), vol. i. p. 119.

That the Romans had also glazed windows in their buildings in Britain, may be reasonably inferred from the discovery of glass in some of their stations: as at *Camalodunum* (Colchester), *Aquis Solis* (Bath), &c.† Indeed, Pennant is of opinion that glass-making dates prior to the Roman invasion; and glass is stated by St. Jerome to have been used to form windows in his time (A.D. 422), at which period the Romans quitted England. Hence we may conclude the art to have been lost in this country; and the periods usually referred to as the dates of its invention, to be those of its revival.

SPURIOUS GILDING.

Much of this work is executed without a particle of gold, but it speedily becomes tarnished and discoloured. The cheap gilding of picture and looking-glass frames is thus executed, and consequently is liable to these defects; wherefore it is false economy to employ any but gold leaf.

The common "gilding" metal is copper beaten out into very thin plates, and afterwards rendered yellow like gold by exposing them to the fumes of zinc without any real mixture of

* *Northumberland Household-Book*, preface, p. xvi. Bishop Percy says, on the authority of Harrison, that Glass was not commonly used in the reign of Henry VIII.

† See *Curiosities of History*, by the author of the present volume, p. 113.

it in the metal. Gingerbread toys for children are mostly covered with this spurious metal; they are therefore poisonous, and should be forbidden.

In few situations is the excellence of fine gilding more severely tested than on the points of public buildings, exposed as they are constantly to the weather. They are mostly doubly or triply gilt. Thus the apex of the London Monument is triply gilt, at the cost of 120*l.* The gilding of the Queen's state-carriage is also triple, and cost 933*l.* 14*s.* 6*d.*, exclusive of the carving, which cost 2504*l.*

JEWELLERS' GOLD.

This is by no means so definite a term as is generally supposed: it may either mean gold of half-standard purity; an alloy of copper, gilt; or a fine yellow composition metal, consisting of copper and zinc in about equal proportions. One or more of these alloys is named "Birmingham gold." Nor must the dark colour of gold articles be taken as a standard of purity; for this appearance is obtained by dipping the articles in a solution of copper.

Foreigners are astonished, and with good reason, that the English government permits the sale of that nondescript substitute for gold called "Jewellers' Gold," which does not even stand the ordeal of aquafortis. It will rarely be taken even in exchange for similar articles abroad, where it is called "English compound."

Mosaic Gold is an alloy which does not contain a particle of gold, as its name implies, it being merely tin and sulphur.

The imitation of gold sold with the taking name of Petit-Or is nothing more than the alloy formerly called Pinch-beck, which is made by melting zinc in a certain proportion with copper and brass, so as in colour to approach that of gold.

WHAT IS TUTENAGUE?

The exact nature of Tutenague is still a problem. Some state that tutenague is a name given by the Chinese to zinc; others consider it to be an artificial mixture of different metals; while the tutenague, which was formerly exported from the East Indies, is pure zinc, without any alloy of lead. M. de Guignes affirms, that it is a native mixture of lead and iron, peculiar to China. It has frequently been confounded with the white copper of China, which is of a different composition, and not allowed to be carried out of the empire. Upon the authority of a merchant trading between India and China, tutenague was an article of very extensive commerce between those countries until the year 1820, when it was superseded by the introduction of German spelter into India.

THE GERMAN SILVER

has been introduced, as its name denotes, by the Germans into Europe; but it is nothing more than the white copper long known in China. It does not contain a single particle of real silver; for it is only an alloy of copper, nickel, and zinc. Many years before it had got into general use in England, it had been no novelty to the manufactories of Birmingham.

TOWN-MADE CUTLERY.

The mercantile part of the Sheffield trade is performed chiefly by travellers, but the principal shops in London deal directly with the manufacturers at Sheffield. To humour public prejudice in regard to "Town Make," as it is called, and to serve as an advertisement for various retailers in London and other large towns, their connections in Sheffield keep steel brands, with which their names are placed on the articles, and they thereby pass with the public as the real manufacturers. The truth is, that in London there are no manufactories of such articles to any extent; and the cutlery-jobbers could not make a thousandth part requisite for the London consumption. In different workshops in Sheffield may be seen the steel brands of our famous *town makers*, and the articles in wholesale quantities being packed up to meet the demand in London for "*real town made.*" This is a standing joke among the Sheffield cutlers, at the expense of Cockney credulity.—*Sir Richard Phillips's Personal Tour.*

But a penalty of 10*l.* per dozen, exclusive of forfeiture, is imposed upon every person having articles of cutlery in his possession for sale marked with the words "*London,*" or "*London-made,*" unless the articles so marked have been really manufactured within the city of London, or a distance of twenty miles from it.

CUTLERY MARKS.

The figure of a hammer stamped on knives and other articles of Cutlery is intended to denote their excellence, though it is often unwarrantable. The act 59 Geo. III. c. 7, gives the manufacturers of cutlery made of *wrought* steel the privilege of marking them with the figure of a hammer; and prohibits the manufacturers of any articles of cutlery, edge-tools, or hardware, *cast or formed in a mould*, or manufactured otherwise than by means of a hammer, from marking or impressing upon them the figure of a hammer, or any symbol or device resembling it, on pain of forfeiting all such articles, and 5*l.* for every dozen.

"WHALEBONE."

This substance is improperly named, since it has none of the properties of bone: its correct name is baleen. It is found attached to the upper jaw, and serves to strain the water which the whale takes into its large mouth, and to retain the small animals on which it subsists. For this purpose, the baleen is in plenty, sometimes 800 pieces in one whale, placed across each other at regular distances, with the fringed edge towards the mouth.

Seeing that the head furnishes the baleen, the record of an ancient perquisite of our Queens Consort evinces gross ignorance of the natural economy of the whale. This privilege was, that on the taking of a whale on the British coasts, it should be divided between the King and Queen; the head only being the King's property, and the tail the Queen's. The reason for this whimsical distinction, as assigned by our ancient records, was to furnish the Queen's wardrobe with whalebone!

FRENCH GLOVES.

The preference given in this country to French Gloves is no matter of fashion or prejudice, as is commonly supposed, but of judgment on the part of the purchaser. Not only is the kid finer and better dressed of which gloves are made in France, but the gloves themselves are better cut than in England; and their superior fitting must arise from the French manufacturers possessing a correct or scientific knowledge of the shape of the hand, as we gather from the evidence of a first-rate London "warehouseman" before the Parliamentary Committee upon Arts and Manufactures. It should, however, be added, that there are very few manufactures in which the French excel so much as in gloves; and this circumstance has strengthened the evidence in favour of the necessity of establishing Schools of Design in this country, to enable our manufacturers to compete with the taste as well as materials of the Continent.

BRITISH PORCELAIN AND POTTERY.

The designs upon Porcelain and Earthenware manufactured in Britain, have long been referred to as a proof of the bad taste of the manufacturers; though in this case the censure should be thrown upon the public themselves.* For example, the common earthenware manufacture takes its style of ornament from China, which was brought to this country many years since, and is continued in use to this day. Many years since, a great improvement was made in multiplying the copies of su-

* Indeed, in most cases it will be found that manufacturers follow, and do not lead the public taste, as is commonly supposed.

perior designs for transfer to the surface of the ware by printing off cylinders a continuous sheet; but such was the constant demand for the old Chinese barbaric ornaments, from the bad taste of the public, that the manufacturers were compelled to engrave these faulty designs upon the new cylinders; notwithstanding they had at the same time produced much more tasteful designs of their own.

BENEFITS OF THE CHIMNEY.

A great deal has been written of late years in disparagement of the open coal fire and the chimney, in comparison with the stove and flue; but Professor Faraday has shown the chimney to possess very important functions in sanitary economy. Thus a parlour fire will consume in twelve hours forty pounds of coal, the combustion rendering 42,000 gallons of air unfit to support life. Not only is that large amount of deleterious product carried away, and rendered innoxious by the chimney, but five times that quantity of air is also carried up by the draught, and ventilation is thus effectually maintained.

Since the ascent of smoke up a chimney depends on the comparative lightness of the column of air within to that of an equal column without, the longer the chimney the stronger will be the draught, if the fire be sufficiently great to heat the air; but if the chimney be so long that the air is cooled as it approaches the top, the draught is diminished.—*Faraday.*

EXPERIMENTAL VENTILATION.

Undoubtedly ignorance is often sanctioned "by way of experiment." Dr. Arnott, in his Evidence before the House of Commons on the Health of Towns, observes: "The Errors committed from want of knowledge are extraordinary. I heard, at the Zoological Gardens, of a class of animals where fifty out of sixty were killed in a month by putting them in a house with no opening in it but a few inches in the floor: it was like putting them under an extinguisher; and this was supposed to be done upon scientific principles."

GAS-LIGHTING AND VENTILATION.

Because there is no visible smoke, and little odour, from gas, which is completely burned, it is commonly believed that little or nothing is to be apprehended from the burned air being allowed to diffuse itself and to remain in the room; but this is a dangerous misapprehension. The products of the combination of gas are water and carbonic acid, which last-named is the same as the directly invisible smoke of charcoal, and is what, when collected in mines, is called *choke-damp*. The deaths oc-

casioned by gas-explosions in coal-mines are owing much more to the choke-damp which is left after the explosion than from the heat or mechanical violence which precedes it. A chimney for gas-lamps is therefore almost as essential to the maintenance of pure atmosphere in rooms, as the chimney for the fire. —*Dr. Arnott.*

EXHAUSTION OF BRITISH COAL-MINES.

The importance of Coal as a necessary of life, and the degree in which our superiority in arts and manufactures depends upon our obtaining supplies of it at a cheap rate, has naturally attracted a great deal of attention to the question as to the period when the Exhaustion of our Coal-mines may be anticipated. But the investigations hitherto made as to the magnitude and thickness of the different coal-beds, and the extent to which they may be wrought, are too vague and unsatisfactory to afford grounds for forming any thing like a tolerably near approximation to a solution of this question. But such as they are, they are sufficient to show that *many centuries* must elapse before posterity can feel any serious difficulties from a diminished supply of coal. According to Mr. Taylor, an experienced coal-owner, the coal-fields of Durham and Northumberland are adequate to furnish the present annual supply for more than 1700 years. Dr. Buckland, the celebrated geologist, considers this estimate as very greatly exaggerated; but in his examination before the committee of the House of Commons, he quotes and approves a passage from Bakewell's *Geology*, in which it is stated that the coal-beds in South Wales are alone sufficient to supply the whole present demand of England for coal for 2000 years.

Dr. Buckland thus eloquently elucidates the seventh stage of the long eventful history of Coal, when, having been "burnt," it seems to the vulgar eye to undergo annihilation:

"Its elements are, indeed, released from the mineral combinations they have maintained for ages; but their apparent destruction is only the commencement of new successions of change and of activity. Set free from their long imprisonment, they return to their native atmosphere, from which they were absorbed to take part in the primeval vegetation of the earth. To-morrow they may contribute to the substance of timber in the trees of our existing forests; and, having for a while resumed their place in the living vegetable kingdom, may ere long be applied a second time to the use and benefit of man. And when decay or fire shall once more consign them to the earth, or to the atmosphere, the same elements will enter on some further department of their perpetual ministration in the economy of the material world."

COALS AT BLACKHEATH.

It was long a commonly-received opinion that Coals were to be found as near London as Blackheath, but that the seek-

ing for them was forbidden on account of the Newcastle coal-trade being so excellent a nursery for seamen. Geologists have, however, ascertained that the great coal-field of Britain, which is composed of numerous subordinate coal-fields, crosses the island in a diagonal direction: the south boundary-line extending from near the mouth of the river Humber to the south part of the Bristol Channel, on the west coast; and the north boundary-line extending from the south side of the river Tay in Scotland, westward by the south side of the Ochil mountains to near Dumbarton, on the river Clyde; within which boundary-lines North and South Wales are included. This area is about two hundred and sixty miles in length, and on an average about one hundred and fifty miles in breadth; and no coal-field of any consequence has been found either to the north or south of the lines mentioned, excepting some small patches of thin coals of inferior quality, and the coal-field of Brora, in Sutherlandshire, in Scotland, which is far disjoined from any other coal-field.

"BRASS-PLATE COAL-MERCHANTS."

Middle-men, when numerous in retail trades, enhance the prices of the commodities they deal in without equivalent good to the purchaser. This is especially the case in the coal-trade. In an inquiry by Parliament into the state of the coal-trade some years since, it appeared that five-sixths of the London public were supplied by a class of middle-men, who are called in the trade "Brass-plate Coal-merchants." They consist of persons who have no wharfs, but merely give their orders to some true coal-merchant, who sends in the coals from his wharf. The Brass-plate Coal-merchant, of course, receives a commission for his agency, which is just so much loss to the consumer.

"CANNEL COAL."

There has been considerable dispute respecting the origin of this Error or corrupt term. Sir George Head, when on his *Home Tour*, took some pains while at Liverpool, and subsequently at Kendal, St. Helen's, and other places, to obtain the meaning of the phrase. Some of this coal is procured at St. Helen's; but the greater quantity comes from Wigan, and is dug out of the same shafts with ordinary coal, although existing in different seams. It appears to be a substance between ordinary coal and jet. In Liverpool and elsewhere it is advertised by boards and placards: "Coal and Cannel Coal sold here," and is invariably spelt "Cannel." If it have really taken its name from Kendal, the people of this town are not aware of such origin; neither is there any reason that it should

originally have been called Cannel Coal, it having been dug before canals were adopted, and transported together with larger quantities of ordinary coal. It seems to be the general opinion, that having been used to light the men at their work, and serving as candle, it became by corruption "Cannel" Coal. It is singular how soon words and phrases creep into use, and totally obliterate every recollection of the cause that produced them.

ECONOMY OF COKE AND COAL.

Coke is not so economical as is generally supposed. It is true that a pound of Coke produces nearly as much heat as a pound of Coal; but it is equally true that a pound of coal gives only three-quarters of a pound of coke, notwithstanding the latter is more bulky than the former.

WASTE OF COAL.

It is wasteful to wet fuel, because the moisture evaporated carries off with it as latent, and therefore useless heat, a considerable proportion of what the combustion produces. It is a very common prejudice that the wetting of coal, by making it last longer, is effecting a great saving; but while, in truth, it restrains the combustion, and for a time makes a bad fire, it also wastes the heat.

RAKING OUT THE FIRE.

This short-sighted measure of economy, so far from being conducive to safety, is attended with great danger. It was observed to the British Association, in 1838, that "Newcastle, notwithstanding the vast consumption of coal in the town, is remarkably free from fires of dangerous magnitude; and it was suggested whether, as the greater number of fires occurred in London about eleven o'clock at night, the practice of raking out the fire at bed-time, which is not done at Newcastle, where coals are cheap, might not have some connection with these conflagrations." An experienced London fireman is stated to have remarked, that a great proportion of the fires in the metropolis are caused by raking out the fire at bed-time.

DISTANCES OF "FIRES."

A conflagration at night appears to spectators generally as if much nearer than it really is; and unthinking persons frequently run towards it with the expectation of reaching the spot every instant, and are thus led considerable distances. The cause of this miscalculation of distance is the intense brightness of the fire in contrast with the darkness of the night.

THE SUN EXTINGUISHING THE FIRE.

There is a common opinion, that the direct action of the rays of the Sun diminishes the combustion of a common Fire. This notion has often been ridiculed as erroneous; and, with a view to put it to the test of experiment, Dr. M'Keever ascertained the actual rate of combustion of well-known bodies in different circumstances. It appears from these trials, that the quantity of wax-taper consumed in broad sunshine, in the open air, is less than that consumed in a darkened room, in the same time, in the proportion of ten to eleven. When the experiment was made with a common mould candle, an inch in length was consumed in fifty-nine minutes in strong sunshine, temperature eighty degrees; in fifty-six minutes in a darkened room, temperature sixty-eight degrees. Other trials were made to ascertain the effect of the different coloured rays of the prismatic spectrum on combustion, and it was found to proceed most rapidly in the verge of the violet ray. The times of consuming the same length of taper in the different portions of the spectrum were: in the red ray, eight minutes; green ray, eight minutes, twenty seconds; violet ray, eight minutes, thirty-nine seconds; verge of the violet ray, eight minutes, fifty-seven seconds. The common opinion is therefore correct; but the difference is not so considerable as might be expected.

THE OAK AND YEAST.

Evelyn was willing to believe any thing which did honour to the Oak. Its twigs, he says, twisted together, dipt in wort, well-dried, and then kept in barley straw, by being steeped in wort at any future time, will cause it to ferment, and procure Yeast. But the properties of the oak have nothing to do with this; and the bundle, whatever it is (a furze-bush is commonly used in those countries where the practice is known), must be dipped in the fermenting and yeasty liquor—it is a mode of preserving yeast dry. See Evelyn's *Sylva*, a work in which there are necessarily some errors of both kinds, scientific as well as popular; there are likewise many curious things and some useful ones, which have ceased to be generally known.

MOTHS FROM CLOTHES.

An ill-founded opinion prevails, that Moths may be kept from Clothes by placing in or near them camphor, pepper, cedar-wood, Russia leather, &c.; whereas these precautions are useless unless the clothes be also taken out frequently, brushed, and aired. That camphor and the above substances are insufficient to keep away insects, has been proved by moths

being hatched in an atmosphere impregnated with camphor and the substances referred to.

COTTON POISONOUS.

Popular prejudice long held that Cotton was poisonous: this error originated in the pain felt on holding a cotton-handkerchief to the eyes or nose of a person with a cold in the head; for the cotton, by not allowing passage to the heat, increased the temperature and the distress; whilst a linen or cambric handkerchief, by conducting, would readily absorb the heat, and diminish the inflammation.

BITTER ALMONDS.

There was formerly a notion, but it was quite erroneous, that the eating of Bitter Almonds would prevent the intoxicating effects of wine. This error has, however, been exploded since the days of Sir Thomas Browne, who observes:

"It hath much deceived the hope of good fellows, what is commonly expected of bitter almonds; and though in Plutarch confirmed from the practice of Claudian, his physician, that antidote against ebriety hath commonly failed. Surely men much versed in the practice do err in the theory of inebriation; conceiving in that disturbance the brain doth only suffer from exhalations and vaporous ascensions from the stomach, which fat and oily substances may suppress. Whereas the prevalent intoxication is from the spirits of drink dispersed into the veins and arteries, from whence by common conveyancers they creep into the brain, insinuate into its ventricles, and beget those vertigoes accompanying that perversion."—*Vulgar Errors*, book ii. ch. 6.

EDIBLE MUSHROOMS.

The confused notions which most persons have respecting the distinction of Edible and Poisonous Mushrooms have led to fatal consequences. The following indications may therefore in some degree serve to correct the error. Whenever a fungus is pleasant in flavour and odour, it may be considered wholesome; if, on the contrary, it have an offensive smell, a bitter, astringent, or styptic taste, or even if it leave an unpleasant flavour in the mouth, it should not be considered fit for food. The colour, figure, and texture of these vegetables do not afford any characters on which we can safely rely; yet, it may be remarked, that in colour, the pure yellow, gold colour, bluish pale, dark or lustre brown, wine-red, or the violet, belong to many that are esculent; whilst the pale or sulphur yellow, bright or blood-red, and the greenish, belong to few but the poisonous. The safe kinds have most frequently a compact brittle texture; the flesh is white; they grow more readily in open places, such as dry pastures and waste lands, than in places humid, or shaded by wood. In general, those should be

suspected which grow in caverns and subterraneous passages, on animal matter undergoing putrefaction, as well as those whose flesh is soft or watery.—*Brande's Journal.*

GREEN TEA.

There was once an idea prevalent that the colour of the Green Tea was to be ascribed to the drying of the leaves on copper; but nothing can be more unfounded than such an opinion, as the pans, one of which was sent home by an officer of the East India Company, are of cast-iron. That copper may be detected in tea is true; but Bucholz has shown that it exists in several vegetables; indeed there are proofs that it enters into the composition of a great proportion of animal and vegetable matter. It is found in coffee in very striking quantities; from ten ounces of unroasted coffee there may be obtained, by the proper manipulations, a dense precipitate, which will coat two inches of harpsichord-wire with metallic copper. And he who eats a sandwich has much more to fear from the poisonous effects of this metal than the drinker of green tea; for the two slices of bread, the beef, and the mustard, all have been proved by the examination of the chemist to be capable of forming in the stomach a metallic crust; indeed, the only safe food would be potatoes, for in three pounds no copper could be traced.—*Dr. Sigmond on Tea.*

But if there were any foundation for this supposition, volatile alkali mixed with an infusion of such tea would detect the least portion of copper by turning the infusion blue. Now the finest imperial and bloom teas show no signs of the presence of copper by this experiment. Others, and among them Boerhaave the celebrated physician, with less propriety, attributed the verdure to green copperas; but this ingredient, which is only salt of iron, would immediately turn the leaves black, and the infusion made from the tea would be of a dull purple colour. Sir George Staunton informs us that it is confidently said in China that tea is never dried upon plates of copper; the chief application of this metal being for coin.

Dr. Lettsom, in his valuable pamphlet on the Tea-plant, asks: "Is it not more probable that some green dye, prepared from vegetable substances, is used for the colouring?"

The *savans* had thus far settled the dispute, when Mr. Robert Fortune, in his *Residence among the Chinese*, published in 1857, adduced the following evidence:

If there is any one now who still clings to the old idea that green teas can be made *only* from the plant called *Thea viridis*, and black ones *only* from *Thea bohea*, he will find a difficulty in giving credit to the account I have to give of the manner in which the Ning-chow districts have changed their green teas into black. But however difficult it may

be to get rid of early prejudices, "facts are stubborn things;" and the truth of what I have to state may be fully relied upon. Many years ago a spirited Chinese merchant, who, no doubt, saw well enough that black and green teas could be made easily enough from the same plant, had a crop of *black* teas made in the Ning-chow district, and brought to Canton for sale. This tea was highly approved of by the foreign merchants of that port, and was bought, I believe, by the great house of Messrs. Dent and Company, and sent to England. When it got home, it found a ready sale in the market, and at once established itself as a black tea of the first class. Year by year after this the demand for this tea steadily increased, and was readily supplied by the Chinese. At the present time the Ning-chow districts produce black teas only, while in former days they produced only green. If proof were wanting, this would appear sufficient to show that black or green teas can be made from any variety of the tea-plant, and that the change of colour in the manufactured article depends entirely upon the mode of manipulation.

"GREEN OYSTERS."

A very common and very mistaken opinion exists, especially among foreigners, that not only the Green Oysters from Colchester, but all English oysters, are impregnated with copper, "which they get from feeding off copper banks." Such, we believe, would be quite as injurious to the animal itself as it could be to us, and the fancy can only have arisen from the strong flavour peculiar to this fish; and the green tinge is as natural to some varieties of Oysters as it is to a certain fish whose bones are of verdigris hue. Green Oysters are comparatively little esteemed in the present day.

Some years since, supposed poisonous Oysters were found adhering to the coppered bottom of a ship in the Virgin Isles; but the occasional accidents among the men that ate them were referred to other causes. Another report, equally absurd, was that of the fish having gradually quitted the Thames and Medway since coppering ships' bottoms has been introduced. Again, the idea of testaceous mollusca avoiding copper-bottomed vessels, but clinging to those of wood, is equally absurd; for this circumstance is explained by the greater facility with which these creatures adhere to wood.

EATING MUSCLES.

We frequently hear of people being *Muscled*, as it is termed; and it is generally supposed that the mischief is produced by some specifically poisonous quality in the fish. Mr. Richards, in his *Treatise on Nervous Disorders*, observes that he has seen many cases, but discovered nothing to confirm this popular opinion. In some instances, only one of a family has been affected, while all partook of the same Muscles. He has known exactly the same symptoms produced by pork, lobsters, and

other shell-fish, and can attribute them to nothing more than a disturbed state of digestion.

The vulgar opinion that Muscles are rendered unwholesome by the copper of ships' bottoms, is quite untenable. It is, however, conjectured, that Muscles become poisonous from disease, particularly of the liver, or from the introduction of poisonous medusæ into the shell.

It is extraordinary that Muscles should have a poisonous effect on some persons, at certain times, whilst occasionally they may eat them with impunity; and other persons will partake of the Muscles, which appear so pernicious in certain states of the system, without any bad effects. It appears to be quite uncertain to what this pernicious property may be owing; it has often caused death. See Orfila, Moehring, Rondeau, Burrows, and Fodere.—*Mr. R. Garner, F.L.S.; in Charlesworth's Magazine of Natural History.*

MELTING SNOW WITH SALT.

Persons are in the habit of sprinkling Salt upon Snow before their doors. They could not do a more silly or injurious thing. The result is, to change dry snow or ice at the temperature of 32° to brine at 0. The injurious effect of damp upon the feet at this excessive degree of cold is likely to be extreme. If, then, any one does sprinkle salt upon snow in the street, he ought to feel it a matter of conscience to sweep it away immediately.—*Faraday.*

SALT IN BEER.

In Scotland, it was formerly customary to throw a little dry malt, and a handful of Salt, on the top of the mash, "to keep the witches from it;" and in private breweries, to prevent the interference of fairies, a live coal was thrown into the vat.

Subsequently Salt was added to the water used in extracting the sweet matter of malt, with a view, as has been supposed, of exciting thirst; but it produces other effects: in particular, it moderates the fermentation, makes the liquor fine, and is otherwise beneficial.

BEER TURNING SOUR.

"The thunder has soured the beer," is a common expression often founded on Error. Although Chaptal ascribes to agitation the operation of thunder, it is well known that when the atmosphere is highly electrified, beer is apt to become suddenly sour without the concussion of a thunderstorm. The beer may, therefore, have become sour by other means. The suddenness with which this change is effected during a thunderstorm, even in corked bottles, has not been accounted for.

Sir Thomas Browne remarks:

"Now that beer, wine, and other liquors, are spoiled with lightning and thunder, we conceive it proceeds not only from noise and concussion of the air, but also noxious spirits which mingle therewith and draw them to corruption; whereby they become not only dead themselves, but sometimes deadly unto others, as that which Seneca mentioneth, whereof whosoever drank either lost his life or else his wits upon it."—*Vulgar Errors*, book ii. ch. 6.

It was formerly believed that putting a cold iron-bar upon the barrels would preserve beer from being soured by thunder. This custom is common in Kent and Herefordshire.

"SOY FROM BLACK-BEETLES."

Sailors have a notion that Soy is made from cockroaches; and, however absurd the belief may appear, the reason for it is worthy of investigation. The Chinese at Canton have a large Soy manufactory, and they are particularly solicitous to obtain cockroaches from ships; from which circumstance sailors immediately conclude that it is for the purpose of making Soy from them. But it is better established that cockroaches are used by the Chinese as bait in fishing. The infusion of cockroaches is also used in medicine; and Mr. Webster, surgeon of H.M.S. *Chanticleer*, states that common salt and water, saturated with the juices of the cockroach, has all the odour, and some of the flavour and qualities, of Soy; so that the sailors' notion, after all, may not be far from the truth.

TEST OF BRINE.

A common test of the quantity of salt necessary to add to water, in making Brine for pickling meat, is to continue to add salt until an egg will swim in it. This, however, is an imperfect test of the strength of the Brine; since an egg will float in a saturated solution of salt and water, and will also float if to the same saturated solution a bulk of pure water equal to twice the bulk of the latter be added. According to Gay-Lussac, seven ounces and a half of salt are necessary to saturate an imperial pint of water. This is important, since the efficacy of Brine in preserving meat depends very much upon getting a solution of salt at the exact point of saturation.

STRASBOURG PIES.

The *Pâtés de foie gras*, for which Strasbourg has been so long celebrated, were commonly said to be principally made from the livers of geese subjected to great torture, by being fed to repletion, but without water, before a fierce fire, until their

livers became enlarged with disease. Hence epicures began to feel some qualms of conscience for indulging in these luxuries, obtained by such cruel means; when Alexis Soyer, the famed *cuisinier*, visited Strasbourg, and in a letter to the *Courrier du Bas Rhin* states:

"After having carefully examined the subject, I can declare that there is not a word of truth in the general belief. Up to the age of eight months," he adds, "the geese are allowed to feed at full liberty in the open air; they are then brought to market, and purchased by the persons whose occupation it is to fatten them for killing: they are placed in coops, and fed for about a month or five weeks three times a-day with wheat, and allowed as much water as they please. Each bird eats about a bushel of corn during the process of fattening; the water of Strasbourg, it is said, contributing to increase the volume of the liver. When sufficiently fat, they are killed, having been treated with the greatest attention and humanity during the whole period of their incarceration, and entirely removed from any unusual heat."

COWS AND BUTTERCUPS.

It is commonly said that "the cow eats the buttercups, and so they help to make butter after all;" whereas the cow, in every possible way, does its best to avoid the buttercup, which is a nauseous, bitter herb, and, in walking through pastures as bare as possible, the buttercup is left in all its luxuriance. Cows may be seen tearing away the grass round a buttercup-plant (*Ranunculus bulbosus*), and leaving it untouched, with every particle of grass cropped close round it. Indeed, you may see pastures apparently most luxuriant, but on a nicer inspection there is nothing but buttercups left. Farmers like to see them, because they prefer good sound dry old pastures, and the remainder of the herbage is generally good. But cows avoid them as much as possible.—*Athæneum*, No. 1489.

THE GOLDEN PIPPIN.

The Golden Pippin, one of the most celebrated and esteemed apples of this country, has been considered by some of our modern writers on pomology to be in a state of decay, its fruit of inferior quality in comparison with that of former times, and its existence near its termination. Dr. Lindley, in his *Guide to the Orchard and Kitchen Garden*, says:

"I cannot for a moment agree with such an opinion, because we have facts annually before our eyes completely at variance with such an assertion. Any person visiting Covent Garden or the Borough markets during the fruit season, and indeed any other large market in the southern or midland counties of England, will find specimens of fruit as perfect and as fine as any which have been either figured or described. In favourable situations, in many parts of the country, instead of the trees being in a state of rapid decay, they may be found of unusually large size, perfectly healthy, and their crops abundant; the fruit perfect in form, beautiful in colour, and excellent in quality."

Traditional History.

FALLACY OF TRADITIONS.

How little reliance is to be placed upon the traditions repeated by vergers and guides to wondering sight-hunters, these few instances prove. They are by a Correspondent of *Notes and Queries*, No. 130:

In spite of Sir Samuel Meyrick's judicious arrangement of the armour in the Tower, the Beefeaters still persist in the old stories handed down. At Warwick Castle, the rib of the dun cow is ascertained to be the bone of a fossil elephant; and Guy's porridge-pot, a military cooking-utensil of the time of Charles I. St. Crispin's chair, carefully preserved in Linlithgow Cathedral by insertion in the wall, is of mahogany, —an American wood! The chair of Charles I., at Leicester, bears a crown, which, having been the fashionable ornament after the Restoration, together with the form, betrays the date. Queen Eleanor's Crosses, it now appears, were not built by her affectionate husband, but by her own direction, and with her own money. The fire-place and other objects in Belted Will's bedroom in Naworth Castle, are manifestly of later date. The bedstead treasured up near Leicester as that occupied by Richard III. immediately before the battle of Bosworth, is in the style called Elizabethan. Queen Mary's bed, at Holyrood, is of the last century; and her room at Hardwick is in a house which was not erected till after her death; the tapestry and furniture, however, may have been removed from the old hall where she was imprisoned. The tower of Carnarvon Castle, in which the first Prince of Wales is supposed to have been born, is not of so early a period.

ERA AND EPOCH.

Much confusion frequently occurs in the use of these terms among chronologers: the accurate use is as follows: *Era* is any indefinite time; *period* is a time included between two dates. The beginning and end of the period are *epochs*, though in common parlance *epoch* is generally confined to events of some distinction.

THE ALEXANDRIAN LIBRARY.

This celebrated collection is supposed to have been the largest collection which was ever brought together before the invention of printing, and is stated to have amounted to 700,000 volumes, a number which has been often doubted. It is not, however, so generally known that the rolls (*volumina*) here spoken of contained far less than a printed volume: for in-

stance, the *Metamorphoses* of Ovid, in fifteen books, would make fifteen volumes; and one Didymus is said by Athenæus to have written 3,500 volumes. This consideration will bring the number assigned at least within the bounds of credibility.

WHO ARE THE GIPSIES?

Gipsy, corrupted from Egyptians, is a name given in England to a wandering race of people, from the notion of their having originally migrated from Egypt into Europe: but it has been proved that they were not originally from that country; their appearance, manners, and language being totally different from those of either the Copts or Fellahs. Indeed, the error of supposing Gipsies to be Egyptians is thus exploded by Sir Thomas Browne:

"Common opinion deriveth them from Egypt, and from thence they derive themselves, according to their own account hereof, as Munster discovered in the letters and pass which they obtained from Sigismund, the emperor; that they first came out of Lesser Egypt, that having defected from the Christian rule, and relapsed into Pagan rites, some of every family were enjoined this penance to wander about the world;* or, as Aventius delivereth, they pretend for this vagabond course a judgment of God upon their forefathers, who refused to entertain the Virgin Mary and Jesus, when she fled into their country.

Which account, notwithstanding, is of little probability: for the general stream of writers who inquire into their origin all insist not upon this; and are so little satisfied in their descent from Egypt, that they deduce them from several nations: Polydore Vergil accounting them originally Syrians; Philippus Bergomas fetcheth them from Chaldæa; Æneas Sylvius, from some part of Turkey; Bellonius, no further than Wallachia and Bulgaria; nor Aventinus, than the confines of Hungaria.

That they are no Egyptians, Bellonius maketh evident: who met droves of Gipsies in Egypt, about Grand Cairo, Matærea, and the villages on the banks of Nilus; who, notwithstanding, were accounted strangers unto that nation, and wanderers from foreign parts, even as they are esteemed with us.

That they came not out of Egypt is also probable, because their first appearance was in Germany since the year 1400. Nor were they observed before in other parts of Europe, as is deducible from Munster, Genebrard, Crantisius, and Ortilius.

But that they first set out from Germany is also probable from their language, which was the Sclavonian tongue; and when they wandered afterwards into France, they were commonly called Bohemians, which name is still retained for gipsies. And therefore when Crantisius delivereth they first appeared about the Baltic Sea, when Bellonius deriveth them from Bulgaria and Wallachia, and others from about Hungaria, they speak not repugnantly hereto; for the language of those nations was Sclavonian, at least some dialect thereof."

The name of Bohemians here mentioned by Browne, appears to have been given to gipsies by the French, from some of them

* This statement of Browne is too parallel with the fate of the Israelites to be entertained as better than conjecture.

having come into France from Bohemia; others derive the word from *Boem*, an old French word signifying a sorcerer. (Moreri, art. *Bohémiens;* and Ducange's Glossary, art. *Ægyptiaci.*) This statement is at variance with that of Pasquier, who, in his *Recherches Historiques*, says they first appeared at Paris in August 1427, when they represented themselves as Christians driven out of Egypt by the Mussulmans, and the women assumed the calling of fortune-tellers. The Germans gave gipsies the name of *Zigeuner*, or wanderers; the Dutch called them *Heiden*, or heathens; the Danes and Swedes, *Tartars.* In Italy, they are called *Zingari;* in Turkey and the Levant, *Tchingenes;* in Spain, *Gitanos;* and in Hungary and Transylvania, where they are very numerous, they are called *Pharaoh-Nepek*, or Pharaoh's people. A recent traveller* considers there is not any country in Europe where the genuine gipsy is now to be found so thoroughly addicted to his original habits as in Hungary, where they are called *Cyguanis.*

It is, however, now no longer disputed whence gipsies originally came; for they are believed to have migrated from India at the time of the great Mohammedan invasion of Timor Beg, and to have belonged in their own country to one of the lowest castes, which resembles them in their appearance and habits. Pottinger, in his *Travels*, saw some tribes in Beloochistan; and there is a tribe near the mouths of the Indus called *Tchinganes.* The gipsies, in their language, call themselves *Sind;* and their language has been found to resemble some of the dialects of India.—*Bombay Transactions*, 1820.

That individuals have discovered Hindustani words among reputed gipsies is well known; but such instances are believed to be exceptional, and are accounted for in various ways. Recent researches into Eastern antiquities have enabled Sir Henry Rawlinson to ascertain the date of the migration of the gipsies from India towards the west. In the fourth century they proceeded to Beloochistan; from thence they reached Susiana, and in the sixth century they occupied the Chaldæan marshes; from whence they were moved to the Cilician gates, and continued to inhabit North Syria till the Greek emperors moved them to Iconium. In the thirteenth century they had reached the Bosphorus, and they were first heard of in Europe in the fourteenth century. Their arrival in Moldavia occurred in 1428, where they number 130,000, and are badly treated and sold. Consul Gardner, who has described them, says: "They call themselves by the Egyptian appellation, 'Pharaon.' Every where their dialect corresponds with the Hindustani, and in Aleppo they may be conversed with in that language without difficulty."

* The Rev. G. R. Gleig, in his travels in Germany, Hungary, and Bohemia.

Colonel Harriott, of the Bengal army, has contributed the best and largest list of gipsy words that had been published up to his time, in a paper on "The Oriental Origin of the Romnichal, or Tribe miscalled Gipsy and Bohemian," read before the Asiatic Society in December 1829 and January 1830, and published in their *Transactions*, vol. ii. p. 518. The Colonel picked up his Roumany rokkerpen (gipsy-tongue) in Hampshire from the Aires, Stanleys, Lees, and Peters, Roumany families still existing in that county. His vocabulary fills some twenty quarto pages, and contains parallelisms from the Hindi, Persian, Sanscrit, and references to other tongues from which the gipsies have borrowed in their many migrations.

The name by which the gipsies call themselves in England, says Mr. Tom Taylor, is always Roumăni; and this name seems also to be that given by themselves to the race all over the continent of Europe. The derivation of the word is doubtful. Borrow derives it from "Rom," a married man, "Roma," a married woman, as if it were "the people of families." Others connect it with the Wallachian Roumăni, which is simply "Romănus," the name still claimed by the Roman colonists of Dacia. Much may be said on both sides, as on most questions of derivation.

Gipsies exist at this moment in great numbers in all the countries of Europe, and a large portion of Asia; in parts of Africa; but not in America: and it is calculated that there are thus five millions of gipsies scattered over three quarters of the globe. In England, however, they are by no means so numerous as is commonly imagined: for the term gipsies is erroneously applied to the majority of wanderers, as travelling tinkers and musicians, makers of wooden spoons, ladles, &c. They must be considered mere pretenders to astrology, as fortune-tellers; for although they talk of telling "by the stars," not one in a thousand of the so-called gipsies knows one star from another. They also pretend to understand palmistry, or telling fortunes by the lines of the hand:

> "As o'er my palm the silver piece she drew,
> And traced the line of life with searching view,
> How throbb'd my fluttering pulse with hopes and fears,
> To learn the colour of my future years!"
>
> *Rogers's Pleasures of Memory*, i. 107.

But they have mostly passed into common beggars, or taken to a trade or business for a livelihood. The laws are too stringent to allow them to live by stealing as of old, when forests and unenclosed places were less rare than at present; and, moreover, the spread of knowledge among all classes has rendered their pretended arts of little benefit to them.

BEEF-EATERS.

From Henry VIII. it is thought that the yeomen of the guard derived the *sobriquet* by which they are known to every child in the realm—that of *Beef-eaters*, through the king's trick upon the surfeit-sick abbot of Reading. The royal frolic has been often related: it is enough here to remark, that it was performed in the disguise of a yeoman, and ended by restoring to the abbot his appetite for *beef*. For certain inquirers, however, this explanation was too literal, or perhaps displayed too little learning: so etymologists condemned the explanation as a vulgar error, and traced beef-eaters to *Buffetiers*, from the yeomen of the guard who waited at the royal table at great solemnities, and were ranged near the *buffets*, or sideboards. The former origin, nevertheless, seems the more probable, if any other than the obvious looks and living of the men themselves is at all wanted.

STATUE OF CHARLES I. AT CHARING CROSS.

A common error prevails, which reflects on Le Sœur, the artist of this statue, viz. that the horse is without a saddle-girth; but on a close inspection, one may certainly be discovered. To this misrepresentation it is sometimes added, that Le Sœur, having finished the statue, defied any beholder to point out a defect in his performance; when, on a person detecting the absence of the girth, Le Sœur, in a fit of vexation, destroyed himself. Both stories are equally void of truth.

The beautifully sculptured pedestal supporting the statue was long admired as the work of Grinling Gibbons, which Walpole describes it to be; but a written account, found by Mr. Peter Cunningham, F.S.A., proves the sculpture to be by Joshua Marshall, Master Mason to the Crown.

ANCIENT AND MODERN FREEMASONS.

They who take their notions of the original objects of Freemasonry from the Brethren of the present day, are lamentably in the dark:—"The connection between the operative masons, and those whom, without disrespect, we must term a convivial society of good fellows—who, in the reign of Queen Anne, met at the 'Goose and Gridiron, in St. Paul his Churchyard'—appears to have been finally dissolved about the beginning of the eighteenth century. The theoretical and mystic, for we dare not say ancient, freemasons, separated from the Worshipful Company of Masons and Citizens of London about the period above mentioned. It appears, from an inventory of the contents of the chest of the London Company, that not very

long since it contained 'A book wrote on parchment, and bound or stitcht in parchment, containing an 113 annals of the antiquity, rise, and progress of the art and mystery of Masonry.' But this document is not now to be found."—*Edinburgh Review*, 1839.

The old portion of Hampton Court Palace was built by freemasons, as appears from the accounts of the expenses of the fabric extant amongst the public records of London.

THE SIGN OF "THE GREEN MAN AND STILL."

In this sign we perceive a huntsman, in a *green coat*, standing by the side of a *still;* in allusion, as it has been facetiously conjectured, to the partiality shown by that description of gentry to a morning dram. The genuine representation, however, should be the *green man* (or man who deals in green herbs) with a bundle of peppermint or pennyroyal under his arm, which he brings to be distilled.—*Ritson's Life of Robin Hood*, notes and illustrations. (N.) 5.

WHO ARE COCKNEYS?

Etymologists have referred the term Cockney to Cockenay, from the Latin *coquinator* or *coquinarius*, a cook, as in Chaucer's "Reve's Tale,"—

> "And when this jape is told another day,
> I shall be holden a daffe or cockenay."

But, we may venture to ask, why should a term of the kitchen be applied as one of contempt *exclusively* to Londoners? In Chaucer's line, above quoted, the term evidently implies a silly person; and, if we mistake not, the word "daffe" is used in our day as *daft*, or stupid. Shakspeare too, in the *Twelfth Night*, employs the term in a similar sense, when the clown says, "I am afraid this great lubber world will prove a cockney;" although the expression in *King Lear*,—"Cry to it, nuncle, as the cockney did to the eels,"—has been interpreted in favour of cockney being originally a term of the kitchen.

Fuller, in his *Worthies*, gives the two following explanations of the term:

"1. One coaks'd or cocker'd, made a wanton or nestle-cock of, delicately bred and brought up, so that, when grown men or women, they can endure no hardship, nor comport with painstaking.

2. One utterly ignorant of husbandry and housewifery, such as is practised in the country, so that they may be persuaded any thing about rural commodities; and the original thereof, and the tale of the citizen's son, who knew not the language of the cock, but called it neighing, is commonly known."

"The tale of the cock neighing is gravely given by Minshieu in his *Guide into the Tongues;* and is repeated in succeeding dictionaries. Whatever be the origin, there can be no doubt that London was an-

siently known by the name of Cockney. Fuller says: 'It is more than four hundred years old; for when Hugh Bigot added artificial fortifications to the natural strength of his castle at Bungay, in Suffolk, he gave out this rhyme, therein vaunting it for impregnable:—

Were I in my castle of Bungey,
Upon the river of Waveney,
I would ne care for the king of Cockeney:

meaning thereby King Henry the Second, then peaceably possessed of London.' Tyrwhitt, in his *Notes on Chaucer*, ingeniously suggests that the author of these rhymes, 'in calling London Cockeney, might possibly allude to that imaginary country of idleness and luxury, which was anciently known by the name of Cokaigne, or Cocagne; a name which Hicks (*Gram. Anglo-Sax.* p. 231) has shown to be derived from Coquina.' Boileau, in his *Satires*, speaks as if the same appellation had been bestowed upon the French as upon the English metropolis, thus,—

'Paris est pour un riche un pays de Cocagne.'*

The festival of Cocagna at Naples, described by Keyslor, appears to have the same foundation."—*Pictorial Shakspere:* notes to *King Lear*, p. 429.

According to Fynes Moryson, the Londoners, and all within the sound of Bow-bell, are in reproach called cockneys, and eaters of buttered toasts.

All that we can arrive at is, that the term cockney had less reference to the kitchen than the parlour.

ORIGIN OF SHOREDITCH.

Stow declares this ancient manor, parish, and street, of London, to have been called Soersditch more than 400 years before his time; and Weever states it to have been named from Sir John de Soerdich, lord of the manor *temp.* Edward III.,† and who was with that king in his wars with France. The legend of its being called after Jane Shore dying in a *ditch* in its neighbourhood is a popular error, traceable to a black-letter ballad in the Pepys Collection, entitled *The Woful Lamentation of Jane Shore, a Goldsmith's Wife in London, some time King Edward IV. his Concubine:*

"I could not get one bit of bread,
Whereby my hunger might be fed;
Nor drink, but such as channels yield,
Or stinking ditches in the field.
Thus, weary of my life at lengthe,
I yielded up my vital strength
Within a ditch of loathsome scent,
Where carrion dogs did much frequent:
The which now, since my dying daye,
Is Shoreditch call'd, as writers saye."

* The "*Mât de Cocagne*," the Mast of Cocagne, is to this day one of the favourite sports of the Champs Elysées, in Paris; and is known in England as the greased pole with a shoulder of mutton at its apex: yet with us it is strictly a country sport.

† Two miles north-east of Uxbridge is Ickenham Hall, the seat of the Soerdich family, who have been owners of the manor from the time of Edward III.

But this ballad is not older than the middle of the 17th century; and no mention is made of Jane so dying in a ballad by Th. Churchyard, dated 1587. Dr. Percy erroneously refers *Shoreditch* to "its being a common sewer, vulgarly *shore*, or drain." It is also called *Sorditch;* which is the most correct, according to the above explanation.—*Curiosities of London*, pp. 663-4.

PEDLAR'S ACRE.

The well-known piece of ground at Lambeth which bears this name is traditionally said to have been bequeathed to the parish by a pedlar, upon the condition that his picture, with that of his dog, should be perpetually preserved in glass in one of the windows of the church; and in the south window of the middle aisle such a picture exists. It has been suggested, however, and with greater probability, that this portrait was intended rather as a *rebus* upon the benefactor (Chapman) than as descriptive of his trade; for in the church at Swaffham, in Norfolk, is the portrait of John Chapman, a great benefactor to that parish; and the device of a pedlar and his pack occurs in several parts of the church; which circumstance has given rise to nearly the same tradition at Swaffham as at Lambeth. Besides, Pedlar's Acre was not originally so named; but was called the Church Hope, or Hopys; and is stated in the register to have been bequeathed by "a person unknown."

VAUXHALL AND GUY FAWKES.

There does not appear to be the least ground for the tradition that Vauxhall, or Fauxhall, was the residence of Guy Fawkes, except the common coincidence of names. Jane Vaux, or Faukes, mentioned in the History of Lambeth as holding a copyhold tenement at Vauxhall in the year 1615, was the widow of John Vaux. The infamous Guy, or Guido, was a man of desperate fortune, and not likely to have a settled habitation any where, much less a capital mansion. It appears, however, that the conspirators of the detestable plot in which he was concerned held their meetings in Lambeth, at a private house, which was accidentally burnt in the year 1635.—*Lysons.*

THE STAR-CHAMBER.

The origin of the name of this infamous court has been much disputed; but Mr. Caley has satisfactorily traced it to the ceiling of the chamber being ornamented with gilded stars. Barrington's reference is to *Stor* or *Storrum*, a Jewish contract in ancient contracts.—(For a *précis* of its history, see *Things not generally Known*, pp. 169-171.)

EL DORADO OF SIR WALTER RALEIGH.

The term *El Dorado* is commonly considered to have been the sovereignty teeming with precious metals, which had long been sought for in vain by Spanish adventurers. Their expeditions in quest of it were directed to the interior of the vast region lying between the Orinoco and the Amazon, or Guiana. The rocks were represented as impregnated with gold, the veins of which lay so near the surface as to make it shine with a dazzling resplendency. The capital, Manoa, was said to consist of houses covered with plates of gold, and to be built upon a vast lake, named Parima, the sands of which were auriferous.

El Dorado was not, however, originally used to designate any particular place; it signified generally "the gilded," or "golden," and was variously applied. According to some, it was first used to denote a religious ceremony of the natives, in covering the anointed body with gold-dust. The whole of Guiana was, on account of the above usages, sometimes designated by the term *El Dorado;* but the locality of the fable which came to appropriate that name was successively assigned to different quarters of that vast region, and the expeditions in search of it varied accordingly. The question, however, to be solved is, whence arose the belief that a district so marvellously abundant with the precious metals existed in the interior of Guiana; and the solution appears to have been left to Humboldt. While exploring the countries upon the Upper Orinoco, he was informed that the portion of Eastern Guiana lying between the rivers Essequibo and Branco is "the classical soil of the Dorado of Parima." In the islets and rocks of mica, slate, and talc which rise up within and around a lake adjoining the Parima river, reflecting from their shining surfaces the rays of an ardent sun, we have materials out of which to form that gorgeous capital, the temples and houses of which were overlaid with plates of beaten gold. With such elements to work upon, heated fancies, aided by the imperfect vision of distant and dubious objects, might easily create that fabulous superstructure. We may judge of the brilliancy of these deceptious appearances, from learning that the natives ascribed the lustre of the Magellanic Clouds, or nebula of the southern hemisphere, to the bright reflections produced by them.—*Humboldt.* There could not well be a more poetical exaggeration of the lustrous effects produced by the metallic hues of rocks of talc. These details, in which M. de Pons, a somewhat later traveller, who long resided in an official capacity in the neighbouring countries, fully concurs, in all probability point to the true origin of this remarkable fable. The well-known failure of Raleigh did not discourage other adventurers, who were found in quick succes-

sion; the last always flattering themselves with the hope that the discovery of El Dorado would ultimately be realised.—*Edinburgh Review abridged.*

ORIGIN OF STERLING.

Camden, writing of Sterling Borough and Castle, says: "They are much mistaken who think that our good and lawful money of England, commonly called *sterling* money, takes its name from hence; for that came from the Germans, who were termed easterlings by the English from their living eastward, and who were first called in by King John to reduce the silver to its due fineness; and such money, in ancient writings, is always called *easterlings.*"

HOUSES IN WHICH NELL GWYN IS SAID TO HAVE LIVED.

Mr. Peter Cunningham, F.S.A., in his piquant *Story of Nell Gwyn*, says:

There are more houses pointed out in which Nell Gwyn is said to have lived than sites of palaces belonging to King John, hunting-lodges believed to have sheltered Queen Elizabeth, or mansions and posting-houses in which Oliver Cromwell resided or put up. Nell is said by some to have been born at Hereford, by others at London; and Oxford, it is found, has a fair claim to be considered as her birthplace. But the houses in which she is said to have lived far exceed in number the cities contending for the honour of her birth. She is believed by some to have lived at Chelsea, by others at Bagnigge Wells, Highgate; and Walworth, and Filberts, near Windsor, are added to the list of reputed localities. A staring inscription in the Strand, in London, instructs the curious passenger that a house at the upper end of a narrow court was formerly "the dairy of Nell Gwyn." I have been willing to believe in one and all of these conjectural residences; but, after a long and careful inquiry, I am obliged to reject them all. Her early life was spent in Drury-Lane and Lincoln's Inn Fields; her latter life in Pall Mall, and in Burford House, in the town of Windsor. The rate-books of the parish of St. Martin's-in-the Fields record her residence in Pall Mall from 1670 to her death; and the site of her house in Windsor may be established, were other evidence wanting, by the large engraving after Knyff.

THE RHONE AND THE LAKE OF GENEVA.

John Evelyn, in his *Diary*, repeats the so-often-repeated assertion, that the Rhone passes through the Lake of Geneva with such velocity as not to mingle with its waters. Of all the fables which credulity delights to believe and propagate, this should appear the most impossible to obtain belief; for the Rhone, when it enters the lake, is both of the colour and consistency of pea-soup, and it issues out of it perfectly clear, and of so deep a blue that no traveller can ever have beheld it without astonishment. Evelyn had seen it in both places, and yet repeats the common story; which, had it been fact instead of fable, would have been less remarkable than the actual, and as yet unexplained, phenomenon of its colour at Geneva.

Natural History.

UGLINESS OF ANIMALS.

Sir Thomas Browne observes: I cannot tell by what logic we call a toad, a bear, and an elephant, ugly, they being created in those outward shapes and figures which best express the actions of their inward forms, and having passed that general visitation of God, who saw that all that He had made was good, that is, conformable to His will, which abhors deformity, and is the rule of order and beauty.

One great cause of cruelty is teaching children to look upon the lower animals, unless they are "very pretty," with general dread and dislike. I can well remember how (says Mr. Rowell, in his *Essay on the Beneficent Distribution of the Sense of Pain*), when a boy I have often picked up a caterpillar, and while admiring its beauty or form, been told to throw it down, and kill it; that it was a devil's ring, and if it got round my finger, I should never get it off again. Toads and other creatures are cruelly used by boys from an habitual dread and disgust of them; and it is often thought quite right to torture carnivorous animals, such as the polecat, weasel, &c., as a punishment for their cruel propensities. Children are sometimes taught to look upon such creatures as "wicked things:" they are told of the crafty spider that catches the poor flies, or of the cruel hawk which kills the pretty birds: such teaching is not only ridiculous, but in some degree impious, as arraigning the laws of nature. Man may be cruel, when, although endowed with reason, he wilfully tortures or injures any creatures; but how can any animal be said to be cruel, when following the instincts with which its Creator has endowed it, and performing the functions for which it was created?

VENTRILOQUISM.

What reference the word *Ventriloquism* can possibly bear to a faculty whereby the whole mystery is performed by the muscles of the throat, says Sir George Head in his *Home Tour*, I am at a loss to know; whereas, by the etymology, one might fairly presume that that indolent organ the belly, whose province proverbially is to do nothing but eat, were now about to assume a new privilege, break silence, and talk. At all events, no matter how the sound be generated, the artist has positively no control over its transmission; and although indistinctness of utterance may create a sort of impression of distance, yet for the rest of the deception—the *hic-et-ubique* sensation of a voice proceeding down the chimney, or upwards through the window—such fantasies exist, even to their unlim-

ited extent, solely in the imagination of the hearer. A familiar, or doll, is an indispensable member of a ventriloquist's establishment; and, for aught we know to the contrary, the Grecian sage, with his demon, was merely a ventriloquist; or, at all events, an autoloquist, or thinker aloud. The author then notices an occasion when the office was performed by a small wooden effigy, in likeness of an old man with a wig, whose lips, when supposed to speak, moved extremely naturally; so as by alluring the eye to a definite point effectually to imbue every spectator with a notion of reality.

"ADAM'S APPLE"

Is the name given to the protuberance in the fore part of the throat, occasioned by the projection of the thyroid cartilage of the larynx. This name originated from a superstitious tradition, that a piece of the forbidden fruit which Adam ate stuck in his throat, and occasioned the swelling.

CREOLES.

The word Creole is often, in England, understood to imply a Mulatto; but the term means a native of a West Indian colony, whether white, black, or of the coloured population.

THE WHALE NOT A FISH.

Although the home of the *Cetaceæ* (to which class of animals whales belong) be entirely in the waters, they have several features in common with the larger quadrupeds. They belong to the Linnæan class of *Mammalia*, or suck-giving animals: they produce their young alive; their skin is smooth, and without scales; their blood warm, and the flesh tastes somewhat like coarse beef. They have a head with two ventricles, and lungs through which they respire; and being unable to separate the air from the water, as fishes do by means of their gills, they must come to the surface in order to breathe. *It is thus by no means strictly scientific to call the Whale a Fish;* yet he is entirely an inhabitant of the sea, having a tail, though placed differently from that of ordinary fishes, while his front limbs much more resemble fins than legs, and are solely used for pawing the deep. Hence the vulgar, following a natural and descriptive classification, obstinately continue to give the name of fish to the whale.

In representations of the whale, we generally see two spouts of water mounting into the air from his nostrils, when he is above the water, like artificial fountains. These are occasioned merely by the mode in which the animal breathes; and it is an error to suppose that he ejects the water through the nostrils. It is, on the contrary, the breath which is thus discharged, mixed with mucous matter, and perhaps the foam of a wave

which may happen to dash over them. When this vehement breathing or blowing is performed *under the surface*, much water is thrown out into the air.

The whale too has been regarded as an ill omen. Aubrey says: "A little before the death of Oliver Protector, a whale came into the river Thames, and was taken at Greenwich. 'Tis said, Oliver was troubled at it."

JONAH'S WHALE AND GOURD.

The Rev. Dr. Scot, of Corstorphine, has shown to the Wernerian Society (*Proc.* 1828) that the great fish which swallowed up Jonah could not be a Whale, as often supposed, but was probably a white shark. It is true that "a whale" is not used in the text of *Jonah*, but "a great fish;" still "a whale" is mentioned in reference to this passage, which our Saviour makes in *Matt.* xxii. 40.

While the Greek version makes the plant under which Jonah sat a Gourd, the Vulgate reckons it a species of ivy; but the castor-oil tree, with its broad palmate leaves, has been more closely identified with the gourd of Jonah.

SPERMACETI.

Spermaceti is erroneously supposed to be found in the cranium of the long-headed whale, whereas it is the fat of that animal. Formerly spermaceti was only used as a medicine; but annually many tons of it were thrown into the Thames as useless, the quantity brought to this country being so much more than was required for medicinal purposes. It has, however, become very valuable since candles have been made of it mixed with tallow or wax.

The following note, subjoined by the poet Southey to his *Thalaba*, ii. 155, throws some light upon the former rare employment of spermaceti in this country:—"The common people of England have long been unacquainted with the change which muscular fibre undergoes (when it is converted into adipocere). Before the circumstance was known to philosophers, I have heard them express a dislike and loathing to spermaceti, because it was dead men's fat."

THE SLOTH.

The excellent account of this animal in Waterton's *Wanderings in South America*, corrects the endless errors of naturalists with respect to its natural history,—errors which have been continued even to the present day.

"Those who have written on this singular animal," says Mr. Waterton, "have remarked that he is in a perpetual state of pain; that he is proverbially slow in his movements; that he is a prisoner in space; and that as soon as he has consumed all the leaves of the tree upon which he

had mounted, he rolls himself up in the form of a ball, and then falls to the ground. This is not the case. If the naturalists who have written the history of the Sloth had gone into the wilds in order to examine his haunts and economy, they would not have drawn the foregoing conclusions; they would have learned that, though all other quadrupeds may be described while resting on the ground, the sloth is an exception to this rule, and that his history must be written while he is in the tree. This singular creature is destined by Nature to be produced, to live, and to die, in the trees. It mostly happens that Indians and Negroes are the people who catch the sloth and bring it to the white man; hence it may be conjectured that the erroneous accounts we have hitherto had of the sloth have not been penned with the slightest intention to mislead the reader, or give him an exaggerated history, but that these errors have naturally arisen by examining the sloth in those places where Nature never intended that he should be exhibited."

With respect to the alleged tardiness, from which the sloth has been erroneously named, Mr. Waterton states: "He travels at a good round pace; and were you to see him pass from tree to tree as I have done, you would never think of calling him a sloth."

THE LION.

The Lion has been styled "The King of the Beasts," from his surpassing in physical strength all other animals. His generosity and courage are more doubtful. Mr. Burchell, the traveller in Africa, says: "When men first adopted the lion as an emblem of courage, it would seem that they regarded great size and strength as indicating it; but they were greatly mistaken in the character they have given to this indolent, skulking animal, and have overlooked a much better example of true courage, and of other virtues also, in the bold and faithful dog." Still, very different accounts are given by travellers of the cruelty or generosity of the lion's nature, which result in all probability from a difference in time or circumstances, or the degree of hunger which the individual experienced when the respective observations were made upon him.

The lions of Lord Prudhoe, in the British Museum, are the best sculptured representations of the animal in this country. Although the lion is our natural hieroglyphic, and there are many hundred statues of him, yet not one among them all appears without a defect, which makes our representations of him belong to the class *canis*, instead of *felis*—a fault not found in any Egyptian sculpture.—*M. Bonomi: Proceedings of the Royal Society of Literature*, 1840.

TAMED LIONS.

The punishment of being thrown to Lions was a very common one among the Romans of the first century; and very numerous tales are extant in which the fierce animals became

meek and lamb-like before the holy virgin daughters of the Church. This, indeed, is the origin of the superstition, no where more beautifully expressed than in Lord Byron's *Siege of Corinth:*

> 'Tis said that a lion will turn and flee
> From a maid in the pride of her purity.
> *Christmas's Cradle of the Twin Giants,* vol. i. p. 296.

THE CAT.

It is a prevalent notion that Cats are fond of sucking the breath of infants; and consequently, of producing disease and death. Upon the slightest reflection, nothing can be more obvious than that it is impossible for a cat to suck an infant's breath,—at least, so as to do it any injury; for even on the supposition that it did so, the construction of its mouth must preclude it from interrupting the process of breathing by the mouth and the nose at the same time. This vulgar error must have arisen from cats nestling about infants in beds and cradles, to procure warmth.

A curious collection of "Characteristics of the Cat" will be found in *Things not generally Known,* pp. 77-79.

THE SHREW-MOUSE AND THE ASH.

Our peasantry have a superstitious custom of boring a hole in an Ash, and fattening a Shrew Mouse in it. A few strokes with a branch of this tree is then accounted a sovereign remedy against cramp and lameness in cattle, which are ignorantly supposed to proceed from this really harmless animal. The Rev. Gilbert White, in his *History of Selborne,* gives a very amusing account of this superstition.

The shrew-mouse is believed by country-people to be venomous; and, from the numbers that are found dead, it has been said that neither the owl nor the cat will eat it when they have killed it. It was formerly thought that if a shrew-mouse ran over a person's feet, he would become lame in consequence. Its very name has been adopted as a term of reproach for a scolding woman, probably from the venom it was supposed to possess; but Shakspeare has used it with terms of endearment:

> "Pretty Jessica, like a little shrew,
> Bless you, fair shrew."

Mr. Jesse has however explained the cause of great numbers of the shrew-mouse being found dead: they are very pugnacious, and the males fight together to the death, as proved by the livid spots found upon the neck and shoulders.

THE CAMEL.

Camels are very patient under thirst: it is a vulgar Error

however, to believe that they can live any length of time without water. They generally pine, and die on the fourth day; and, with great heat, will even sink sooner.—*Lieut. Burnes's Travels in Bokhara.*

There is no reason for supposing this useful animal to be exclusively an inhabitant of the desert. The camels in European Turkey are indigenous, and are said to be of an excellent stock.

LONGEVITY OF THE DEER.

The traditional opinion that the Deer sometimes attains the age of upwards of a hundred years, is not worthy of countenance. In the superstitions of the Highlands of Scotland, however, are some arguments in favour of the *longa et cervina senectus* of Juvenal; and the Gaelic adage, "Thrice the age of a man is that of a deer," is supported by marvellous stories, attested by chiefs of honour and veracity. With all his respect for marvellous traditions, Mr. Scrope, in his work on *Deer-stalking*, does not hesitate to inform us, that all the accounts he has received from park-keepers in England, where there are red-deer, contradict their supposed longevity, and establish the fact that the longest-lived deer has not exceeded twenty years of age.—*Edinburgh Review*, No. 143.

WOLVES IN ENGLAND.

The naturo-historical accounts of the Wolf tell us that it was extirpated in Britain by the salutary edicts of King Edgar, who accepted wolves' tongues and heads as tribute, or as a commutation for certain crimes. This appears to be a vulgar error; for in the reign of Edward I. wolves had increased to such a degree that officers were appointed to promote their destruction, and lands were held by hunting them and destroying them.

IS THE HYÆNA UNTAMABLE?—THE LAUGHING HYÆNA.

Colonel Sykes has taken some pains to correct the popular Error respecting the ferocious and untamable disposition of the hyæna. In India, the colonel possessed a female cub, which was allowed to run about the house, and would play with the sailors on board ship; indeed, it was as playful and good-humoured as a puppy. Subsequently Colonel Sykes placed this hyæna in the gardens of the Zoological Society in the Regent's Park; and there, when full-grown, it fondly recognised its master by rubbing its head, neck, and back against his hand.—*Proc. Zool. Soc.* 1833.

Cuvier states, that in the day-time the cage of a striped hyæna may be entered with impunity, when it will fawn upon those it knows; "and, were it not for the prejudices of the

public on this subject, a hyæna thus tamed might be intrusted with as much liberty as a common dog."

"The laughing hyæna" may be traced to a belief among the Greeks and Romans that the hyæna could imitate the human voice, and charmed shepherds, so as to rivet them to the spot on which they stood.

Pliny, from the great strength of the hyæna's neck, believed it to consist of only one jointless bone; and further, he credited the efficacy of the neck in magical invocations. A relic of this superstition lingers among the Arabs, who, according to Shaw, when they kill a hyæna, bury the head, lest it should become the element of some charm against their safety and happiness.

THE ELEPHANT.

The Elephant has superstitiously been made an object of veneration, from an exaggerated notion of his intelligence. Indeed, he appears more sagacious than he really is, because the facial line, or the vertical height of the skull, when compared with its horizontal length, is elevated by causes which have no connection with the volume of the brain. The stories of elephants dancing upon ropes at Rome to gratify Nero and Galba, are examples of the above exaggeration. Sir Thomas Browne terms "grayheaded errors," the absurd notion that elephants had no joints and could not lie down, but slept against a tree, which being almost sawn asunder by the hunters, the beast fell with the tree, and was securely captured.

That elephants were formerly used in war is well known; but the common representation of the elephant bearing a castle, conveys a very erroneous notion of the mode. Sir Thomas Browne adds:

"Nor can we overlook the pictures of elephants with castles on their backs, made in the form of land castles, or stationary fortifications, and answerable unto the arms of Castile, or Sir John Old Castle; whereas the towers they bore were of wood, and girt unto their bodies; as is delivered in the books of *Maccabees*, and as they were appointed in the army of Antiochus."—*Vulgar Errors*, b. v. c. 19.

In an engraving of Kublai Khan in his wooden castle, borne upon the backs of four elephants, in the thirteenth century, the "castle" is of square shape, open at the sides, with a semicircular roof, bearing the imperial standard, and altogether more resembling a roofed howdah than a castle or fortress built of stone.

SLOW HORSES.

The horse-jockey runs his hand down the horse's neck in a knowing way, and says, "This horse has got a heavy shoulder: he is a Slow Horse." He is right; but he does not under-

stand the matter. It is not possible that the shoulder can be too much loaded with muscle; for muscle is the source of motion, and bestows power. What the jockey feels, and forms his judgment on, is the abrupt transition from the neck to the shoulder, which, in a horse for the turf, ought to be a smooth, undulating surface. This abruptness, or prominence of the shoulder, is a consequence of the upright position of the scapula, or shoulder-blade: the sloping and light shoulder results from its obliquity. An upright shoulder is the mark of a stumbling horse: it does not revolve easily to throw forward the foot.—*Sir Charles Bell's Bridgewater Treatise.*

WHITE-HOOFED HORSES.

The rejection of Horses with White Legs and Feet is mostly considered a matter of caprice, though the distinction is reasonable enough. Even in a wet soil and climate, white hoofs are more brittle and more liable to accident and lameness than black ones; and in the stony and more arid soils and climates white hoofs do not stand nearly so well, and are much more liable to break and contract than those of a dark colour.—*Sir Charles Bell's Bridgewater Treatise.*

THE VAMPIRE BAT

Has been accused of destroying men and animals by sucking their blood; but "the truth," says Cuvier in his *Règne Animal*, "appears to be that the Vampire inflicts only small wounds, which may probably become inflammatory and gangrenous from the influence of climate." The old vampire superstition will be found detailed in a subsequent page.

THE "HAWK AND HANDSAW."

The wood or coppice where herons built was originally called the heronshaw, of which Mr. Jesse relates an instance in the heronry in Windsor Great Park. Hence the name was transferred to the bird itself, which was called heronshaw; and thus the proverb, "He does not know a Hawk from a Handsaw," the meaning of which was, that, in a very distant flight, it was only an experienced eye that could distinguish the hawk from the heron.

CUCKOO-SPIT.

This is the white frothy exudation of the larvæ of the *Cicada spumaria*, or, according to Brockett, the *Tellicona spumaria*, which is seen at the axillæ of the leaves and branches of plants, particularly lavender and rosemary, early in the spring. The time of its appearance, and the vulgar notion that it is produced from the saliva of the cuckoo, have given

rise to the name, Cuckoo-spit. Hence also several wild-flowers, which are the favourite depositories of the froth of this delicate little insect, have received the name of *cuckoo-flowers*, as the *Cardamine pratensis* and *Lychnis dioica*. Frog-spit and toad-spit are other names for this spume.—*Miss Baker's Northamptonshire Glossary.*

A stupid fellow seeing this froth on almost every blade in his garden, wondered where all the cuckoos could be that produced it!

"PIGEONS' MILK" AND "CROCODILE TEARS."

Lactation by the crop of pigeons has been proved by naturalists; and Mr. Jesse considers that the crop is gradually thickened, and the glands enlarged, during the period of incubation in most birds, just as the milk-glands are prepared during gestation in mammalia: hence the curdy substance or milky secretion of pigeons; and Mr. Gulliver has shown that a process like that which takes place in the crop of pigeons has been discovered in the female crocodile. Thus the old popular saying about "Pigeons' Milk," which was a sort of April-fool's errand, had some foundation for it, and proves that a degree of truth generally lurks in the adages of our ancestors. It may also possibly turn out that whatever horror people have of "Crocodile Tears," the reptile secretes the bland milk for its tender young.

MIGRATION OF BIRDS.—"THE SEVEN SLEEPERS."

Seven of the migratory birds were formerly called "the Seven Sleepers," because it was then supposed that many birds, which it is now well known unquestionably migrate, retired to some secure retreat, and there remained dormant during the winter.

Mr. Yarrell, in his excellent work on British birds, proves that the common quail (*Coturnus dactylisonans*) was the food of the Israelites in the wilderness. It is the only species that migrates in enormous multitudes, or indeed that migrates at all. The instinct of the bird was therefore made use of by the Almighty to supply the wants of His famishing people; "and it affords," says Mr. Yarrell, "a proof of the perpetuation of an instinct through a period of 3000 years." It does not pervade a whole species, but that part of a species existing within certain geographical limits; an instinct characterised by a peculiarity, which modern observers have also noticed, of making their migratory flight by night. We read in the sixteenth chapter of Exodus: "And it came to pass that at even (probably night) the quails came up and covered the camp." Thus we see the most ancient of all historical works and natural history each throwing light on the other.

WHAT BECOMES OF SWALLOWS IN WINTER?

The winter retreat of these migrating birds is a subject which

has excited among naturalists much interesting speculation, and has been suggestive of many ingenious theories. Among other hypotheses, that of subaqueous hybernation, though partially supported by well-attested facts, can hardly be said to be admissible, except only so far as regards subaqueous descent or temporary submersion. The capability of the swallow for existence under water for any lengthened period during the winter is inconceivable. The possibility of such a state has been sufficiently objected to on the ground of the necessary decomposition and destruction of its extravascular plumage, as well as from the fact, that no warm-blooded or quick-breathing animal either can or does so hybernate. In partial support, however, of the theory, is the following remarkable instance of the subaqueous residence (or what appeared to have been such) of two swallows, under circumstances which indicated a trance, or torpor, of some duration:

"On the 2d of November 1829, at Loch Ransa, in the island of Arran, a man, while digging in a place where a pond had been lately drained off, discovered two swallows in a state of torpor. On placing them near the fire, they recovered."—*Bishop Stanley's History of Birds.*

Similar instances of the dormant habitation of birds in mud deposits and manure heaps during the winter season, and of their re-animation on being brought into a higher temperature, are also on record. Gilbert White believed that swallows "do not depart from this island, but lay themselves up in holes and caverns; and do, insect-like and bat-like, come forth at mild times, and then retire again to their *latebræ*." The Rev. Mr. Fleming thus combats the probability of submersion:

Because swallows are much lighter than water, and could not sink in clusters, as they are represented to do. If their feathers are previously wetted, to destroy their buoyant power, in what manner can they resist the decomposing effect of six months' maceration in water, and appear in spring as fresh and glossy as those of other birds? Swallows do not moult while they remain with us in an active state; so that, if they submerge, they either do not moult at all, or perform the process under water. In the case of other torpid animals, some vital actions are performed, and a portion of oxygen is consumed; but in the submerged swallows, respiration, and consequently circulation, must cease. Other torpid animals too, in retiring to their winter slumbers, consult safety; while the swallow, in sinking under the water, rushes to the place where the otter and the pike commit their depredations.

It is now ascertained that migration is, in ordinary cases, practised by swallows; yet their submersion has been believed by many naturalists; such as Klein, Linnæus, and others.

Montague considers the idea of the submersion of the swallow too extravagant to need refutation. Still, the belief that the swallows hide themselves during the winter at the bottom of rivers and lakes is prevalent to this day in some parts of England; and Mr. Jesse was assured upon credible autho-

rity, that a person in the neighbourhood of Grassmere Lake had seen swallows emerging from it.

Wilson estimates the swallow to fly, in his usual way, at the rate of one mile in a minute; and he is so engaged for ten hours every day.

OF WHAT USE ARE SPARROWS?

Clubs have been formed in various parts of the country for the destruction of Sparrows, in consequence of their consumption of ripe crops. Now granting the harm to be considerable, the farmer is more than compensated by the benefits of the bird; actual and careful observation proving that the sparrow is most useful in killing, for food, flies, caterpillars, wire-worms, &c., which commit immense ravages among the products of the land. It has been calculated that a single pair of sparrows, during the time they have their young to feed, destroy above three thousand three hundred caterpillars in a week, besides other insects. A colony of sparrows having been broken up, serious loss was sustained from caterpillars; and where, after the sparrows were allowed to return, no trouble or injury from that insect was experienced.

Mr. John Hawley of Doncaster, in the *Zoologist*, thus states the case: "I have watched pairs of sparrows repeatedly feeding their young, and have found that they bring food to the nest once in ten minutes during at least six hours of the twenty-four, and that each time from two to six caterpillars are brought: every naturalist will know this to be under the mark. Now suppose the 'three thousand five hundred sparrows' destroyed by the 'Association for killing Sparrows' were to have been alive the next spring, each pair to have built a nest, and reared successive broods of young, during three months, we have, at the rate of two hundred and fifty-two thousand per day, the enormous multitude of twenty-one millions one hundred and sixty-eight thousand larvæ prevented from destroying the products of the land, and from increasing their numbers from fifty to five-hundred fold!"

Mr. Jesse, in his *Country Life*, relates that a Correspondent has attached to his garden a fruit-plantation of three acres, containing gooseberries, currants, raspberries, cherries, apples, pears, plums, &c., and that *he never allows birds to be destroyed or their nests taken.* The consequence is, that he is never annoyed with caterpillars. Mr. Jesse adds, that about two miles from his residence there is "a small-bird club," the members of which are bound to produce a certain number of small birds every week. Each year the caterpillars devastate the plantations; and in one year an apple-orchard of more than ten acres was so infested, that the owner employed women to pick off every blossom in order to save the trees.

THE BIRD OF PARADISE.

This bird being worn as an ornament, on account of its

beautiful plumage, when sold for such purpose has its feet cut off by the Papous of New Guinea, which led our credulous forefathers to believe the feet to be actually wanting in the bird.—(*J. R. Forster on Paradise Birds and the Phœnix; Indian Zoology, Halle*, 1795, b. 26.) This belief may likewise have been fostered in casual observers by the peculiar habit which the Paradise Bird has of shunning the bottom of its cage, as if afraid of soiling its delicate plumage; although, like the crow (which it resembles in many respects), it has feet formed for walking.

Besides the absence of legs, the following wonders were once credited of this bird: That the egg was laid in the air, and there hatched by the male in an orifice of his body; that it hung itself by the two long feathers of its tail on a tree when sleeping; that it never touched the ground during any period of its existence, and fed wholly on dew. The Indians also believe that the leader or king of the bird-of-paradise is black with red spots, and that he soars away with the rest of the flock; which, however, never quit him, but settle where he does.

TURTLE-DOVES.

Although the poets have adopted these birds as emblems of faithfulness in love, Blumenbach assures us, that "as to its highly-prized fidelity and chastity, setting aside idle fables, the Turtle-dove presents nothing superior to other birds which lead the same mode of life."

SWANS.

"The Swan with two Necks" tavern sign would lead weak persons to credit such an anomaly; whereas it is in itself a corruption of "two nicks," or notches, on the bill, by which means swans were formerly marked by their owners. But this custom becoming almost obsolete, and the term not being understood, the sign-painter invented the two-*necked* bird.

The "swan-hopping" of the London citizens is a corruption of *swan-upping*, or the taking up of swans on the river Thames.

THE TURKEY.

Our name for this bird is very absurd, since it conveys the false idea that the Turkey originated in Europe or Asia; whereas we have derived the bird through the intermedium of Spain, or direct from North America, and it was first brought to England by Turkey merchants. It has been suggested that the name Turkey was given to the bird in the same way that we apply the term Goth to men of rude and barbarous habits, or inasmuch as it was a strange foreigner, and very irascible; or perhaps because of the beard (the pectoral tuft of the male)

Its introduction into England dates from 1524.—See *Things not generally Known*, pp. 129, 130.

THE PELICAN.

Sir Thomas Browne says:

"In every place we meet with the picture of the Pelican opening her breast with her bill, and feeding her young ones with the blood distilling from her. Thus it is set forth, not only in common signs, but in the crest and scutcheon of many noble families; hath been asserted by many holy writers, and was an hieroglyphic of piety and pity among the Egyptians; on which consideration they spared them at their tables."—*Vulgar Errors*, b. v. c. 1.

Sir Thomas refers this popular error to an exaggerated description of the pelican's fondness for her young, and is inclined to accept it as an emblem "in coat-armour," though with great doubt.

By reference to the actual economy of the pelican, we find that, in feeding the nestlings,—and the male is said to supply the wants of the female when sitting in the same manner,—the under mandible is pressed against the neck and breast, to assist the bird in disgorging the contents of the capacious pouch; and during this action the red nail of the upper mandible would appear to come in contact with the breast, thus laying the foundation, in all probability, for the fable that the pelican nourishes her young with her blood, and for the attitude in which the imagination of painters has placed the bird in books of emblems, &c., with the blood spirting from the wounds made by the terminating nail of the upper mandible into the gaping mouths of her offspring.

In *A Choice of Emblems and other Devices, by Geoffrey Whitney*, 1856, beneath the cut are the following lines:

"The pelican, for to revive her younge,
Doth pierce her breste, and geve them of her blood.
Then searche your breste, and as you have with tonge,
With penne procede to do your countrie good:
Your zeal is great, your learning is profounde;
Then help our wantes with that you do abounde."

Shakspeare, in *Hamlet*, thus alludes to the popular notion:

"To his good friends thus wide I'll ope my arms;
And like the kind, life-rendering pelican,
Repast them with my blood."

Sir Thomas Browne hints at the probability of the pelican occasionally nibbling or biting itself on the itching part of its breast, upon fulness or acrimony of blood, so as to tinge the feathers in that part. Such an instance is recorded by Mr. G. Bennett of a pelican living at Dulwich, which wounded itself just above the breast; but no such act has been observed among the pelicans kept in the menagerie of the Zoological

Society or elsewhere; and the instance just recorded was probably caused by local irritation.

THE GOAT-SUCKER.

The term Goat-sucker has been vernacularly applied to the European night-jar or night-swallow, from the absurd idea of this bird sucking goats; whereas, according to Mr. Rennie, "it is as impossible for the night-jar to suck the teats of cattle (though most birds are fond of milk) as it is for cats to suck the breath from sucking infants, of which they are popularly accused."

THE NIGHTINGALE.

It is a vulgar error to suppose that the song of the Night ingale is melancholy, and that it only sings by night. There are two varieties of the nightingale: one which sings both in the night and day, and one which sings in the day only.—*M. Wichterich of Bonn.*

HUMMING-BIRDS.

These splendid birds have generally been stated to feed only on the juice of flowers; whereas it has been proved that they eat insects, and that the chief object of their fluttering about flowers is more for the purpose of their obtaining insect food than for the alleged object of sucking the honey from the nectaries of the plants.—*Prof. Traill; Trans. Wernerian Society*, 1840.

SINGING-BIRDS IN THE OLD AND NEW WORLD.

It is a very unfounded notion, that in the New World the brilliant hues of the bird take the place of the power of song. On the contrary, it would appear from Wilson's *American Ornithology* that the American song-birds are infinitely more numerous than those of Europe, and many of them superior to our most celebrated songsters.

THE HALCYON.

It was anciently believed that during the *Halcyon Days*, or that time when the halcyon, or kingfisher, is engaged in hatching her eggs, the sea, in kindness to her, remained so smooth and calm, that the mariner might venture on the main with the happy certainty of not being exposed to storms or tempests.

"The halcyones," says Pliny, "are of a great name and much marked. The very seas, and they that sail thereupon, know well when they sit and breed. * * * * They lay and sit about midwinter, when daies be shortest; and the time whiles they are broodie is called the *halcyon daies*, for *during that season the sea is calme and navigable*, especialie in the coast of Sicilie. *In other parts also the sea is not so boisterous, but more*

quiet than at other times; but surely the Sicilian sea is very gentle, both in the straights and also in the open ocean."—(*Pliny's Natural History, by Holland*, p. 287.) Aristotle, however, seems to be the first writer who asserts that during the halcyon days the mariner may sail in perfect security.—(*Aristotle's Hist. Anim.* p. 541.) Since his time, the poets have carefully, though not wisely, cherished the superstition.

——— "Alcyone compress'd
Seven days sits brooding on her watery nest,
A wintry queen; her sire at length is kind,
Calms every storm and hushes every wind."
Ovid Metam. lib. xi. *translated by Dryden.*

"May halcyons smooth the waves and calm the seas,
And the rough south-east sink into a breeze;
Halcyons, of all the birds that haunt the main,
Most lov'd and honour'd by the Nereid train."
Theocritus, idyl vii. l. 57, *translated by Fawkes.*

"Blow, but gently blow fayre winde
From the forsaken shore,
And be as to the halcyon kinde
Till we have ferried o'er."—*W. Browne.*

Montaigne believes that "Nature has honoured no other animal so much during its sitting and disclosing; for that the whole *ocean is stayed, and smoothed without waves, without winds or rain, whilst the halcyon broods upon her young*, which is just about the winter solstice; so that by her priviledge, we have seven dayes and seven nights, in the very heart of winter, wherein we may sail without danger."

The Earl of Kent, in *King Lear*, speaks of rogues who

——— "turn their halcyon beaks
With every gale and vary of their masters." (ii. 1.)

This is an allusion to the old superstitious belief that a dead kingfisher, suspended from a cord, would always turn its beak to the direction from whence the wind blew. The earliest mention of this, after Shakspeare's allusion, seems to be in Marlow's *Jew of Malta*, 1633:

"But how now stands the wind?
Into what corner peers my halcyon's bill?"

"I have once or twice," says Mrs. Charlotte Smith, "seen a stuffed bird of this species hung up to the beam of a cottage-ceiling, and imagined that the beauty of the feathers had recommended it to this sad pre-eminence; till, on inquiry, I was assured that it served the purpose of a weather vane, and though sheltered from the immediate influence of the wind, never failed to show every change by turning its beak to the quarter whence the wind blew."

The kingfisher is held in great estimation in many parts of

France, where it is also considered to be a natural weathercock. This bird is likewise said to be endowed with the precious gift of enriching its possessor, of preserving harmony in families, and of imparting beauty to women who wear its feathers. The kingfisher's fame has travelled into Tartary, where the inhabitants almost adore the bird. They eagerly collect its plumage, and throwing the feathers into a vase of water, preserve those that float, believing that it is quite sufficient for a woman to touch one of them to make her love the wearer. A Tartar, if he be fortunate enough to own a kingfisher, carefully preserves the beak, claws, and skin, when it dies, and puts them in a purse: as long as he carries these relics on his person, he is secure against any misfortune.—*Dickens's Household Words.*

"THAT THE OSTRICH DIGESTETH IRON."

The notion so generally entertained of the Ostrich merely depositing her eggs in the sand, and leaving them to be vivified by the sun, arises probably from the bird's habit of occasionally quitting the nest in search of food, more especially as it generally does so during the hottest part of the day.

Some travellers affirm that the ostrich not only never sits on her eggs after they have once been handled, or even if a man should have passed near the nest, but that she actually destroys them!

The testimony upon this point is contradictory. It seems pretty certain, however, that the ostrich, as with many other birds, is in the habit of deserting her eggs if they have been handled. "The slaves," says Professor Thunberg, "always use the precaution not to take away the eggs with their hands (in which case the birds, who perceive it by scent, are apt to quit the spot); but by means of a long stick they rake them out of the nest as fast as the birds lay them."

"That the ostrich digesteth iron," says Sir Thomas Browne, "is confirmed by the affirmations of many: the common picture also confirmeth it, which usually describeth this animal with a horse-shoe in its mouth. But Aristotle and Oppianus either omit this singularity as dubious, or, as the comment saith, reject it as fabulous. Pliny only affirms the digestion of the ostrich to be wonderful; Ælian states that it digests stones, without any mention of iron. Some have experimentally refuted it, as Albertus Magnus and Ulysses Aldrovandus. Browne then argues that the ostrich may swallow iron to aid its digestion, as poultry, and more especially the turkey, take down stones, which rather concur unto digestion than are themselves digested."

Thus dogs will eat grass, which they digest not; thus camels, to

make the water sapid, do raise the mud with their feet; thus horses will knable (nibble) at walls; pigeons delight in salt stones; rats will knaw iron, and Aristotle saith the elephant swalloweth stones: and thus may also the ostrich swallow iron, not as his proper aliment, but for the ends above expressed, and even as we observe the like in other animals.— *Vulgar Errors*, b. iii. c. 22.

Cuvier states that the ostrich is so voracious, and its senses of taste and smell are so obtuse, that it devours animal and mineral substances indiscriminately, until its enormous stomach is completely full. It swallows without any choice,—and merely as it were for ballast,—wood, stones, iron, copper, gold, lime, or, in fact, any other substance equally hard, indigestible, and deleterious. This strange propensity obtained for the bird at a very early period the epithet of "the iron-eating ostrich:"

> The ostridge that will eate
> An horse-showe so great
> In the steade of meat;
> Such fervent heat
> His stomach doth freat.
>
> *The Boke of Philip Sparrow.*

Sir Hamon L'Estrange, in discussing the story of the ostrich swallowing iron, mentions having seen one eat pellets of chewed paper as large as a walnut. He relates, as a parallel, having seen, about 1638, in London, a dodo which swallowed "large pebble stones, some as big as nutmegs." He goes on to mention other instances of birds swallowing stones, &c., for the same purpose, which he concludes to be the most probable solution of the alleged fact that the ostrich (or ostridge, as he calls it) swallows iron.

THE HERRING.

More nonsense has been uttered about the Herring than about all the other fish, flesh, and fowl in creation. The exposure of these fallacies has been thus ably handled in *The Times* journal:

If Sir Thomas Browne were now alive, he might write another volume on *Vulgar Errors* all about the herring; for it illustrates absurdities of almost every kind—scientific, historical, commercial, and political. It is an imposing little animal that has befooled us for a couple of centuries. We have been eating him ever so long; but all this time we know nothing about the little vagrant, and in books of recognised authority we find statements with regard to its habits that are quite as apocryphal as the old story which Gilbert White contests so vehemently about swallows in the winter migrating to the bottom of rivers, where they spend their time in a torpid slumber. The naturalists declare that the herring goes to the Arctic seas to spawn, and there remains for months afterwards in order to recruit its strength; we might cite works of high authority in which that tradition is to this very day and in latest editions handed down. It is all nonsense: the herring never leaves our shores. Next to the fictitious gossip regarding the migrations of this little fish are the curious stories of the wealth which it has

created, and of its vast importance to human welfare. We hear of Amsterdam being built on herring-bones, and that every fifth inhabitant of Holland was at one time engaged in the herring-fishery. This, too, is a ridiculous hoax. Amsterdam is built on something far more precious than herring-bones; and it has been calculated that if the tales current with regard to the Dutch trade in herrings be correct, then every able-bodied man in the country must have been engaged in the business.

Our herring-fisheries are now a valuable property, in which altogether from two to three millions of money are sunk, about half a million being sunk in boats, nets, and lines alone. In many parts of Scotland a hundred herrings can be purchased for sixpence. The Scotch-cured herrings have a large sale on the Continent, and in some places are even superseding the Dutch.*

COLOURS OF THE DOLPHIN.

The changes of hue displayed by the dying Dolphin are peculiar; but have been much exaggerated by the poetical descriptions of travellers. Soon after the fish has been removed from the water, the bright yellow with rich blue spots, which constitutes the normal colour of the animal, is exchanged for a brilliant silver, which a short time after death passes into a dull gray, or lead colour. The original golden hue occasionally revives in a partial manner, and appears above the silver field, producing a very interesting display of colours; but the diversity of tints is not greater than here described.—*Bennett's Narrative of a Whaling Voyage round the Globe.*

CRAB'S EYES.

The two rounded masses, one on each side of the stomach of the crab, have received the absurd name of "Crab's Eyes." Nothing can be more erroneous; these same masses being magazines of carbonate of lime, which the crab has collected for forming itself a new shell.

THE JOHN DORY.

Sir Joseph Banks's observation, that the name of this fish should be "*adorée*," from its being worshipped, is needlessly far-fetched. In all the Italian ports it is called *Janitore*, or the gatekeeper, by which title St. Peter is most commonly designated among Roman Catholics, as being keeper of the keys of Heaven. In this respect, the name tallies with the superstitious legend of this being the fish out of whose mouth the Apostle

* In 1856, Alexander II., Emperor of Russia, in his visit to Finland, after leaving Helsingfors, went to the little town of Borgo, where he laid with great ceremony the first stone of a monument to the fisherman Beukels, of Biervliet, in Flanders, who in the fourteenth century discovered the art of salting and packing herrings; and who, after introducing it into his own country, went into Finland, and established it there, from whence it spread to all the Baltic provinces. Beukels died in Flanders, and the Emperor Charles V. once visited his tomb. Peter the Great gave a pension to one of his descendants.

took the tribute-money. The breast of the animal is certainly much flattened; but, unfortunately for the credit of the monks, this feature is exhibited in equally strong lineaments by at least twenty other varieties of fish.

As for the name, the English sailors naturally substituted John Dory for the Italian Janitore.

WHAT ARE PEARLS?

The ancient opinion appears to have been, that Pearls were formed by drops of dew falling into the shell, for which purpose it periodically rose to the surface; and Pliny gravely informs us, that if the atmosphere was thick at the time, they were dark and clouded; if it was clear, they were white and brilliant. It is singular that the same belief is found to prevail at the present day among the natives of Ceylon; and very similar to it is the account of the formation of pearls recorded in one of the Sanscrit books of the Brahmins. A similar fancy also exists in the interior of Hindostan. Many odd things are thus related of pearls by D. T. D. Macgowan, of Ningpo.

The facility with which the Dual theory may be applied to phenomena of nature, enables Chinese philosophers to explain very satisfactorily to themselves whatever comes under their observation. Pearls are summarily disposed of as the female portion of the male principle, or more briefly as the female principle of muscles. They are regarded as a charm against fire, and are supposed to abound when good emperors reign. Buddhist authors say that they come from the brain of the fabled dragon, and give various Indian legends respecting moní (money?) pearls, the light of which was so strong that rice could be cooked by them. The Tauists, who, like our mediæval alchymists, long sought to discover a method of transmuting metals, and who too were in eager quest of the elixir of immortality, tried many experiments with pearls, which frequently formed an ingredient in the formula for conferring perpetual youth. The following is from a standard authority: "Take a pearl which has been worn on the body a long time, of an inch or more long; steep it in wort, and it will dissolve like quicksilver: or use floating (pumice?) stones and honey-comb, and mix with the gall of a serpent, and the pearl may be drawn out to the length of three or four feet. Make it into pills, and swallow them, henceforth food will be unnecessary;" immortality will have been attained. It is not long since that pearls ceased to be used in the West as a medicine; and, as might be expected, they still hold an important place in the Materia Medica of China.

Amidst many puerile and superstitious notions regarding the nature of pearls, we meet with a shrewd old writer, who had at least an idea of their true character; for he states that they are the result of a diseased action in the shell, anticipating the discovery of Linnæus, as the latter anticipated the rediscovery of Sir Everard Home, of their being "the abortive eggs of oysters, enveloped in their own nacre." This, however, accounts only for those found within the mantle: those which are attached to, or in contact with the shell, are occasioned by the intrusion of foreign bodies, and resemble exostosis in animals of a higher degree of organisation.

Pearls, from their consisting of carbonate of lime, are, of course, very soluble in acids. Hence may have originated the account of Cleopatra dissolving a pearl in vinegar, and drinking it to Marc Antony's health at supper; which is now regarded as an historical fiction, to show the inventive talents of the voluptuous queen in her allurements for Antony, in whom she found a companion to her taste. It is, however, pretty certain that a pearl, or pearls, of great value, were in Cleopatra's possession.

"How artificial Pearls are formed" will be found described in *Things not generally Known*, p. 86.

LUCK OF CRICKETS.

It is singular that the House-Cricket should by some weak persons be considered an unlucky, and by others a lucky, inmate of a dwelling: those who hold the latter opinion, consider its destruction the means of bringing misfortune on their habitations.

"In Dumfriesshire," says Sir William Jardine, "it is a common superstition, that if crickets forsake a house which they have long inhabited, some evil will befall the family; generally, the death of some member is portended. In like manner, the presence or return of this cheerful little insect is lucky, and portends some good to the family."

LIGHT OF THE LANTERN-FLY.

Many years since, Madame Merian, in her splendid work on the *Insects of Surinam*, stated that the Lantern-fly emitted light strong enough from its lantern-like head to read a newspaper by. This was too pretty a phenomenon to be omitted from any succeeding account of the insect. But according to the more recent observations of M. Richard and M. Sieber, and our countryman Dr. Hancock, the whole statement is erroneous: even the native tribes of Guiana agree in treating the story as fabulous; and Dr. Hancock has stated to the Zoological Society, that "it seemed to be an invention of Europeans, desirous of assigning a use to the singular diaphanous projection, resembling a horn-lantern, in front of the head of the insect." Yet Mr. John Murray, F.L.S., asserts, that he has read a letter by the exclusive light of the *lampyris noctiluca*, another luminous insect; and that in a dark night he once picked up a *lampyris splendidula*, which showed him distinctly the hour by a watch.

THE BIRD-KILLING SPIDER.

The story of a Spider which catches and devours Birds is likewise believed to have had its origin with Madame Merian, in her work on the *Insects of Surinam*. The naturalists Oviedo, Labat, and Rochefort, do not mention any spider as possessing such habits; the two latter writers only stating, that in the

Bermudas there exists a spider which makes nets strong enough to entangle small birds. Madame Merian, however, asserts, that one spider not only catches, but devours, small birds; and has figured a spider in the act of preying on a humming-bird. Now this particular kind of spider does not spin a net, but resides in tubes under ground, and in all its movements keeps close to the earth; while humming-birds never perch except on branches. A living humming-bird, when placed in one of the spider's tubes, was not only not eaten by the spider, but the latter actually quitted its hole, which it left in possession of an intruding bird. A geometrical web, spun by the largest spider that spins in the West Indies may perhaps occasionally be strong enough to catch the smaller among the humming-birds; but it is not likely that the spider would eat the birds. A small species of lizard, introduced into one of these nets, was enveloped in the usual manner by the spider; but as soon as the operation was completed, the insect cut the line and allowed the prisoner to fall to the ground. The existence of any Bird-killing Spider is consequently disbelieved by the distinguished naturalist Mr. Mac Leay, who has reported these interesting facts to the Zoological Society.

The spider to which Madame Merian attributes this bird-killing propensity, in the night-time destroys the cockroaches in the houses at Surinam. It is never killed by the negroes, who believe that if they were to destroy this spider, it would cause them to break cups and glasses. Thus an absurd superstition serves to protect a useful creature.

JOHN THE BAPTIST'S LOCUSTS.

When the Locust-tree is named, and its pods are said to be a palatable article of food, an impression is very commonly made on the mind of the hearer who has forgotten his Greek that this vegetable locust must have been the food on which, with wild honey, John the Baptist lived in the wilderness; and persons often lament their stupidity in having ever supposed that it could have been a nasty insect: but such it was. "And his food was locusts (*akrides*) and wild honey." Bochart has proved that the insect locusts have been eaten by many nations in Africa and Asia, both in ancient and modern times. There is, indeed, no doubt about the word *akris*, which means the insect; and the mistake has arisen from the English names alone. The word *arbah*, or locust, of the Old Testament, is translated *akris* in the Septuagint Greek.

BEETLES AND THE LIGHT.

Kitchen Beetles are always said to shun the light, because they run away when a lighted candle is brought into the room;

but this is a mistake which arises from a false reasoning, and it is always well to reason correctly, even about kitchen beetles. It is not by the candle that they are scared, but by the noise and motion which accompany the candle; for when there is neither noise nor motion they will come forth freely, whether it is light or dark, though perhaps more freely during motionless and silent darkness. Strictly speaking, however, it will be found that although they may be sometimes scared by a sudden light, the real cause of alarm in every case is motion, that produces vibration in the floor or other place on which they may happen to be, mere noise having as little effect on them as mere light.—*Jesse's Country Life*, page 301.

The term "black" applied to beetles would appear to be an epithet of disgust; for they are never black, but always brown, though of different shades, darker in the full-grown than in the younger and smaller.*

THE TARANTULA SPIDER.

Sir Thomas Browne gravely says:

"Some doubt many have of the Tarantula, or poisonous spider of Calabria, and the magical cure of the bite thereof by music. But since we observe that many attest it from experience; since the learned Kircherius hath positively averred it, and set down the songs and tunes solemnly used for it; since also some affirm the tarantula itself will dance upon certain strokes, whereby they set their instruments against its poison,—we shall not at all question it."—*Vulgar Errors*, b. iii. c. 27.

Many years since, an Italian gentleman communicated to Stephen Storace, the celebrated musician, a circumstantial account of the effect of the bite of a tarantula upon a poor ploughman, and its cure by the tune called "the Tarantella" being played to him, when, after dancing wildly till he was exhausted, he was bled and put to bed, and so recovered; the latter treatment having doubtless far more to do with his recovery than the music. Still, the narrator states that, not knowing the air of "the Tarantella," he tried several jigs, but to no purpose; for the man was as motionless as before until he caught the proper air.

Blumenbach gives the following explanation of the mystery:

"The fable of the supposed inevitable consequence of the bite, and of the cure by music, may be explained by supposing that travellers of easy faith have been deceived, partly by the representations of hypochondriacal and hysterical patients, but more commonly by the artifices of beggars. This much is certain, that this spider, which lives in little holes in fields, may inconvenience the reapers by its bite during harvest; and that, like that of many other insects, its bite may in the heat of summer become dangerous, and even cause a kind of *chorea* (St. Vitus's dance)."—*Manual of Natural History.*

* See "Soy made from Black-Beetles," p. 80.

From this bite sprang the tarantula dancing-mania of Apulia, thus described by Mr. Madden, in his *Phantasmata*, 1857:

"The Apulian mania for dancing may be regarded as of a much earlier date than any notices of it as a distinct disease in the works of writers of the 15th century. There can be little doubt that a venomous spider exists in the South of Italy, the bite of which produces disorders of the nervous system with violent convulsive movements. This was only noticed in the 15th century by medical men. But long before the disease was described by Perotti, a dancing-mania existed in some parts of Apulia and Calabria. This disease may have been a remnant of the dance of St. Vitus of the Germans and Belgians of 1374, or of the children of Erfurt in 1237. But there is no reasonable ground for doubting that a disease of a very similar character was occasioned in Apulia by the bite of a venomous spider. And it appears equally certain that, independent of the venomous bite of the spider, the disease was spontaneously produced in a vast number of cases by the workings of the human mind. In periods of great fanaticism or times of signal pestilential calamity, the disorder might and did arise alone from the force of imagination and the instinct of imitation. Kircher's statement, moreover, that after a person was bit by the venomous spider, although he was affected by depression of spirits, or general feelings of malaise, the violent paroxysm of the rage for dancing did not usually occur till the following summer season, when the great heat set in, would tend very strongly to confirm the opinion, that if the traditions of the German and Belgian plague-dance of an earlier period did not exist, that phase of *tarantism* which was marked by a rage for dancing would not have been observed.

It is far more easy to understand how the force of imagination and the instinct of imagination would have produced it, than to comprehend how the virus of a venomous insect would have remained dormant in a bitten person for several months; or, as according to Kircher's account it might do, for a year."

Nevertheless death from the bite of this spider is not uncommon. In 1855, a child died from the bite of a very venomous species of tarantula, which is common in old thatched houses in Graham's Town, Southern Africa; and similar cases have occurred in the Crimea, South Russia.

PROVIDENCE OF THE ANT.

The Ant has been celebrated from the earliest ages, both by sacred and profane writers, as a pattern of prudence, foresight, wisdom, and diligence. But in reading what the ancients say on this subject, we must be careful to separate truth from error. Who does not smile when he reads of ants that emulate the wolf in size, the dog in shape, the lion in its feet, the leopard in its skin,—ants whose employment is to mine for gold, and from whose vagrance the furtive Indian is constrained to fly on the swift camel's back?—*Bochart.*

Writers of all nations and ages affirm that ants store up grain in their nests; but close observers prove that no such hoards are made by European ants, who, indeed, have no magazines in their nests in which provisions of any kind have been

stored up. It is therefore surmised that the ancients, observing the ants carrying about their *pupæ*, which in shape, size, and colour, not a little resemble a grain of corn, mistook the one for the other. Mr. Gould was one of the first historians of ants who discovered that they do not store up corn; and naturalists have since subscribed to that opinion. Exotic ants have, however, probably magazines of provisions; for although ants, in our cold winters, remain in a state of torpidity, and have no need of food, yet in warmer regions, during the rainy seasons, when they are confined to their nests, a store of provisions may be necessary for them. This supposition has been verified by Colonel Sykes's discovery at Poona, in India, of a species of ants storing up the seeds of grass, and taking them out of the nest to dry, after a wet season.—*Trans. Ent. Soc.*

Solomon's lesson to the sluggard has been generally adduced as a strong confirmation of the ancient opinion; and it may apply to the ants of a warm climate, although it does not to those of a cold one. Still, Kirby and Spence do not consider Solomon's interpretation to apply to the storing up of provisions, but rather to the gathering of food in summer and harvest, when it is most plentiful; a foresight applicable to our European as well as to foreign species.

KEEPING BEES.

It has been the custom from time immemorial to rub the inside of the hive with salt and clover, or some sweet-scented herb, previously to putting a swarm of Bees into the hive. This practice, which is thought to be serviceable to the bees, is disadvantageous to them; for it gives them unnecessary labour, as they will be compelled to remove every particle of foreign matter from the hive before they begin to work. Equally reprehensible is the vile practice of making an astounding noise with fire-pans, kettles, &c., when the bees are swarming. It may have originated in some ancient superstition, or it may have been the signal to call aid from the fields to assist in the hiving. If harmless, it is unnecessary; and every thing that tends to encumber the management of bees should be avoided.

To enumerate the Errors and superstitions respecting bees would occupy several pages; so that we can only relate a few instances. In some parts, when any one of the family is buried, as the corpse passes out of the house every hive is loosened and lifted up; otherwise it is believed that the bees would die, or desert the hive, and seek other quarters. Another mode of communicating the intelligence to the little community with due form and ceremony, is to take the key of the house, and knock with it three times against the hive, telling the inmates at the same time that the master or mistress, as

the case may be, is dead! In Bedfordshire, it is not uncommon for the peasantry to sing a psalm in front of hives of bees which are not doing well, after which they are believed to thrive!

In some districts of Brittany, it is believed that if the hard-working bees are not informed of the events which interest their masters, nothing goes right afterwards about the house. It is on this account that, when any one in a family dies, the peasants fasten a bit of black cloth to the hive, or a bit of red if a marriage takes place.

See "the Cell of the Bee," and "Mistakes in Beehives," in *Things not generally Known*, pp. 90 and 208.

THE HEDGE-HOG SUCKING COWS.

The idle story that the persecuted Hedge-hog sucks Cows is thus quaintly refuted:

In the case of an animal giving suck, "the teat is embraced round by the mouth of the young one, so that no air can pass between; a vacuum is made, or the air is exhausted from its throat, by a power in the lungs; nevertheless the pressure of the air remains still upon the outside of the dug of the mother, and by these two causes together the milk is forced into the mouth of the young one. But a hedge-hog has no such mouth as to be able to contain the teat of a cow; therefore any vacuum which is caused in its own throat cannot be communicated to the milk in the dug. And if he is able to procure no other food but what he can get by sucking cows in the night, there is likely to be a vacuum in his stomach too."—*New Catalogue of Vulgar Errors.* By Stephen Fovargue. A.M., 1786.

Yet, according to Sir William Jardine, the hedge-hog is very fond of eggs; and is consequently mischievous in the game-preserve and hen-house.

SIGHT OF THE CROCODILE.

Pliny, like other authors, has been led into a common Error, that the sight of the Crocodile is defective under water, which a moment's consideration, without the necessity of *personal* experience, should have corrected; for it is at least reasonable to suppose that an animal living chiefly on fish should, in order to secure its prey, be gifted with an equal power of sight; and that of fish cannot be said to be defective: but Herodotus, the *father* of these Errors, affirms that it is totally "blind under water."

The crocodile covers its eye at pleasure with the incitating membrane. It has no tongue, and moves the upper jaw. It does not run very quick, but can turn round in an instant.—*Wilkinson's General View of Egypt.*

Fabulous Animals.

THE PHŒNIX.

SIR THOMAS BROWNE devotes a chapter to the ancient history of this "wonder of the world," commencing—

"That there is but one Phœnix in the world, which after many hundred years burneth itself, and from the ashes thereof ariseth up another, is a conceit not new, or altogether popular, but of great antiquity; not only delivered by humane authority, but frequently expressed also by holy writers. . . . All which notwithstanding, we cannot presume the existence of this animal; nor dare we affirm there is any phœnix in nature."

Sir Thomas then shows there to be no "ocular describer;" and that Herodotus, who "led the story unto the Greeks, plainly saith he never attained the sight of any, but only in the picture." A number of erudite guesses are added; such as, "that the phœnix was a bird of Paradise, and alike the emblem of the Resurrection and the Sun:" again, "that it was a palm-tree, and that it was only a mistake upon the homonymy of the Greek word *pœnix*, which signifies also a palm-tree." The common story may be told in a few words:—The phœnix was thought to abide one hundred years in the deserts of Arabia; and at the expiration of that period to appear in the Temple of the Sun at Heliopolis, fall upon the blazing altar, and during its cremation, pour forth a melodious song from, or through, the orifices of its feathers, which thus formed a thousand organ-pipes: the feathers of the belly and breast being reported of a gold colour.

This fable has been attempted to be explained by the supposition, that in warm countries, where sacrifices usually took place in the open air, many birds of prey, particularly vultures, undeterred by the fire and smoke of the altars, have dropped down, impelled by hunger, to seize the raw flesh laid upon them; when, if some perished in the flames, and others escaped, a sufficient basis was afforded to the marvel-loving ancients for the erection of their fabulous structure.

The adoption of the phœnix by chemists as a shop-sign doubtless originated in its association with alchemy. Sir Thomas Browne says: "Some have written majestically (of the phœnix), as Paracelsus, in his book *De Azoth*, or *De Ligno et*

Linea Vitæ; and as several hermetical philosophers, involving therein the secret of their elixir, and enigmatically expressing the nature of their great work." The appropriateness of the phœnix as a fire-office emblem is still more evident.

The phœnix is sometimes metaphorically applied to persons, as, "He is a phœnix of his kind," "She is a phœnix among women;" the expression referring to the idea that only one phœnix ever existed at one time: wherefore, by a figure of speech, perfection is intended. Lastly, Metastasio, in a neat stanza, compares the fidelity of lovers to the phœnix, which, says he, "everybody talks of, but nobody has seen."

The expression of Job (xxix. 18): "Then I said, I shall die in my nest; I shall multiply my days as the sand," has been understood by some of the ancient fathers to be an allusion to the Phœnix, which is said to live several hundred years, and to expire on a funeral pile, prepared by itself, of various aromatics, such as frankincense, myrrh, &c., from which arises another phœnix. The early fathers, who knew nothing of Hebrew, thought that the expression, "the righteous shall flourish as a *palm-tree*," or in their language, *phœnix*, proved the existence of such a bird as the fabled phœnix; and so were led to believe the heathen superstition about her resurrection from her own ashes.—*Prince's Glimpse of the Wonders of Creation.*

THE UNICORN.

The most famous among the fabulous animals of the ancients was the Unicorn, whose real existence has been obstinately asserted even in the present day; or, at least, proofs of its existence have been eagerly sought for. Three several animals are frequently mentioned by the Ancients as having only one horn, placed on the middle of the forehead: 1. the *Oryx* of Africa, having cloven hoofs, the hair placed reversely to that of other animals, its height equal to that of the bull, or even of the rhinoceros, and said to resemble deer and goats in its form; 2. the *Indian Ass*, having solid hoofs; and 3. the *Monoceros*, properly so called, whose feet are sometimes compared to those of the lion, and sometimes to those of the elephant, and is therefore considered to have divided feet. The horse-unicorn and the bull-unicorn are doubtless both referable to the Indian ass, for even the latter is described as having solid hoofs. We may therefore be fully assured that these animals have never really existed, as no solitary horns have ever found their way into our collections excepting those of the rhinoceros and narwal. Again, in all cloven-footed animals the frontal bone is divided longitudinally into two, so that there could not possibly, as very justly remarked by Camper, be a horn placed upon the suture; a conclusion fatal to the identity of the oryx and the monoceros.

It has, however, been suggested that the straight-horned

Antilope Oryx of Gmelin may have furnished the idea of the unicorn being an oryx. Supposing an individual of this species to have been seen which had accidentally lost one of its horns, it may have been taken as a representative of the entire race, and erroneously adopted by Aristotle, to be copied by all his successors. All this is quite possible, and even natural, and gives not the smallest evidence for the existence of a single-horned species of antelope.

One of the most eminent zoologists of the day, however, refers the unicorn to the Indian rhinoceros; and his explanation is at once brief and satisfactory. He observes:

"The Indian rhinoceros affords a remarkable instance of the obstructions which the progress of knowledge may suffer, and the gross absurdities which not unfrequently result from the wrong application of a name. This animal, to whose horn the superstition of the Persians and Arabs has in all ages attributed peculiar virtues, became known to the Greeks through the description of Ctesias, a credulous physician of that nation, who appears to have resided at the court of Persia in the time of the younger Cyrus, about four hundred years before the birth of Christ. His account, though mixed up with a great deal of credulous absurdity, contains a very valuable and perfectly recognisable description of the rhinoceros, under the ridiculous name, however, of the *Indian Ass;* and as he attributed to it a whole hoof like the horse, and a single horn in the forehead, speculation required but one step further to produce the fabulous unicorn, such as it appears in the Royal Arms of England, and such as has retained its hold on popular credulity for the last two thousand years."—*Mr. Ogilby; Dr. Royle's Natural History of the Himalayan Mountains.*

We suspect that heraldry, with its animal absurdities, has contributed more to the propagation of error respecting the natural world than any other species of misrepresentation.

It should be added, that the Rev. John Campbell, in his *Travels in South Africa* (vol. ii. p. 294), describes the head of another animal which, as far as the horn is concerned, seems to approach nearer than the common rhinoceros to the unicorn of the ancients. While in the Machow territory, the Hottentots brought to the traveller a head different from that of any rhinoceros that had previously been killed.

"The common African rhinoceros has a crooked horn resembling a cock's spur, which rises about nine or ten inches above the nose, and inclines backward; immediately behind which is a straight thick horn. But the head they brought had a straight horn projecting three feet from the forehead, about ten inches above the tip of the nose. The projection of this great horn very much resembles that of the fanciful unicorn in the British arms. It has a small thick horny substance eight inches long immediately behind it, and which can hardly be observed on the animal at the distance of a hundred yards; so that this species must look like a unicorn (in the sense 'one-horned') when running in the field." The author adds: "The animal is considered by naturalists, since the arrival of the skull in London, to be the unicorn of the ancients, and the same that is described in Job xxxix."

A fragment of the skull, with the horn, is deposited in the Museum of the London Missionary Society.

GRIFFINS.

Sir Thomas Browne refers to the supposed Griffin as "a mixed and dubious animal, in the forepart resembling an eagle, and behind the shape of a lion, with erected ears, four feet, and a long tail;" the belief in which "many affirm, and most deny not." Sir Thomas then shows this twofold nature of bird and beast to be monstrous, "if examined by the doctrine of animals," or, in other words, the state of zoological knowledge in his time. The grypes, or griffins, of Scripture he regards as a large species of eagle. The story of griffins defending mines of gold, near the Arimaspi, or one-eyed nation, he treats as a poetical fable—a mere hearsay of Herodotus. Yet, hieroglyphically, Sir Thomas allows the griffin to

"make out well the properties of a guardian: the ear implying attention; the wings, celerity of execution; the lion-like shape, courage and audacity; the hooked bill, reservance and tenacity. It is also an emblem of valour and magnanimity, as being compounded of the eagle and lion, the noblest animals in their kinds; and so it is applicable unto princes, presidents, generals, and all heroic commanders; and so is it also borne in the coat-arms of many noble families of Europe."

But Sir Thomas Browne claims for the griffin a far more ancient appropriation than as an heraldic distinction; since he considers it to be a hieroglyphic of the Egyptians, implying the great celerity, strength, and vigour of the sun. Thus, "in antient coins, we meet with gryphins, conjointly with Apollo's Tripodes and chariot-wheels; and the marble gryphins at St. Peter's, in Rome, as learned men conjecture, were first translated from the Temple of Apollo."*—*Vulgar Errors*, b. iii. c. 11.

We find the griffin to have been a favourite emblem with the Greeks; and a distinguished naturalist of our times has offered an ingenious idea of its origin from the Tapir, now known as the largest land animal in South America. M. Roulin observes, that the Greeks, who trafficked across the Black Sea, came in contact with the Scythians; and they, on their part, traded with the Argipeans, a Tartar people inhabiting the valleys at the foot of the Ural Mountains; the rich mines of which, doubtless, were known to the Greeks through the Scythians. In those early and superstitious ages, every treasure was supposed to possess its peculiar guardian: such warders were chosen for their strength and frightful appearance; and hence arose the compound images of the winged serpent, the dragon, and the griffin with the beak of an eagle and the claws of a lion. This last figure, our author conceives, was originally

* Sir Hamon L'Estrange, the commentator on Browne's *Vulgar Errors*, notes that he (Sir Hamon) saw in Sir Robert Cotton's library "a griffin's claw."

the guardian monster of the treasures of the Ural Mountains, the Cordilleras of the Argipeans; and its representation and its fabulous history were conveyed to the Greeks by the intervention of the Scythians, mingled with traditions of the gold mines in a manner conformable with the spirit of the times.

This animal, as it is evident by the illustration of M. Roulin's memoir, possesses in its general outline a close resemblance to the Tapir in a sitting attitude; and the naturalist thus accounts for its possession of the addenda of wings, crest, and tail. It is evident, he adds, that the original image of the Griffin, when introduced into Greece, was destitute of wings, as Herodotus, the oldest author who describes it, does not mention the wings; and his silence upon that point is important testimony. But the more ancient dragons of the caverns of Greece were nearly all furnished with those members; and it was no very great stretch of imagination to accord the wings of an eagle to an animal which seemed already to possess its head; for the proboscis of the tapir, when bent down in its usual position, bears no little similitude to the beak of that bird.

The sculptors, who considered the Griffin in a picturesque point of view, employing it in their arabesque ornaments, again contributed to alter its original form. To bestow additional gracefulness to its neck, they surmounted it with a mane, like that of their horses, making the hairs short, straight, and erect; and it is not impossible that they might have retained the genuine hogged mane of the tapir. Afterwards, to render still more fantastic a being which was already intermediate between a quadruped and a bird, they converted this crest into the likeness of the dorsal fin of a fish.

The division of the toes of the tapir caused with the Greeks the same error as with the Chinese in the fabrication of their Mé; and accordingly they substituted for them those of the lion. As to the tail, it was almost certain that they would attempt to supply that appendage; and whilst some merely gave to the animal one conformable with its feet, others, desiring to make the figure wholly imaginary, bestowed upon it a spiral scroll, and ornamented it with the leaves of the acanthus.—*Annales des Sciences Naturelles.*

It remains to be explained how the tapir was known to the Greeks; whereas at present only three species are known, two peculiar to South America, and the third, lately discovered by M. Roulin, in Malacca and Sumatra. The fossil remains of the *Palæotherium* of the old world show it to be a genus apparently intermediate between the rhinoceros, horse, and tapir, and in outline closely approximating to that of the American and Indian tapirs.

DRAGONS.

The old belief in the existence of Dragons was fostered by so many circumstances, that we are scarcely surprised to find traces of it retained even in the nomenclature of modern science. Meanwhile it is hard to tell the origin of this belief, unless the dragon of fable* be an exaggeration of the crocodile by old naturalists; for it resembles a huge lizard more than any other animal. And the name of Flying Dragon is to this day applied to a small Saurian found in the East Indies; which, being furnished with a kind of wing like that of the bats, but independent of the four feet, sustains itself like a parachute, when it leaps from branch to branch. Still it does not possess the faculty of beating the air, and so raising itself into flight like a bird; wherefore the epithet "flying" is an exaggeration.

The dragon, *Draco*, is one of the constellations referred by Higinus to the fable of the Hesperides of Greek mythology. These three nymphs dwelt in a beautiful garden in the western parts of the earth, in which grew the celebrated tree which bore golden apples. These apples were guarded by a fierce dragon named Ladon, who never slept; but Hereules killed this dragon, and carried off the precious fruit.

In the Apocalypse, the devil is called the dragon; on which account St. George, the patron saint of England, is usually painted on horseback, and tilting at a dragon under his feet, as emblematical of the saint's faith and fortitude.

If the old naturalists believed in the terrors of dragons, they were as credulous respecting an antidote to them. "The naturalists observe," says Howell, "that morning spittle kills dra-

* Of all Dragons, that of Wantley is the most celebrated. "This famous monster had, according to old story, forty-four teeth of iron, and some historians say he used to swallow up churches full of people, fat parson and all, and pick his teeth with the steeple; but this was probably only scandal. Little children, however, it is certain he used to munch up as we would an apple. He had eyes like live coals, with a long sting in his tail; and his sulphurous breath poisoned the country for ten miles round. The knight who went to fight this monster very wisely got himself a suit of armour stuck all over with iron spikes, so that he looked like a great hedgehog, and when the dragon tried to worry him, he was obliged to leave go again; then the knight gave him some proper kicks in the ribs with the spikes at the end of his iron boots, and once ran his sword right into him, and killed him; but the dragon, forgetting he was dead, still fought on, till a great part of his tail being lopped off, and his blood pouring out by buckets-full, he cried out 'Murder!' most lustily, and afterwards fainted away, and groaned, and kicked, and died; but, after all, the knight ran his sword into him several times, rightly conceiving that such a villain could never be too dead! If this story should not be true, it's founded on truth, and that's all the same thing. An overgrown rascally attorney, at Wantley, near Rotherham, in Yorkshire, cheated some children out of a large estate; but a gentleman in the neighbourhood, arming himself with the spikes of the law, recovered their property for them; and the attorney having lost it and his character for ever, sickened, grieved, and died. But what would such a dry every-day story of villany be worth without some poetical flourishes about it? or, as Flutter says, 'Really the common occurrences of this little dirty world are hardly worth relating without some embellishment.'"—*Percy's Reliques of Ancient Poetry.*

gons." (*Familiar Letters.*) They also gave the name of "Dragon's Blood" to a resinous exudation from a palm-tree in the East and West Indies; the colour of the resin being that of blood. Again, the term "Dragon-fly" has been applied to a harmless insect, from an erroneous notion of its possessing a sharp sting.

Recently, however, an ingenious attempt has been made to identify the dragon of fable with the crocodile.

M. de Freminville cites many known facts of natural history, to prove that there is no reason to believe that crocodiles never inhabited western Europe merely because we do not now find them there. And, above all, he adduces the fact that, in the sand at the mouth of the Seine, at Harfleur, and Quillebœuf, entire skeletons of crocodiles have been found in a state only half fossilised. From all which he concludes, that the continual battles of the heroes of the middle ages with dragons were in truth real encounters with crocodiles.—*Trollope's Tour in Brittany*, vol. ii.

THE MERMAID.

The absurd notion, "that there are Mermen and Mermaids, half man or woman and the remainder fish," was of long standing, but is now exploded.

"Few eyes," says Sir Thomas Browne, "have escaped the *picture* of mermaids (for he does not admit their existence), that is, according to Horace, this monster with woman's head above and fishy extremity below; and these are conceived to answer the shape of the ancient Syrens that attempted upon Ulysses. Which, notwithstanding, were of another description, containing no fishy composure, but made up of man and bird; the humane mediety variously placed, not only above but below."

Sir Thomas is, on the contrary, inclined to refer the mermaid to Dagon, the tutelary deity of the Philistines, which, according to the common opinion, had a human female bust and a fish-like termination; though the details of this fish-idolatry are conjectural.

The progress of zoological science has long since destroyed the belief in the existence of the mermaid. If its upper structure be human, with lungs resembling our own, how could such a creature live and breathe at the bottom of the sea, where it is stated to be? for our own most expert divers are unable to stay under water more than half an hour. Suppose it to be of the cetaceous class, it could only remain under the water two or three minutes together without rising to the surface to take breath; and if this were the case with the mermaid, would it not be oftener seen?

The olden accounts of the taking of mermaids are too absurd for quotation; but it is truly surprising that the exhibi-

tion of a pretended mermaid in London, so lately as in 1822, should have caught thousands of dupes; 300 or 400 of whom paid daily one shilling each for the indulgence of their credulity! The imposture was, however, too gross to last long; and it was ascertained to be the dried skin of the head and shoulders of a monkey, attached very neatly to the dried skin of a fish of the salmon kind, with the head cut off; the compound figure being stuffed and highly varnished, the better to deceive the eye. This grotesque object was taken by a Dutch vessel from on board a native Malacca boat; and, from the reverence shown to it by the sailors, it is supposed to have represented the incarnation of one of the idol-gods of the Molucca Islands. The Chinese and Japanese are very skilful in dressing up such matters; and this was doubtless a *manufacture* of the Indian Seas.* It is remarkable, that another pretended mermaid, shown in Holland, is stated to have been brought from Japan; this specimen has but one fin at the tail, so that if the object was ever in the water, its head must have been at all times lower than any other part. Both specimens are, however, so unsightly as to reduce Dryden's "fine woman ending in a fish's tail" to a witty fancy.

The existence of mermaids has, however, been attested by so many witnesses, as to induce us to seek for the means by which they have doubtless been imposed on. Most of these observers have known but little of natural history, and many of them have been superstitious seamen, who have in all probability mistaken for a mermaid a dugong, which, of all the *cetaceæ*, approaches the nearest in form to man; and which, when its head and breast are raised above the water, and its pectoral fins, resembling hands, are visible, might easily be taken by the above observers for a semi-human being.†

We have omitted to state, that the mermaid is said to have been seen using a comb and toilet-glass; which accessories to the fable, together with the origin of the creature, Sir George Head thus ingeniously attempts to explain in his popular *Home Tour*:—

* It is but justice to state, that Mr. Jerdan, then Editor of the *Literary Gazette*, was one of the first, if not the first journalist, to expose the fabrication of the mermaid of 1822; which other less sagacious observers were induced to regard as a natural wonder!

† The latest evidence is the following declaration of two fishermen on the Argyleshire coast, recorded in the *Shipping Gazette*: "We, the undersigned, do declare, that on Thursday last, the 4th June 1857, when on our way to the fishing station, Lochindaale, in a boat, and when about four miles S.W. from the village of Port Charlotte, being then about 6 p.m., we distinctly saw an object about six yards distant from us in the shape of a woman, with full breast, dark complexion, comely face, and fine hair hanging in ringlets over the neck and shoulders. It was above the surface of the water to about the middle, gazing at us and shaking its head. The weather being fine, we had a full view of it, and that for three or four minutes.—John Williamson, John Cameron.—Isla, June 9, 1857."

The resemblance of the seal, or sea-calf, to the calf consists only in the voice, and the voice of the calf is certainly not dissimilar to that of a man; therefore the connection of the seal to humanity is, perhaps, farther preserved by the Greek word signifying a man being φωϛ, and a seal φωκη. But the claws of the seal, as well as the hand, are like a lady's back hair-comb; wherefore altogether, supposing the resplendence of sea-water streaming down its polished neck on a sun-shiny day the substitute for a looking-glass, we arrive at once at the fabulous history of the marine maiden, or mermaid, and the appendages of her toilet.

After so many exposures of the absurd belief in mermaids, we certainly did not expect to find any person in Europe weak enough to report the existence of one of these creatures to an eminent scientific body. Yet such has been the case: for, on June 22, 1840, the First Secretary of the Ottoman Embassy at Paris addressed a note to the Academy of Sciences at Paris, stating seriously that his father, who is in the Admiralty department of Constantinople, had recently seen a mermaid while crossing the Bosphorus; which communication caused a great deal of hilarity!

The fairy-like Mermaid has been traced to the sirens of the heroic ages, who at times sought the company of mortals. Waldron relates many such traditions as prevailing in the Isle of Man, and Leyden has collected them in the preface to his ballad of *The Mermaid*. Sometimes the mermaid laid aside her scaly train, and appeared as a lovely woman with sea-green hair; and Crofton Croker relates, in his *Fairy Legends*, a marriage between an Irish fisherman and a "merrow," as the mermaid is called in Ireland. Webster, in his *Displaying of Supposed Witchcraft*, has collected many curious accounts of mermaids and mermen. Pliny, in his *Natural History*, relates many stories of mermaids, and in the reign of Tiberius, of "a certain sea-goblin, called Triton, sounding a shell like a trumpet or cornet," and that his shape was commonly attributed to Tritons. He also tells of sea-elephants, of monsters with teeth nine inches in breadth, and assures us that the very beast before which Andromeda was exposed had been caught, and its bones publicly exhibited at Rome by M. Scaurus.—*Abridged from the Rev. W. Christmas's Cradle of the Twin Giants*, vol. ii. pp. 206-211.

THE GREAT SEA-SERPENT.

"That much fable and exaggeration," says Dr. Robert Hamilton, in the *Naturalist's Library*, "have been mixed up with the history of the Great Sea-Serpent, cannot be doubted: still the inquiry recurs, what portion of truth is involved amidst this error?"

The term *cete* was by the ancients used in a wider sense than at present, being made to include, along with the whales, those animals which they regarded as *sea-monsters*. We have but very obscure intimation of what these monsters really were: they were not true or common fish, but were reputed to be prodigious animals, whose form and nature were imperfectly understood, and which were particularly the objects of vulgar

superstitious dread. Even at the present day it is asserted that such monsters exist, whose characters all the assiduity of naturalists has not hitherto satisfactorily ascertained.

There are several records of the sea-serpent having been seen. Dr. Hibbert mentions that the great sea-serpent has occasionally been recognised in the Shetland Seas, and specifies one seen off Stromness. Remains of marine animals, supposed to have been from fifty to seventy feet in length, are preserved in Scotland; and in the *Transactions of the Wernerian Society*, an animal is described with a head as large as a little boat and an eye as large as a plate; but this animal does not appear to have been strictly serpentiform, and Professor Owen describes two of its vertebræ to be those of a great shark. Long before the date of these instances, the sea-serpent was recognised in the fauna of Scandinavia; and Egede, in his voyage to Greenland, states that he saw off that coast, in 1734, a monster with a tail a whole ship's length from its body. Pontoppidan, however, claimed the sea-serpent for the coast of Norway; where, upon the authority of fishermen and sailors, he describes it as about six hundred feet long!

But, as to personal acquaintance with the monster, Pontoppidan was much in the same condition with Peter Dass, whose verses he quotes:

> "The great sea-snake's the subject of my song;
> For though my eyes have never yet beheld him,
> Nor ever shall desire the hideous sight,
> Yet many accounts of men of truth unstained,
> Whose ev'ry word I firmly do believe,
> Show it to be a very frightful monster."
>
> *Nat. Hist. of Norway*, vol. ii.

In August 1848, Capt. M'Quhæ, in the *Dædalus* frigate, his officers and crew, saw between the Cape of Good Hope and St. Helena, a creature closely resembling Pontoppidan's sea-serpent, of a dark-brown colour and white throat, and a sort of mane, resembling a bunch of sea-weed, visible about four feet out of the water. There were about 60 feet of its body in a straight line on the surface; and it was calculated there were under water about 30 or 40 feet more, by which it propelled itself at the rate of 15 miles an hour. The motion was not perceptible by undulations of the body, the very character which would distinguish a serpent or serpentiform swimmer from any other marine species; while it had a capacious vaulted cranium, and other characters of the head of a warm-blooded mammal, but none of those of a cold-blooded reptile or fish. Professor Owen therefore concluded the animal to be not a cetaceous mammal, but rather a gigantic seal; but, from the account of the officer on watch in the *Dædalus*, the creature seen by him and Capt. M'Quhæ was a large cachelot, or blunt-fish.

Professor Owen adds: "If a gigantic sea-serpent actually exists, a number of individuals must have lived and died, and have left their remains; but none such are to be found, for there is no vertebra of a serpent larger than the ordinary pythons and boas in any museum in Europe. Nor are such remains to be traced in any natural-history collection in the United States, although the frequent tales of the sea-serpent appearing near the shores and harbours has led to its being specified as 'the American sea-serpent,' at least fifty feet long!"

In conclusion, Professor Owen regards "the negative evidence, from the utter absence of any of the recent remains of great sea-serpents, krakens, or *Enaliosauria*, as stronger against their actual existence than the positive statements which have hitherto weighed with the public mind in favour of their existence. A larger body of evidence from eye-witnesses might be got together in proof of ghosts than of the sea-serpent."

Mr. Jesse, who has probably had "as much to do with snakes as any body," states that they swim with the head and neck considerably elevated; they move as on land, with lateral or horizontal folds; whereas the sea-serpent is described and figured with the head erect in the same way, but as if he moved with vertical instead of horizontal folds; which must certainly be a mistake, because it is impossible that locomotion could be so performed, unless by repeatedly diving down the head, which the sea-serpent has never been seen to do.—*Country Life*, p. 291.

"THE SERPENT IN THE SEA"

Was a superstition known to the Chinese, and was doubtless at one time a very general superstition among the heathens; for we find it mentioned by Isaiah, c. xxvii. 1: "In that day the Lord with His sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay *the dragon that is in the sea.*"

BOTANICAL PERVERSIONS.

There is a curious perversion of name in the tuberose, which has nothing to do with 'tubes' or 'roses,' but is the corruption of its specific name, Polianthes *tuberosa*, simply signifying 'tuberous:' so Jerusalem artichoke has nothing to do with the hill of Sion, but is vulgarised from the Italian *Girosole*, sunflower, of which it is a species; so mayduke cherry, from Medoc; and 'grass,' from asparagus. Gilliflower is probably July-flower; but it would take an essay to discuss which is the true gilliflower of our great-great-grandmothers.

"JEWS' EARS."

Many a reader has smiled at the apparent absurdity of being told, in Scepton's *One Thousand Notable Things*, to soak a Jew's Ear in vinegar; but the mistake is thus corrected by Sir Thomas Browne in his *Vulgar Errors:*

> In Jews' Ears something is conceived extraordinary from the name, which is in propriety but *fungus sambucinus*, or an excrescence about the roots of elder, and concerneth not the nation of the Jews. but Judas Iscariot, upon a conceit that he hanged on this tree; and is become a famous medicine in quinsies, sore throats, and strangulations, ever since.

THE SEA-PEA.

The Sea-Pea (*Pisum Maritimum*) is interesting from the legend, still rife in Suffolk, that it sprang up spontaneously on the coast in 1555, in a time of great scarcity. The miraculous arrival of these peas is mentioned by Stow and Camden, who supposed them to have sprung from the cargo of some vessel wrecked on the coast, and washed ashore; but the sea-pea is a distinct species, probably indigenous, and only used in dearth.

VIRTUES OF BETONY AND BRYONY.

Betony is described by Cowley, in his *Plantarium*, as found

> "Where'er red streams through milky meadows glide;"

and, in allusion to its influence on the brain as a purgative, the poet exclaims:

> "The soul commits her palace to my care."

The idea of purging the brain is of extreme antiquity. Carneades prepared himself for his contest with his old master, Zeno the Stoic, by purging his head with white hellebore, "lest the corrupt humours of his stomach might disorder his brain." There is an Italian proverb, "He has as many virtues as betony," *i. e.* innumerable virtues.

Anodyne necklaces (beads formed of the roots of white bryony) are hung around the necks of children to assist their teething,—an instance of the still surviving confidence in the virtue of amulets. Such also is the belief that a Child's Caul will save the wearer from shipwreck;* and coral is worn by infants as a teething aid.

THE TARTARIAN LAMB.

The Scythian Lamb, sometimes called the Tartarian Lamb, was said to be an animal; and although rooted to the ground, to have such a deadly effect upon vegetation in its neighbourhood, as to prevent grass of any kind from growing there. So anomalous a creature attracted the notice of the Royal Society;

* This fancied preservative, "the Child's Caul," is fully described in *Things not generally Known*, pp. 136, 137. See also "Coral and Bells," p 135.

but it was subsequently discovered to be a species of moss, curiously twisted, so as to have some resemblance in form to a lamb. A specimen of the imposition was formerly preserved in the British Museum.

The Tartarian Lamb (*Polypodium Barometz*) is thus characterised by Dr. Darwin:

> "Cradled in snow and fann'd by arctic air,
> Shines gentle Barometz! thy golden hair;
> Rooted in earth each cloven hoof descends,
> And round and round her flexile neck she bends;
> Crops the gray coral moss and hoary thyme,
> Or laps with rosy tongue the melting rime;
> Eyes with mute tenderness her distant dam,
> Or seems to bleat, a *Vegetable Lamb!*"
>
> *Botanic Garden*, ii. 283.

THE SUN-FLOWER

Is not named, as some have supposed, from turning to the sun, but from the resemblance of the full-blown flower to the sun itself. Gérarde remarks, that he has seen four of these flowers upon the same stem, facing the four cardinal points.

"The flower of the sunne (he says) is called in Latin *Flos solis*, taking that name from those that have reported it to turne with the sunne, the which I could never observe, although I have endeavoured to find out the truth of it; but I rather thinke it was so called bicause it doth resemble the radiant beames of the sunne, whereupon some have called it *Corona solis*, and *Sol Indianus*, the Indian sunflower; others have called it *Chrysanthemum Peruvianum*, or the golden flower of Peru. In English, the flower of the sunne, or the sunneflower."—*Herbal*, 1597.

THE VINEYARD.

A vineyard is by no means so pleasing an object as our ideas of beauty and plenty would lead us to imagine. The hop-plantations of our own country are, indeed, far more picturesque. In France, the vines are trained upon poles seldom more than three or four feet high, and are little more pleasing in appearance than raspberry-stocks in England. In Greece and Italy their luxuriance is seen to better advantage, but it falls short of the vineyard of poetry and romance.

In our stock of Vulgar Errors is a notion that the old statutes have prohibited the planting of vineyards.

THE VINE NOURISHED BY BLOOD.

Not many years since, there was an ill-founded notion that Blood poured upon the roots of the Vine during spring would tend to increase its fruitfulness. May not this notion have originated from a passage of Plutarch, wherein he states that the Egyptians believed the vine to grow from the ground impregnated with the blood of giants that had been killed in the wars with their gods? Blood-manure is, however, still much used in England.

Superstition and Credulity.

SUPERSTITION NATURAL TO MAN.

MUCH of the belief in superstitions may be traced to the proneness of men to "turn the most indifferent circumstances into misfortunes," thus causing themselves to suffer as much from trifling accidents as from real evils; "as if the natural calamities of life were not sufficient." "I have known," says the Essayist, "the shooting of a star spoil a night's rest; and have seen a man in love grow pale, and lose his appetite, upon the plucking of a merrythought. The screech-owl at night has alarmed a family more than a band of robbers; nay, the voice of a cricket hath struck more terror than the roaring of a lion. There is nothing so inconsiderable which may not appear dreadful to an imagination that is filled with omens and prognostics."

MIRACULOUS SOLUTIONS.

Sir Thomas Browne thus corrects the common error of referring points of obscurity to supernatural causes:

It is a very injurious method unto philosophy, and a perpetual promotion of ignorance, in points of obscurity, nor open unto easy consideration, to fall upon a present refuge unto miracles, or recur unto immediate contrivance from the unsearchable hands of God. Thus, in the conceit of the evil odour of Jews, Christians, without a further research into the verity of the thing, or inquiry into the cause, draw up a judgment upon them from the passion of their Saviour. Thus, in the wondrous effects of the clime of Ireland, and the freedom from all venomous creatures, the credulity of common conceit imputes this immunity unto the benediction of St. Patrick, as Beda and Gyraldus have recorded. Thus the ass, having a peculiar mark of a cross made by a black list down his back, and another athwart or at right angles down his shoulders, common opinion ascribes this figure unto a peculiar signation, since that beast had the honour to bear our Saviour on his back. Certainly this is a course more desperate than antipathies, sympathies, or occult qualities; wherein, by a final and satisfactive discernment of faith, we lay the last and particular effects upon the first and general cause of all things; whereas in the other we do but palliate our determinations, until our advanced endeavours do totally reject, or partially salve their evasions.—*Vulgar Errors*, b. vi. c. 11.

POLITICAL PROPHECIES.

The belief that some human beings could attain the power

of inflicting ills on their fellow-creatures, and of controlling the operations of nature, is one of the highest antiquity. "Time was, when the astrologer acted no inconsiderable part in the world of politics; but, yielding to the stern decree of fate, his occupation now is gone. Jacob's staff is broken. The brazen astrolabe is green and cankered. Dust and cobwebs cover the tomes of Ptolemy and Haly; and the garrets of Spitalfields and the Seven Dials are untenanted by the Seers, who whilom dealt out their awful prognostications of changes in church and state. So far we seem to have gained a victory over the superstitions of the middle ages; *but our superiority in some respects exists rather in apprehension than in reality*, and we have only changed the appearance of the disease. Those who would have been misled in ancient times, are equally deceivable in modern days. Human folly is as immortal as the race; and though we have dragged the astrologer out of his arm-chair, there are others who have succeeded to his contemned honours, for he was guided in his lucubrations by an imperishable instinct." The sage who would heretofore have foretold plague and pestilence, war and bloodshed, from the Zodiac, now acquires the same popularity by deducing the calamities of this nether world from the assemblage of monarchs at a congress; and, instead of watching the orbit of the planet, he fulfils his duty by reporting the course of the minor star that glitters on the breast of the plenipotentiary.

Howell, in one of his rambling *Letters*, says: "I am none of those that afford much faith to rambling prophecies; which, as was said elsewhere, are like so many odd grains sown in the vast field of time, whereof not one in a thousand comes to grow up again and appear above ground."

LUCK OF DAYS.

Adam and Eve ate the forbidden fruit on a Friday, and died on a Friday. See Soames's *Anglo-Saxon Church*, p. 255.

Harold's "Lucky Day" was Saturday; on which he therefore fixed to measure his strength with Duke William. Saturday was his birthday, and his mother had frequently assured him that projects undertaken on that day would bring him good fortune.

The Emperor Frederic II. had a firm faith in the prediction of astrologers: he never undertook a march until the fortunate moment for departure had been fixed by those skilled in divination; and when, in 1239, he was about to advance against Treviso, his march was suddenly arrested by an eclipse of the sun.

CUTTING TIMBER BY THE MOON.

Columella, Cato, Vitruvius, and Pliny, all had their no-

tions of the advantages of cutting timber at certain ages of the moon; a piece of mummery which is still preserved in the royal ordonnances of France to the conservators of the forests, who are directed to fell oaks only "in the wane of the moon" and "when the wind is at north."

OLD ALMANACS.

The superstitious practice formerly observed in our Almanacs, but now almost exploded, of placing each limb of the body under a particular sign of the Zodiac, is of high antiquity, being attributed to Nechepsos, or Nerepsos, an Egyptian, and author of several treatises on astronomy, astrology, and medicine, who lived in the age of Sesostris. Its object, we are told, was to enable the medical practitioners (who are supposed to have been of the priestly order) to apply suitable remedies to diseases affecting any particular member. From Egypt this superstition passed to the Greeks and Romans; from them to the Saracens; and being by the latter transmitted to the school of Salerno, it was acted upon in the medical practice of every European country. Such absurdities assuredly afford no very favourable indication of the vaunted science of that extraordinary people among whom they took their rise; but it would be rash to conclude, that the attestations of the highest ancient authorities to the progress of the Egyptians in the sciences at a remote period are groundless, because their knowledge was mixed up with superstitions inconsistent with truth and sound philosophy.—*Proc. Royal Soc. Lit.*, 1836.

The almanac superstitions of the last century were certainly eclipsed by those of the two preceding centuries. In Shakspeare's day, for example, Leonard Digges, the Francis Moore of that period, not only prognosticated for the day, week, or year, but "for all time," as the title-page of his almanac shows:

"A Prognostication *euerlastinge* of right good effect, fruictfully augmented by the auctour, contayning plain, briefe, pleasaunte, chosen rules to iudge of the Weather by the Sunne, Moone, Starres, Comets, Rainebow, Thunder, Cloudes, with other extraordinarye tokens, not omitting the Aspects of the Planets; with a briefe iudgement *for euer* of Plenty, Lucke, Sickness, Dearth, Warres, &c., opening also many natural causes worthy to be knowen." 1575.

It is true that we still have our prophetic almanacs, but they are now looked on with the eye of curiosity rather than belief. It is singular how long the human mind will cling to folly to which it is accustomed after the understanding is satisfied of its want of truth. As far back as 1607, we find the following prohibition of prophetic almanacs; yet even in the present day some wretched trash is published under the same title:

"All conjurors and framers of prophecies and almanacs exceeding the limits of *allowable astrology*, shall be punished severely in their persons. And we forbid all printers and booksellers, under the same penalties, to print, or expose for sale, any almanacs or prophecies which shall not first have been seen and revised by the archbishop, the bishop (or those who shall be expressly appointed for that purpose), and approved of by their certificates signed by their own hand, and, in addition, shall have permission from us or from our ordinary judges."

Such follies as the above have been smartly satirised in "*Punch's Almanac*;" a humorous attempt to laugh mankind out of their weaknesses by the force of pleasant ridicule.

MOORE'S ALMANAC.

The largest impressions of any single book, perhaps, ever sold have been those of Moore's *Almanac;* a proof of the prevalence of superstitious error. For many years during the late wars, when political excitement was excessive, the Stationers' Company sold from 420,000 to 480.000 of Moore's *Astrological Prophesying Almanac*. About seventy years since, the Company resolved no longer to administer to this gross credulity, and for two or three years omitted the predictions, when the sale fell off one half; while a prognosticator, one Wright, of Eaton, near Woolstrope, published another almanac, and sold 50,000 or 60,000. To save their property, the Company engaged one Andrews, of Royston, also a native of Woolstrope, to predict for them, and their sale rose as before.

OMENS AND DEATH-TOKENS.

Omens constitute the poetry of history. They cause the series of events, which they are supposed to declare, to flow into special unity; and the political catastrophe seems to be produced, not by prudence or by folly, but by the superintending destiny. The numerous tokens of the death of Henry IV. are finely tragical. Mary of Medicis, in her dream, saw the brilliant gems of her crown change into pearls, the symbol of tears and mourning. An owl hooted until sunrise at the window of the chamber to which the king and queen retired at St. Denis, on the night preceding her coronation. During the ceremony, it was observed with dread that the dark portals leading to the royal sepulchres beneath the choir were gaping and expanded. The flame of the consecrated taper held by the queen was suddenly extinguished, and twice her crown nearly fell to the ground. The prognostications of the misfortunes of the Stuarts have equally a character of solemn grandeur; and we are reminded of the portents of Rome, when we read how the sudden tempest rent the royal standard on the Tower of London. Charles, yielding to his destiny, was obstinate in the

signs of evil death. He refused to be clad in the garments of Edward the Confessor, in which all his predecessors had been arrayed; and he would be attired in white satin. Strongly did the Earl of Pembroke attempt to dissuade him, for the prophecy of the misfortunes of *the white king* had long been current; but his entreaties were in vain, and Charles was crowned, invested with the raiment which indicated his misfortunes.—*Sir Walter Scott—Quarterly Review*, No. 51.

TWELFTH-NIGHT OMEN.

At Bayeux, in Normandy, if either of the family be absent when the cake is cut on Twelfth-night, his or her share is carefully put by. If the absentee remains well, it is believed that the cake continues fresh; if ill, it begins to be moist; if he or she dies, the cake spoils.

SAILORS' OMENS.

Sailors, usually the boldest men alive, are yet frequently the very abject slaves of superstitious fear. "Innumerable," says Scott on Witchcraft, "are the reports of accidents unto such as frequent the seas, as fishermen and sailors, who discourse of noises, flashes, shadows, echoes, and other visible appearances, nightly seen and heard upon the surface of the water."

Dr. Pegge says: "Our sailors, I am told, at this very day, I mean the vulgar sort of them, have a strange opinion of the devil's power and agency in stirring-up winds; and that is the reason they so seldom whistle on ship-board, esteeming that to be a mocking and consequently an enraging of the devil. And it appears now that even Zoroaster himself imagined there was an evil spirit called *Vato*, that could excite violent storms of wind."

At the present day common sailors account it very unlucky to lose a bucket or a mop. To throw a cat overboard, or drown one at sea, is the same. Children are deemed lucky to a ship. Whistling at sea is supposed to cause increase of wind, and is therefore much disliked by seamen; though sometimes they themselves practise it when there is a dead calm.

SPECTRE SHIPS.

When a ship is wrecked upon the shores of Wales, it is affirmed by the inhabitants that its *apparition*, previously visiting the spot, has most commonly been seen. Thousands of these spectre-ships hover about the coast in winter, their impassive sails shivering and straining in the tempest, and their decks manned with the spirits of those whom destiny is hurrying through the ocean to destruction. It would be vain to tell these superstitious people that beams, planks, masts, iron bolts,

and cordage, can have no soul; they *believe*, but cannot analyse their notions, and therefore suppose that the word *ship* denotes a being which, while it continues whole, has some kind of spirit attached to it; and this, they imagine, goes before it to the place of shipwreck. In the same belief is also involved another impossibility (unless it be a relic of that ancient Grecian opinion, which taught that man was a threefold being—a spirit, the spirit's aerial vehicle, and the body); for if the men's spirits were on board the spectre-ship, their bodies would be tenantless in the real wooden tenement. An opinion nearly akin to this was entertained by the learned Earl of Roscommon, and countenanced by Dr. Johnson.—*J. A. St. John.*

ARGUMENTS AGAINST GHOST STORIES.

It is a loss of time for a matter-of-fact man to attempt to reason an imaginative person out of belief in a Ghost Story; for the premises from which the latter reasons, perhaps correctly, will not be granted by the unimaginative person, and cannot be disproved by any argument that he may use. For example: a person declares that he has seen a ghost, and infers the probability of various ghost stories from the fact. Your never having seen a ghost in no way disproves his fact; nor do all the arguments which you can bring against the probability of such a fact disprove it to him who knows it, so far as his impressions can be trusted, to be a fact. It is, therefore, not by reasoning from *your* premises that you will effect any thing in disproving *his*. The only thing to be done is, to put him in a way of being convinced that similar impressions have been fallacious; beginning with the most palpably absurd, and ascending by degrees till you arrive at the level of his own folly.—*Quarterly Review*, No. 51.

Swift has attempted to demolish belief in Apparitions, by observing that "one argument to prove that the common relations of ghosts and spectres are generally false may be drawn from the opinion held that *spirits are never seen by more than one person at a time;* that is to say, it seldom happens to above one person in a company to be possessed with any high degree of spleen or melancholy."

The belief in Apparitions, which was all but universal a century ago, is still, and ever will be, held by a large number of mankind! Call it a prejudice if you will: "What is an universal prejudice," says Reginald Heber, "but the voice of human nature?" Shakspeare seems to express his own opinion when he writes: "They say miracles are past; and we have our philosophical persons, to make modern and familiar things supernatural and causeless. Hence it is that we make trifles of

terrors, ensconcing ourselves into seeming knowledge, when we would submit ourselves to an unknown fear."

M. Morier, in his work entitled *Photo the Suliote*, states:

The belief in ghosts ("umgehende verstorbene," *the vagabondising defunct*) is universally spread. The Toshki Albanian calls them, as the modern Greek also does, *βουρβολακον* (*μορμολυκειον* in old Greek, the *loup-garou* of the French nursery-tales). In some places it is believed that any corpse upon which a cat or any other beast has made a spring becomes a vourvolàk. Such a corpse is not subject to corruption. Over its grave there is seen all night long a glimmering light; after forty days it rises and wanders about, perpetrating all manner of mischief in its own and its kinsmen's habitations, and even sleeping with the surviving wife. Formerly such corpses were dug up again and burnt; and this sometimes happens even now. This operation is performed in the night, between Friday and Saturday, at which time the vourvolàk remains quiet in its grave. At Perlepé there are several families called vampires. They are looked upon as the progeny of vourvolàks, and are shunned by all the world. They possess the art of giving a quietus to roving vourvolàks; an art, however, which they keep very secret.

"BLUE DEVILS."

In a paper in the *Journal of Psychological Medicine* on Baron Feuchtersleben's Principles of Medical Psychology, showing how the mind is influenced by a mechanical calling, there is this curious sentence: "Roach and Esquirol affirm, from observation, that indigo-dyers become melancholy; and those who dye scarlet, choleric. Their observation regarding indigo-dyers affords a strong confirmation of the statement of that arch-quack Paracelsus, who declared blue to be injurious." This would seem to suggest that our phrase, "the blue devils," may derive its origin from a scientific fact.—*Chambers's Journal.*

BELIEVING IN DREAMS.

Upon this vexed question Macnish, in his able work, the *Philosophy of Sleep*, says:

Dreams have been looked upon by some as the occasional means of giving us an insight into futurity. This opinion is so singularly unphilosophical, that it would not be noticed, were it not advocated even by persons of good sense and education. In ancient times, it was so common as to obtain universal belief; and the greatest men placed as implicit faith in it as in any fact of which their own senses afforded them cognisance. That it is wholly erroneous, however, cannot be doubted; and any person who examines the nature of the human mind, and the manner in which it operates in dreams, must be convinced, that under no circumstances, except those of a miracle, in which the ordinary laws of nature are triumphed over, can such an event ever take place. The Sacred Writings testify that miracles were common in former times; but it is believed that no man of sane mind will contend that they ever occur in the present state of the world In judging of things as now constituted, we must discard supernatural influence altogether, and estimate events according to the general laws which the Great Ruler of

Nature has appointed for the guidance of the universe. If, in the present day, it were possible to conceive a suspension of these laws, it must, as in former ages, be in reference to some great event, and to serve some mighty purpose connected with the general interests of the human race; but if faith is to be placed in modern miracles, we must suppose that God suspended the above laws for the most trivial and useless of purposes—as, for instance, to intimate to a man that his grandmother will die on a particular day, that a favourite mare has broken her neck, that he has received a present of a brace of game, or that a certain friend will step in and take pot-luck with him on the morrow.

"THE SEVENTH SON."

"It is believed," says Mr. Roberts, in his *Social History of the Southern Coast*, "that a Seventh Son can cure diseases; but that a seventh son of a seventh son, and no female child born between, can cure the king's evil. Such a favoured individual is really looked on with veneration." In 1828, in Axminster parish, the mother of a *seventh son* said, in reply to Mr. Roberts's question as to what a *seventh son* was, that "she did think, to cure all diseases, he should be the seventh son of a seventh son; but *many folk do come to touch my son.*"

LOT'S WIFE.

In the account of the destruction of the five cities of the Plain, the text (*Genesis* xix. 26), "She became a pillar of salt," does not afford any ground for the common impression that Lot's wife became a statue of rock salt. The word rendered "a pillar," denotes generally any fixed object, and that rendered "salt" denotes also bitumen. So the text would seem to denote, that the woman was overwhelmed by the encroaching matter, which formed a mound over her and fixed her where she stood. The "pillar of salt" is one of the wonders which travellers have been in the habit of looking for in this district; and masses of salt have accordingly been shown them, but in such different situations as to manifest that the natives were imposing upon them for the sake of their money. —*Notes to the Pictorial Bible*, p. 50.

Professor Daubeny, in his work on Volcanoes, explains the above phenomenon with more scientific precision than the writer of the preceding note. The Professor supposes that volcanic agency was the physical instrument employed by the Almighty to destroy the five cities of the Plain; that the Salt or Dead Sea arose either from the subsidence of the Plain, or from the damming of the Jordan by a current of lava; that the showers of fire and brimstone were occasioned by the fall of volcanic ejections; and (agreeing in this with Henderson, the well-known missionary traveller in Iceland) that Lot's wife, lingering be-

hind her friends, may have been first suffocated, and then incrusted with saline and other volcanic materials.

LOOKING BACK.

The superstition of the Ill Luck of Looking Back, or returning, is thousands of years old: it doubtless originated in Lot "having looked back from behind him," when he was led with his family and cattle by an angel outside the doomed city of the Plain. (*Genesis* xix. 26.) "Whether walking or riding, the wife was behind her husband, according to a usage still prevalent in the East, where no woman goes before or beside her husband." Mr. Roberts, in his curious *Oriental Illustrations*, remarks, that it is considered exceedingly unfortunate in Hindoostan for men or women to look back when they leave their house. Accordingly, if a man goes out, and leaves something behind him which his wife knows he will want, she does not call him to turn or look back, but takes or sends it after him; and if some great emergency obliges him to look back, he will not then proceed on the business he was about to transact. If we mistake not, some similar feeling is entertained in some parts of England, though not carried so far into operation.—*Notes to the Pictorial Bible*, p. 50.

THE GOODWIN SANDS.

The southern boundary of the Downs, opposite Deal, and known as the Goodwin Sands, have in their history two or three notable Errors. There was a popular opinion for ages that these Sands possessed "a voracious and ingurgitating property; so that should a ship of the largest size strike on them, in a few days it would be wholly swallowed up by these quicksands, so that no part of it would be left to be seen." Shakspeare probably alludes to this belief when, in the *Merchant of Venice*, act iii. scene 1, Salarino refers to "a ship of rich lading wrecked on the narrow seas,—the Goodwins, I think they call the place; a very dangerous flat and fatal, where the carcasses of many a tall ship lie buried." More accurate observers have, however, found the sand to be of the same quality as that of the opposite shore.

Tradition, grounded upon some monkish annals, represents these Sands as having been formerly an island, belonging to the great Goodwin, Earl of Kent; and that "it sonke sodainly into the sea," as a mark of vengeance of Heaven against the sins of that nobleman, A.D. 1097. Others, with greater probability, consider it to have been a shallow, previously covered with a depth of water sufficient to admit the passage of vessels over it, but made bare about the above-mentioned period by the accumulation of sand.

A more absurd error remains to be explained, viz. the ancient saying that "*Tenterden Steeple* was the cause of *Goodwin Sands*;" or, in other words, that these Sands first appeared in the year that Tenterden church was erected. It would rather seem, from the *Dialogues* of Sir Thomas More, that the adage was first applied to the decay of Sandwich Haven, the funds for the preservation of which are represented to have been expended by the monks in erecting the steeple of Tenterden church: and if we credit Fuller, who says "it was erected by the Bishop of Rochester, with a collection of money that had been made to fence against the sea in East Kent."

BELIEF IN TALISMANS.

The word *Talisman* is of Arabic origin, and means literally *figure*. It is, in fact, the image, or figure, of some object deemed sacred, or otherwise appropriate, carved on wood, stone, leather, metal, or other substance; and was supposed to possess the power of protecting the owner or wearer from danger, disease, or evil influence. The Egyptians used images of their gods and sacred animals, as the ibis, the scarabæus, &c.; the Greeks, little tablets inscribed with the Ephesian words; the Romans had various idols and eccentric figures, which they usually wore suspended round the neck by chains; and the Turks and Arabians to the present day make use of sentences from the Koran. From the time of the middle ages downwards, the Roman Catholics have had their relics, consecrated candles, &c.

The virtues attributed to the scarabæus (says Moufet) are so numerous, that they would scarcely be believed, if we could not put faith in what Pliny says, inasmuch as a scarabæus carved on an emerald is a certain remedy against all poisons; nor is it less efficacious than the herb *moly*, which Mercury once gave to Ulysses. Nor is it only available against these; but it is of infinite service when worn in a ring, when any one wishes to obtain audience of a king or to ask a favour of a great man.

In some of the Mohammedan and pagan nations, the people still consider the art of writing as nearly allied to magic, and with them a scrap of paper with a few words written upon it is an excellent charm or amulet; and Mungo Park, when pressed by fatigue and hunger, during his travels in Africa, once obtained food by writing a *saphie*, or charm, for a Negro at whose home he lodged.

"THE HAND OF GLORY."

In the middle ages, in addition to the belief of numerous

charms and talismans to protect from disease and accident, many of which were perfectly impious, some singular figures were constructed for the strangest purposes; one, for instance, the Hand of Glory, as it was called, was supposed to be a sure protection to robbers when committing their crimes. It is thus described:

The Hand of Glory possesses much more dangerous properties, if it be true that robbers avail themselves of its power to cause sleep to overcome all the inmates of a house, that they may be enabled to plunder with impunity. This is effected by holding the charm over each person. This talisman is the hand of a robber executed for his crime: the blood is to be first extracted, and then it is to be prepared with saltpetre and pepper, and dried in the sun; when perfectly dry, it is used as a candlestick, in which a candle is placed formed of the fat of the culprit, white wax, and sesame seed.

The belief in most of these strange and ridiculous errors existed much longer than it otherwise would have done, from the artificial importance with which they were clothed in consequence of the solemn endeavours of some learned writers to reason upon their properties, instead of treating the subject with the contempt it deserved.

It may be remarked, that the Arabs have great faith in certain superstitious charms, which they suppose will protect their horses from accidents. They use talismans written on a piece of triangular paper, which are put into a leathern purse of the same shape, and fastened round the animal's neck, as a defence against witchcraft from unlucky eyes. A couple of boar's tusks, joined at the extremities by a silver ring, are suspended from their mane to keep them from the farcy.—*Crichton's Arabia.*

VENICE GLASS.

This glass was made at Venice, of a pebble called *cuogolo*, resembling white marble found in the bed of the Tesino. Of this material drinking-glasses were formerly manufactured at Venice, which the credulous believed to have the property of exploding upon a poisoned liquid being poured into them! We can only refer this absurd belief to an exaggeration of the celebrity of Venice Glass. Thus we find it to have been proverbial as a standard of perfection. Howell says: "A good name is like Venice glass, quickly cracked, never to be amended; patched it may be." (*Familiar Letters*, p. 310.) Of this reputed romantic property of Venice glass, Mrs. Radcliffe has availed herself in the *Mysteries of Udolpho;* and Lord Byron thus adverts to it in *The Two Foscari*, act v. scene 1:

"*Doge.* I do feel athirst; will no one bring me here
A cup of water?

* * * *

I take *yours*, Loredano, from the hand
Most fit for such an hour as this.
Lor. Why so?
Doge. 'Tis said that our Venetian crystal has
Such pure antipathy to poisons, as
To burst if aught of venom touches it.
Lor. Well, sir?
Doge. Then it is false, or you are true;
For my own part, I credit neither: 'tis
An idle legend."

Sir Thomas Browne thus touches upon this legendary error:

"Though it be said that poison will break a Venice glass, yet have we not met any of that nature. Were there a truth herein, it were the best preservative for princes and persons exalted unto such fears; and surely far better than divers now in use. And though the best of China dishes, and such as the emperor doth use, be thought by some of infallible virtue to this effect; yet will they not, I fear, be able to elude the mischief of such intentions."—*Vulgar Errors*, b. vii. c. 17.

Venice glass had likewise the reputed property of miraculously remaining sound under very extraordinary circumstances. Credulous old Aubrey relates in his *Miranda:*

"In Dr. Bolton's sermons is an account of the Lady Honywood, who despaired of her salvation. Dr. Bolton endeavoured to comfort her: said she (holding a Venice glass in her hand), 'I shall as certainly be damned as this glass will be broken;' and at that word, threw it hard on the ground, and the glass remained sound; which did give her great comfort. The glass is yet preserved among the *cimelia* of the family."

AMULETS.

An Amulet (some suppose the word to be of Arabic origin) hung round the neck, or carried in any other way about the person, is absurdly believed to have the effect of warding off morbid infections and other dangers, and even of curing diseases by which the body has already been attacked. Sir Thomas Browne refers to amulets "working" by emanations from their bodies upon those parts whereunto they are appended, and are yet not observed to abate their weight.

The phylacteries, or bits of parchment with passages from the Bible written upon them, which the Jews were wont to carry about with them, were amulets; of the same character are those inscribed with sentences from the Koran, which the Moorish priests sell to the negroes of Africa, and which the latter call *Fetishes!*

This superstition existed among the Greeks and Romans and early Christians, and is denounced by St. Chrysostom and others of the fathers. Even to our own day, it has continued to be an article of the popular creed that certain medical preparations, and other things, merely carried about the person,

have the power of repelling and healing diseases. Even the philosopher Robert Boyle assures us that he once experienced the efficacy of such an amulet to stop bleeding at the nose, for which he found most effectual "some moss of a dead man's skull." "For amulets against agues," says Sir Thomas Browne, "we use the chips of gallows, and places of execution." Camphor, volatile oil, pungent acids, &c., which as often used, and perhaps efficaciously, are repellents of contagion, can scarcely be termed amulets.—*See ante*, p. 128.

CRYSTAL.

This term may be properly applied to any symmetrical solid, whether transparent or opaque, though custom has almost restricted it to colourless bodies: as we say, the crystalline lens of the eye; and of water, "the crystal well."* On its discovery, the ancients, believing it to be water permanently congealed by extreme cold, from its transparency called it *Krustallos*, signifying also ice; but in time the term became used without attention being paid to its original meaning, and was applied to all the regular figures observed in minerals.

Rock Crystal, when of a violet or purple colour, becomes amethyst; when blue, it is the sapphire; when rose-colour, it is the ruby; when yellow, it is the occidental topaz; in short, the crystals take the names of the different gems which they resemble in colour.

Sir Thomas Browne, in a chapter on *Crystal*, says:

"Hereof the common opinion hath been, and still remaineth amongst us, that crystal is nothing else but ice or snow concreted, and by duration of time congealed beyond liquidation. Of which assertion, if prescription of time and numerosity of assertors were a sufficient demonstration, we might sit down herein, as an unquestionable truth; nor should there need ulterior disquisition. For few opinions there are which have found so many friends, or been so popularly received through all professions and ages. Pliny is positive in this opinion: '*Crystallus fit gelu vehementius concreto.*' The same is followed by Seneca, elegantly described by Claudian, not denied by Scaliger, somewhere affirmed by Albertus, Brasavolus, and directly by many others. The venerable fathers of the Church have also assented hereto: as Basil, in his *Hexameron;* Isidore, in his *Etymologies;* and not only Austin, a Latin friar, but Gregory the Great; and Jerome upon occasion of that term expressed in the first of Ezekiel.

All which notwithstanding, upon a strict inquiry we find the matter controvertible, and with much more reason denied than is yet affirmed. For though many have passed it over with easy affirmatives, yet there are also many authors that deny it; and the exact mineralogist hath rejected it. Diodorus, in his eleventh book, denieth it (if crystal be there taken in its proper acceptation, as Rhodiginus hath used it, and not for a diamond, as Salmasius hath expounded it); for in

* "His food the fruits, his drink the crystal well."—*Parnell's Hermit.* Hence also the popular comparison "clear as a well."

that place he affirmeth: '*Crystallum esse lapidem ex aquâ purâ concretum, non tamen frigore sed divini caloris vi.*' Solinus, who transcribed Pliny, and therefore in almost all subscribed unto him, hath in this point dissented from him: '*Putant quidam glacie coire, et in crystallum corporari, sed frustra.*' Mathiolus, in his Comment upon Dioscorides, hath with confidence rejected it. The same hath been performed by Agricola *de naturâ fossilium;* by Cardan, Boetius de Boot, Cæsius Bernardus, Sesmertus, and many more."

The chapter extends through nine small quarto pages; and towards the close, Sir Thomas agrees with the origin of the error, as stated above:

"The second and most common ground is from the name *Crystallus*, whereby in Greek both ice and crystal are expressed; which may, not duly considering, have from their community of name conceived a community of nature; and what was ascribed unto the one be not unfitly applicable unto the other. But this is a fallacy of equivocation, from a society in name inferring an identity in nature. By this fallacy was he deceived that drank aqua fortis for strong water: by this are they deluded who conceive spermaceti, which is found about the head, to be the spawn of the whale; or take *Sanguis Draconis* (which is the gumme of a tree) to be the blood of a dragon."—*Vulgar Errors*, book ii. chap. 1.

The error of supposing spermaceti to be found only in the head of the long-headed whale, as Browne supposed it to be, has already been explained at p. 94 of the present work.

Doctor Dee, in 1582, had a convex Crystal, which he pretended to have received from the angel Uriel; but which was probably suggested to him by the tricks of the fortune-tellers of Egypt. This crystal had the quality, when intently surveyed, of presenting apparitions, and even emitting sounds. The phenomena varied: sometimes the stone had to be turned about several ways before the right focus was obtained; sometimes the spirits appeared upon the stone; sometimes reflected upon parts of the room. But only one person could see the figure, or hear the sounds. "A medium," therefore, was requisite; and Dee succeeded at last in obtaining his "medium," in the person of one Edward Kelly.

There was nothing miraculous in Dr. Dee's Crystal. The inquirer was compelled to be satisfied with the testimony of the "medium," for he neither saw nor heard any thing himself.

Dee records in his Diary, published by the Camden Society:

"16th March 1576, Her majestie (Elizabeth) willed me to fetch my glass, so famous, and to show unto her some of the properties of it, which I did: her majestie, being taken down from her horse by the Earle of Leicester, did see some of the properties of that glass, to her majestie's great contentment and delight."

LOOKING-GLASS OMENS.

To break a Looking-glass is accounted a very unlucky accident. Should it be a valuable one this is literally true, which

is not always the case in similar superstitions. Mirrors were formerly used by magicians in their diabolical operations; and there was an ancient kind of divination by the looking-glass: hence, it should seem, has been derived the present popular notion.

The breaking of a looking-glass betokens that its owner will lose his best friend. (See the Greek Scholia on the Clouds of Aristophanes.) Potter, in his *Antiquities of Greece*, says: "When divination by water was performed with a looking-glass, it was called Catoptromancy:" sometimes they dipped a looking-glass into the water, when they desired to know what was become of a sick person; for, as he looked well or ill in the glass, accordingly they presumed of his future condition. Sometimes glasses were used without water.

Grose tells us, that "Breaking a Looking-glass betokens a mortality in the family, commonly the master." Bonaparte's (Napoleon I.) superstition upon this point is often recorded. "During one of his campaigns in Italy," says M. de Constant, "he broke the glass over Josephine's portrait. He never rested till the return of the courier he forthwith despatched to assure himself of her safety, so strong was the impression of her death upon his mind."

THE PHILOSOPHERS' STONE.

In the opinion of the alchemists all the metals were compounds, the baser of them containing the same constituents as gold, but mixed with various impurities; which being removed, the common metals were made to assume the properties of gold. The change was effected by what was termed *Lapis Philosophorum*, or the Philosophers' Stone, which is commonly mentioned as a red powder possessing a peculiar smell. Dr. Thomson, in his *History of Alchemy*, describes the process for preparing the Stone in the words of an adept. He adds, that the Stone so prepared could hardly have been any thing else but an amalgam of gold; and "there is no doubt that amalgam of gold, if projected into melted lead, or tin, and afterwards cupellated, would leave a portion of gold; all the gold, of course, that existed previously in the amalgam. It might therefore have been employed by impostors to persuade the ignorant that it was merely the Philosophers' Stone; but the alchemists who prepared the amalgam could not be ignorant that it contained gold."

Bergmann considers some accounts of Transmutation to be entitled to a greater degree of credit than others. "For doubtless," he adds, "if a person who has no faith in the change of alchemistry should obtain by chance a small piece of the Philosophers' Stone, and, on making the experiment alone in his closet, procure a quantity of gold heavier than the stone, will

it not be difficult to explain in what manner he was liable to be deceived?" Before the difficulty is required to be explained, the fact must be placed on incontestable evidence.

Ashmole, in the diary of his life, says: "1653, May 13: My father Backhouse, lying sick in Fleet-street, over against St. Dunstan's church, and not knowing whether he should live or die, about eleven of the clock told me in syllables the true matter of the Philosophers' Stone, which he bequeathed to me as a legacy." However, Backhouse recovered.

Lady Mary Wortley Montague (in a letter dated January 2, 1717), records, that "at Vienna there was a prodigious number of alchemists. The Philosophers' Stone," she says, "is the great object of zeal and science; and those who have more reading and capacity than the vulgar, have transported their superstition (shall I call it?) or fanaticism from religion to chemistry; and they believe in a new kind of transubstantiation, which is designed to make the laity as rich as the other kind has made the priesthood. This pestilential passion has already ruined several great houses. There is scarcely a man of opulence or fashion that has not an alchemist in his service; and even the Emperor is supposed to be no enemy to this folly in secret, though he has pretended to discourage it in public."

THE FALLING OF SALT.

Sir Thomas Browne observes on this omen:

The Falling of Salt is an authentic presagement of ill-luck, nor can every temper contemn it: from whence, notwithstanding, nothing can be naturally feared; nor was the same a general prognostic of future evil among the anoients, but a particular omination concerning the breach of friendship. For salt, as incorruptible, was the symbol of friendship, and before the other service was offered unto their guests; which, if it casually fell, was accounted ominous, and their amity of no duration. But whether salt were not only a symbol of friendship with man, but also a figure of amity and reconciliation with God, and was therefore observed in sacrifices, is a higher speculation.—*Vulgar Errors*, book v. chap. 23.

In Leonardo da Vinci's "Last Supper" Judas Iscariot is represented overturning the salt; but "the superstition is too ancient and widely spread to have originated from Da Vinci's picture. He more probably, with an artist's instinct, embodied it in the painting, pointing out thereby the person of Judas to the most uneducated spectator. In Russia, where the mujiks never heard of Leonardo, and amongst the Celtic peasantry, the belief is in full force. It seems that the source of the impression is to be sought in the sacred and sacrificial character of salt in early times, used as it was in all oblations to the deities. Its presence on a table hallowed the meal: hence the salt-cellar was deeply revered by the Romans, who transmitted their veneration to feudal times. Therefore, as the dropping of any of the sacrificial instruments was considered to be a seriously bad omen, it seems likely that the

same feeling prevailed in the case of the salt. Any sudden motion of the victim while standing before the altar was regarded with terror, probably because the salt placed on its head was in consequence spilt."—*Obligingly communicated by the Rev. F. Littledale, Norwich.*

SUPERSTITIONS OF THE FIRE AND CANDLE.

A blazing Fire is a casket of omens—as purses, coffins, swords, guns, bags of money, &c.; the believers in such forgetting that coal which readily cakes will yield all kinds of forms in abundance. Gay ridicules these omens:

Alas, you knew the cause too well!
The salt is spilt, to me it fell;
Then, to contribute to my loss,
My knife and fork were laid across:
On Friday, too, the day I dread.
Would I were safe at home in bed!
Last night (I vow to Heaven 'tis true)
Bounce from the fire a coffin flew.
Next post some fatal news shall tell:
God send my Cornish friends be well!

Sir Thomas Browne observes upon the Candle:

That Candles and Lights burn dim and blue at the apparition of spirits may be true, if the ambient air be full of sulphureous spirits, as it happeneth ofttimes in mines, where damps and acid exhalations are able to extinguish them; and may be also verified when spirits do make themselves visible by bodies of such effluviums. But of lower consideration is the common foretelling of strangers from the fungous parcels about the wicks of candles; which only signifieth a moist and pluvious air about them, hindering the avolation of the light and favillous particles; whereupon they are found to settle upon the *suast.*—*Vulgar Errors*, book v. chap. 24.

A NOISE IN THE HOUSE.

Unexplained noises in houses have doubtless often led to idle stories of their being "haunted." An instance of this kind of nuisance is stated by a Correspondent of *The Builder* to have occurred at Ipswich, in one of three brick-built houses situated upon rising ground. This noise arose from the time the adjoining house was excavated to make a kitchen on the basement. At first the noise was not continuous, or nearly so, from about autumn, but returned about the beginning of April as loudly as ever. It took place only in the daytime, commencing at sunrise and stopping by degrees as the sun receded from the west; the stiller and warmer the air, the more noise; indeed a stiff breeze seemed to stop it. The sound was heard most in the basement and ground-floor, and was conveyed probably by the walls to the top of the house, a three-storied one. It resembled the moan of a small dog, commencing softly and ending suddenly;

the duration ranging from a few seconds to five minutes, with varying intervals.

SPOTS IN THE NAILS.

Among the divinations vulgarly raised upon these appearances Cardan found some signs of most events that ever happened to him. Yet Sir Thomas Browne does not find "much considerable in that doctrine of chiromancy, that spots in the top of the nails do signify things past; in the middle, things present; and at the bottom, events to come. The white specks presage our felicity; blue ones, our misfortunes. That those in the nail of the thumb have significations of honour; those in the forefinger have riches; and so respectively in other fingers," &c. This saying has remained a nursery superstition unto our day: it is doubtless a remnant of a species of ancient divination.

The prediction is indicated in the following couplet, to be repeated touching the thumb and each finger in succession:

> *A gift*, a friend, a foe,
> A lover to come, a journey to go.

Sometimes the augury is expressed in general positive terms:

> *A gift* on the thumb is sure to come;
> A gift on the finger is sure to linger.

This mode of prognostication is not confined to England; for Whalley, in a note to Ben Jonson's *Alchemist*, on the lines—

> I know't by certain spots too in his teeth,
> And on the nail of his mercurial finger—

quotes, for the poet's authority, Cardan.

THE RHINOCEROS' HORN.

The alleged preservative virtues of the Rhinoceros' horn must be regarded as a Popular Error. From the earliest times this horn has been supposed to possess mysterious properties,—to be capable of causing diseases and discovering the presence of poison; and in all countries where the rhinoceros exists, but especially in the East, such is still the opinion respecting it. In the details of the first voyage of the English to India, in 1591, we find rhinoceros' horns monopolised by the native sovereigns on account of their reputed virtues in detecting the presence of poison.

Thunberg observes, in his *Journey into Caffraria*, that—

"The horns of the rhinoceros were kept by some people, both in town and country, not only as rarities, but also as useful in diseases, and for the purpose of detecting poisons. As to the former of these intentions, the fine shavings were supposed to cure convulsions and spasms in children. With respect to the latter, it was generally believed that

goblets made of these horns would discover a poisonous draught that was poured into them, by making the liquor ferment till it ran quite out of the goblet. Of these horns goblets are made, which are set in gold and silver and presented to kings, persons of distinction, and particular friends, or else sold at a high price, sometimes at the rate of fifty rix-dollars each." Thunberg adds: "When I tried these horns, both wrought and unwrought, both old and young horns, with several sorts of poison, weak as well as strong, I observed not the least motion or effervescence; but when a solution of corrosive sublimate or other similar substance was poured into one of these horns, there arose only a few bubbles, produced by the air which had been enclosed in the pores of the horn and which were now disengaged."

Rankin (in his *Wars and Sports*), going through the sunderbunds of Bengal, fell in with a man who "possessed a small horn of a rhinoceros that had been killed in the woods; and this man (a Portuguese) had the same *universal* opinion of its virtues. On being asked how it ought to be used, he said that he put a small quantity of water in the concave part of the root, then held it with the point downwards and stirred the water with the point of an iron nail till it was discoloured, when the patient was to drink it."

Calmet, in his *Dictionary of the Bible*, published about 150 years since, observes that the horn of the rhinoceros is made use of by the Indian kings at table because, as is believed, "it sweats at the approach of any kind of poison whatever."

Sir Hamon L'Estrange concludes the unicorn of Job to be the *rhinoceros*, after many pages of careful and argumentative examination of his "shape and strength, and the seat, position, and portage of his horne."

Some writers consider this horn of power and excellence, in which the poisoned draught of secret malice discovers itself, to be that to which the Psalmist alluded ("My horn shalt thou exalt like the horn of a unicorn"); and consequently that its bearer, the "unicorn," was the rhinoceros.

THE VAMPIRE.

The Vampire of superstition, according to Horst, is a "dead body which continues to live in the grave; which it leaves, however, by night for the purpose of sucking the blood of the living, whereby it is nourished and preserved in good condition, instead of becoming decomposed like other dead bodies." Fischer states, "The bite of a vampire leaves in general no mark upon the person;" but, he fearfully adds, "it (the bite) is nevertheless speedily fatal," unless the bitten person protects himself by eating some of the earth from the grave of the vampire and smearing himself with his blood. Unfortunately, indeed, these measures are seldom, if ever, more than of temporary use. Fischer adds: "If through these precautions the life of the victim be prolonged for a period, sooner or later he ends

with becoming a vampire himself; that is to say, he dies and is buried, but continues to lead a vampire-life in the grave, nourishing himself by infecting others and promiscuously propagating vampirism."

This superstition survives to this day in the east of Europe, where, little more than a century ago, it was frightfully prevalent, and spread like a pestilence through Servia and Wallachia. Dr. Herbert Mayo, in his work entitled *On the Truths contained in Popular Superstitions*, relates several instances of victims to this superstition, which he traces to "death-trance," produced by terror, and which, being mistaken for death itself, led to innumerable cases of premature interment.

THE ABSENCE OF INSECTS FOREBODING DEATH.

It has been observed that Fleas and other parasitic insects never infest a person who is near death; and so frequently has this been remarked, that it has become one of the popular signs of approaching dissolution. This is in all probability caused by the alteration in the state of the fluids immediately under the skin, either in quality or quantity. It must be upon the same principle that women and children are always more infested with the bed-bug and other parasitic insects than old men, whose sub-cutaneous fluids are scanty, and their skin in consequence more rigid and dry.—*Rennie's Insect Miscellanies.*

THE DEATH'S-HEAD MOTH.

The yellow and brown-tailed Moths, the Death-watch, and many other insects, have long been the subjects of man's fear; but the dread excited in England by the appearance, noises, or increase of insects is petty apprehension compared with the horror that the presence of the death's-head moth (*Acherontia atropos*) occasions to some of the more fanciful and superstitious natives of northern Europe.

In German Poland this insect is very common; and it is here called the "death's-head phantom," the "wandering death-bird," &c. The markings on the back represent to a fertile imagination the head of a perfect skeleton, with the limb-bones crossed beneath; its cry becomes the voice of anguish, the moaning of a child, the signal of grief. It is regarded not as the creation of a benevolent Being, but as the device of evil spirits, enemies to man, conceived and fabricated in the dark; and the very shining of its eyes is supposed to represent the fiery element, whence it is thought to have proceeded. Flying into the apartment in the evening, it sometimes extinguishes the light; foretelling war, pestilence, famine, and death, to man and beast. This insect has also been thought to be peculiarly gifted in having a voice, and squeaking like a mouse when handled or disturbed; but in truth no insect that we know of has the requisite organs to produce a genuine voice; it emits sounds by other means, probably all external.—*Knapp's Journal of a Naturalist.*

THE DEATH-WATCH.

Insects which are much more common than the Death's-head Moth, though from their minuteness not so often heard of, often strike the uneducated with terror as the messengers of death. We refer to the sound which most of our readers may have heard issuing from old timber or old books, resembling the ticking of a watch: whence the insect is called the Death-watch.

Sir Thomas Browne considered this marvellous story of great importance, and remarks:

Few ears have escaped the noise of the death-watch, that is, the little clicking sound heard often in many rooms, somewhat resembling that of a watch. And this is conceived to be an evil omen or prediction of some person's death; wherein notwithstanding there is nothing of rational presage or just cause of terror unto melancholy and meticulous heads. For the noise is made by a little sheath-winged gray insect, found often in wainscot-benches and woodwork in the summer. We have taken many thereof, and kept them in thin boxes; wherein I have heard and seen them work and knock with a little proboscis or trunk against the side of the box, like a *picus martius*, or woodpecker, against a tree. It worketh but in warm weather, and for the most part giveth not over under nine or eleven strokes at a time. He that could extinguish the terrifying apprehensions hereof might prevent the passions of the heart and many cold sweats in grandmothers and nurses, who in the sickness of children are so startled with these noises.—*Vulgar Errors*, b. ii. c. 7.

Swift endeavoured to perform this useful task by means of ridicule, thus:

"A wood-worm
That lies in old wood, like a hare in her form:
With teeth or with claws it will bite, or will scratch;
And chambermaids christen this worm a death-watch,
Because like a watch it always cries click:
Then woe be to those in the house that are sick!
For, sure as a gun, they will give up the ghost
If the maggot cries click when it scratches the post.
But a kettle of scalding hot water ejected,
Infallibly cures the timber affected:
The omen is broken, the danger is over;
The maggot will die, the sick will recover."

Seriously speaking, a little entomological knowledge will dispel all such fears for ever. It is now a received opinion, adopted upon satisfactory evidence, that the above sound is produced by certain beetles belonging to the timber-boring genus *Anobium;* though some tick louder than others. When spring is far advanced, these insects commence their ticking as a call to each other, which is thus produced: raising itself upon its hind legs, with the body somewhat inclined, it beats its head with great force and agility upon the plane of position; and its strokes are so powerful as to make a considerable impression if

they fall upon any substance softer than wood. The general number of distinct strokes in succession is from seven to nine or eleven. They follow each other quickly, and are repeated at irregular intervals. The noise exactly resembles that produced by tapping moderately with the nail upon a table; and when familiarised, the insect will answer very readily the tap of the nail. The superstition that the clicking of this insect is a death-omen is mentioned by Baxter in his *World of Spirits*, which obtained currency for its belief upwards of a century

Gay has the line,

"The solemn death-watch click'd the hour she died;"

and Pope terms "death-watches physicians."

OWL AND RAVEN OMENS.

Sir Thomas Browne observes upon these bird-presages:

That Owls and Ravens are ominous appearers, and presignifying unlucky events, as Christians yet conceit, was an augurial conception. Because many ravens were seen when Alexander entered Babylon, they were thought to preominate his death; and because an owl appeared before the battle (with the Parthians near Charræ), it presaged the ruin of Crassus. Which, though decrepit superstitions, and such as had their nativity in times beyond all history, are fresh in the observation of many heads, and by the credulous and feminine party still in some majesty among us. And therefore the emblem of superstition was well set out by Ripa, in the picture of an owl, a hare, and an old woman. And it no way confirmeth the augurial consideration, that an owl is forbidden food in the law of Moses; or that Jerusalem was threatened by the raven and the owl in that expression of Isa. xxxiv., that it should be "a court for owls, that the cormorant and the bittern should possess it, and the owl and the raven dwell in it;" for thereby was only implied their ensuing desolation, as is expounded in the words succeeding: "He shall draw upon it the line of confusion and the stones of emptiness."—*Vulgar Errors*, b. v, c. 23.

Upon the above passage, Dr. Wren notes:

The raven by his acute sense of smelling discerns the savour of the dying bodyes at the tops of chimnies, and that makes them flutter about the windows, as they used to doe in the search of a carcasse. Now bycause whereever they doe this, itt is an evident signe that the sicke party seldom escapes deathe, thence ignorant people counte them ominous, as foreboding deathe, and in some as causing deathe; whereof they have a sense indeed, but are noe cause at all. Of owles there is not the same opinion, especially in country-men, who thinke as well of them in the barne as of the cat in the house: but in greet cityes, where they are not frequent, their shrieking and horrid note in the night is offensive to women and children, and such as are weake or sicklye.

The supposed faculty of "smelling death" formerly rendered the presence or even voice of the raven ominous to all, as

The hateful messenger of heavy things,
Of death and dolour telling sad tidings.

And its unusually harsh croak, when illness is in the house,

is still regarded with alarm by the timid. Drayton, quoting Pliny, says:

"The greedy raven that doth call for death."

And in the Rev. G. Warrington's poem, *The Spirit's Blasted Tree*, we find—

Three ravens gave the note of death,
As through mid air they wing'd their way;
Then o'er his head in rapid flight
They croak—they scent their destin'd prey.

Ill omen'd bird! as legends say,
Who hast the wondrous power to know,
While health fills high the throbbing veins,
The fated hour when blood must flow.

There are many impressive associations with the raven: it is frequently mentioned in our Bible history as employed by the Almighty to convey food to man; and its young are described as being under the immediate care of the Great Creator. It has been signalised by Shakspeare, and referred to by Addison, Dryden, and Young, and indeed by many other of our poets. The raven not only has been, but still is, connected with the superstitions of this country; and but lately Mr. Jesse was assured by "a sober hind" that his companion had been warned of his approaching death by a raven having always croaked when it flew over his head.

Owls screeching at night are signals of bad weather; and upon this circumstance probably depends the evil name which this bird has received, since changes of weather are particularly dangerous to persons labouring under severe diseases. Indeed, among all birds of ill omen the owl stands foremost. Ancients and moderns have united to celebrate its fame as a harbinger of mischief and of death. Pliny denominates it a funeral bird, a monster of the night, the abomination of human kind. "The ill-faced owle, death's dreadful messengere," is spoken of by Spenser in his *Faerie Queene*, amidst a woeful catalogue of harmful fowls; and many a victim of superstition has quailed, when in the dead silence of the night this solemn boding sound has struck upon his ear.

THE SWALLOW.

The ill-luck attached to the killing of Swallows is thought by Sir Thomas Browne to be of Pagan origin. "For we read in Ælian, that these birds were sacred unto the Penates, or household gods, of the ancients, and therefore were preserved. The same they also honoured as the nuncios of the spring; and we find in Athenæus that the Rhodians had a solemn song to welcome in the swallow."

THE SEA-MEW

Is a bird of good omen to the people on the coast of Morlaix in Brittany. A small species called tarak, white with red beak and feet and a black spot on the head, appears in April and goes away in September. The period of its arrival is considered the commencement of the season of fine weather. Its perpetual cry is "Quit! quit! quit!" the synonym in Basbreton for "Go! go! go!" The constant prayer of the women on these coasts is for the safety of their husbands: at Roscoff they have a practice of sweeping the chapel of the Holy Union after Mass, when they kneel down and blow the dust in the direction the boats have gone.

THE ROBIN AND WREN.

An odd superstition attaches to the Robin and the Wren: the tradition is, that if their nests are robbed, the cows will give bloody milk. Schoolboys rarely are found hardy enough to commit such a depredation on these birds, of which the common people in some parts of England have this legend:

Robinets and Jenny Wrens
Are God Almighty's cocks and hens.

MANDRAGORA.

Self-styled wandering Turks and Armenians, therefore be[illegible]ed be vendors of genuine "Turkey Rhubarb," sometimes [illegible]o idlers a root bearing a strong resemblance to the hu[illegible]me. This is the far-famed Mandrake, the *Atropos man[illegible]* of Linnæus, which grows wild in the mountainous and [illegible] parts of Italy, Spain, and the Levant, where it is also [illegible]ted in gardens. The root has been termed *Semi-homo*. [illegible] says Columella:

Quamvis semihominis vesano gramine festa,
Mandragora pariat flores mæstamque cicutam.

[illegible]word *vesano* clearly refers to the supposed power it pos[illegible]essed of exciting delirium. It was also named *Circæa*, from its having been one of the mystic ingredients employed in Circe's spell; although the wonderful Mandragora was ineffectual against the more powerful herb the *Moly*, which Ulysses received from Mercury. According to Josephus, the plant called *Baaras* was also gifted with the faculty of keeping off evil spirits; and Albertus the Great affirms that the root had a more powerful action when growing under a gibbet, and is brought to greater perfection by the nourishing secretions that drop from the criminal's dangling corpse.—(*Dr. Millingen's Curiosities of Medical Experience.*) This plant is common in the

Greek Islands, where even now the young Greeks are said to wear small pieces of mandrake as love-charms. (See also *Things not generally Known*, p. 102.)

The vague credulity of the peasant of our times agrees with the systematic mythology of pagan ages; and nations whom the ocean separates are united in the same delusions: thus the village gossip retails, though in ignorance of so doing, the supposed exploits of the divinities of classical antiquity; and the *Hamadryads* of Greece and the *Elves* of Scandinavia join the phantoms who swarm around the wizard when, according to the poet, he enters that gloomy dell,—

> . . . . . where the sad mandrake grows
> Whose groans are deathful, the dead-numbing nightshade,
> The stupefying hemlock, adder's tongue,
> And martagon.—The shrieks of luckless owls
> He hears, and croaking night-crows in the air;
> Green-bellied snakes, blue fire-drakes in the sky,
> And giddy flitter-mice with leathern wings,
> And scaly beetles with their babergeons,
> That make a humming murmur as they fly.
> There, in the stocks of trees while fays do dwell,
> And span-long elves that dance about a pool
> With each a little changeling in their arms,
> The airy spirits play with falling stars
> And mount the sphere of fire.

THE SHAKING ASPEN

Is popularly said to have been the tree which formed the cr[oss] upon which our Saviour was crucified; and thence[forth] boughs have been filled with horror and trembled cea[selessly]. Unfortunately for the probability of this story, the shiver[ing] the aspen in the breeze may be traced to other than a su[per]tural cause. The structure of its foliage is particularly a[dapted] for motion: a broad leaf is placed upon a long footst[alk] flexible as scarcely to be able to support the leaf in an u[pright] position: the upper part of this stalk, on which the p[rincipal] action seems mainly to depend, is, contrary to the nat[ural] footstalks in general, perfectly flattened; and an eminent [bo]tanist, Dr. J. Stokes, has observed, is placed at a right angle with the leaf, being thus particularly fitted to receive the impulse of every wind that blows. The stalk is furnished with three strong nerves, placed parallel and acting in unison with each other; but towards the base the stalk becomes round, and then the nerves assume a triangular form, and constitute three distinct supports and counteractions to each other's motions.

THE GROANING ASH.

Wonderful stories are related of the Ash-tree, doubtless

backed by the phenomena of its growth. Sir J. E. Smith mentions an ash-tree which grew from a seed on a wall, but stopped its growth for a while, having exhausted the nourishment there, and then sent a root down the wall until it reached the ground; as soon as this was established in the soil, the tree resumed its vegetation and became of larger growth. The seed of the ash is called Ash-keys, the failure of a crop of which is in Northamptonshire said to portend a death in the Royal Family.

In a letter dated July 7, 1606, it is stated that at Brampton, near Gainsborough, in Lincolnshire, "an ash-tree shaketh in body and boughs thereof, sighing and groaning like a man troubled in his sleep, as if it felt some sensible torment. Many have climbed to the top of it, who heard the groans more easily than they could below. But one among the rest being on the top thereof, spake to the tree; but presently came down much aghast, and lay grovelling on the earth three hours speechless. In the end reviving, he said, 'Brampton, Brampton, thou art much bound to pray!' The Earl of Lincoln caused one of the arms of the ash to be lopped off, and a hole bored through the body; and then was the sound or hollow voice heard more audibly than before, but in a kind of speech which they could not comprehend." This is the second wonderful ash produced by past ages in this district, according to tradition Ethelreda's budding staff having shot out into the first.

FERN AND FERN-SEED.

Mr. Jesse, in his charming *Scenes and Occupations of Country Life*, remarks that the ancients believed that Fern had no seeds. Our ancestors imagined that it had seed which was invisible. Hence, from an extraordinary mode of reasoning, founded on the fantastic doctrine of signatures, they concluded that those who possessed the secret of wearing this seed about them would also become invisible. This superstition the good sense of our great poet Shakspeare taught him to ridicule:

Gadshill. We steal as in a castle cock-sure; we have the receipt of fern-seed, we walk invisible.

Chamberlain. Nay, I think rather you are more beholden to the night than the fern-seed for your walking invisible.—*Henry IV.* part i. act ii. scene 1.

It would appear that this absurd notion was not totally exploded in the time of Addison. He laughs at a doctor

Who has arrived at the knowledge of the green dragon and red dragon, and had discovered the female fern-seed: nobody knew what this meant; but the green and red dragon so amused the people that the doctor lived very comfortably upon them.—*Tatler*, No. 240.

There is a very common idea among the peasantry in this country that the roots of the fern are connected with each other all over the kingdom, so that the termination of the root of any one fern is not to be found. Mr. Jesse traced a root

to a considerable distance, but could not arrive at the end of it.

Mr. Edwin Lees, F.L.S., notes thus the belief in the wonderful properties of fern-seed:

"The country-people in Worcestershire, as my antiquarian friend Mr. Jabez Allies informs me, still traditionally keep up the old belief in the mystic powers of the 'Fern-seed,' which was supposed to make the gatherer 'walk invisible.' The saying is, that the fern blooms and seeds only *at twelve o'clock on Midsummer Night;* and to catch the seed twelve powter-plates must be taken. The wondrous seed, it is affirmed, will pass through eleven of the plates, and rest only upon the twelfth! Such an idea may now be smiled at; but the philosophers of a past age believed something very similar, and even taught that demons watched to convey away the fern-seed as it fell ere any one could possess themselves of it. To 'walk invisible' was said, and at one time believed, to result from possessing the fern-seed."

ST. JOHN'S WORT.

Mistaking the meaning of some medical writers, who, from a supposition of its utility in hypochondriacal disorders, have given St. John's Wort the name of devil's flight (*fuga demonum*), the common people in France and Germany gather it with great ceremony on St. John's day, and hang it in their windows as a charm against storms, thunder, and evil spirits. In Scotland also it is carried about as a charm against witchcraft and enchantment; and the people fancy it cures ropy milk, which they suppose to be under some malignant influence. As the red flowers rubbed between the fingers yield a red juice, it has obtained the name of *Sanguis hominis* (man's blood) among other fanciful medical writers.

Bassardus Visontius (*Ant. Philos.*) commends to one troubled with heart-melancholy "Hypericon, or St. John's wort," gathered on a Friday in the hour of Jupiter, *when it comes to his effectual operation (that is about the full moon in July); so gathered, and borne or hung about the neck, it mightily helps this affection, and drives away all phantasticall spirits.—Burton's Anatomy of Melancholy,* part ii. sec. 5.

THE HERB SAGE.

Our common garden-herbs possess undoubtedly valuable properties. These it was the common practice of the leech to exaggerate. Take the case of the Sage plant, whose reputation enthusiasts had raised. It was good against infection, and had such special properties that, though it was not asserted that immortality would result from its use, it was demanded why any one should die that had sage in his garden:

"Cur moriatur homo cui salvia crescit in horto?"

Truth compelling the disappointing answer:

"Contra vim mortis non est medicamen in hortis."

Notes and Queries, No. 266

"THE DEVIL'S BIT SCABIOUS."

Old Gerarde quaintly says: "The great part of this root seemeth to be bitten away: old fantastick charmers report that the divel did bite it for envie, because it is an herbe that hath so many good virtues and is so beneficial to mankinde." Whereupon Sir J. E. Smith as quaintly observes: "The malice of the devil has unhappily been so successful, that no virtue can now be found in *the remainder* of the root or herb."

FAIRY RINGS.

This is the popular name for circles of dark-green grass occasionally seen on old pasture-land; round which, according to vulgar belief, the

> Elfe-queen, with hire jolly compagnie,
> Danced full oft in many a grene mede.

Various are the conjectures as to the cause of these verdant circles. Jessop and Walker, in the *Philosophical Transactions*, ascribe them to lightning; others maintain that they are occasioned by ants, which are frequently found in great numbers in the ring; but they are, correctly speaking, attributed to a small esculent fungus called the fairy-ringed *Agaricus Orcades*. (See *Things not generally Known*, p. 108.) In whatever way this phenomenon may be explained, a poetical charm will always linger around it in the superstition that the moonlight fairies there tripped their merry roundelays:

> "Ye demi-puppets, that
> By moonlight do the green sour ringlets make,
> Whereof the ewe not bites."
>
> *Shakspeare's Tempest.*

FAIRY BUTTER

Is the popular name for star-jelly (*Tremella mesenterica*), a yellowish gelatinous substance found upon rotten wood or fallen timber; supposed by country people to fall from the clouds.

THE WILL-O'-THE WISP.

This phenomenon, known also as "Jack-o'-Lantern" and "Ignis fatuus," has terrified many a simple-minded rustic; whereas it is simply the phosphuretted hydrogen gas which rises from stagnant waters and marshy ground, its origin being probably in the decomposition of animal substances. It is not a whit more wonderful than the gas we may see burning in the streets of any large town, except that the will-o'-the-wisp rises spontaneously, while man obtains or manufactures the gas from coal by half-burning it.

"Ah, homely swains! your homeward steps ne'er lose,
Nor let dark Will mislead you o'er the heath;
Dancing in murky night o'er fen and lake,
He glows to draw you onward to your death
In his bewitch'd, low, marshy, willow brake!"

The Russians believe that wandering lights, our will-o'-the-wisp, are the souls of still-born children. They desire not to lure the traveller astray in moors and marshes; but that the restless little beings, belonging neither to heaven nor earth, may not rest till they have found their bodies.

THE BAY-TREE AND LIGHTNING.

The Bay-tree was represented in the temples of the Greeks as binding the brows of Apollo, their god of poetry; it formed numerous ornaments in their sacred edifices, and was wreathed into the shape of coronets, as prizes for the victors in the games of the circus. It was a common belief in those times that the bay was never struck by lightning; and Pliny, the Roman historian, relates that the Emperor Tiberius always crowned himself with bay during a thunderstorm. It was also the agent in many popular superstitions, a few of which have descended to our times.

If a few of the leaves were thrown into the fire and cracked violently, it was a good sign; if, on the contrary, they burnt without noise, it was unlucky: and a few placed under the pillow was an infallible method to obtain pleasant dreams!

The withering of bay-trees was, according to Shakspeare, a death-omen. Thus, in *Richard II.:*

'Tis thought the king is dead; we will not stay,
The bay-trees in our country are all wither'd.

If *House-leek* were grown upon a roof, it was believed that the house would not be stricken with lightning. And it was thought that if a *fir-tree* were touched, withered, or burned with lightning, its owner would soon die.

THUNDER-TERROR.

No natural effect gives such impressions of divine fear as Thunder; which we may see by the examples of some wicked emperors, who, though they were atheists and made themselves gods, yet confessed a greater divine power when they heard it by trembling and hiding themselves:

Cœlo tonantem credimus Jovem.—*Horace.*

And Lucretius speaks it of Epicurus, as a thing extraordinary and peculiar to him, that the very sound of thunder did not make him superstitious. Yet the prophets' and apostles' voice

is truly termed louder; for, as St. Paul says, the voice of the Gospel was heard all over the habitable world.

Every age and country has been impressed with the awe of thunder: the naked savage, who flies from his lonely shore for protection, and the royal sufferer of Sophocles,—

> "He stood; and o'er his face his hands he spread,
> Shading his eyes, as if with terror struck
> At something horrible to human sight;"

in short, from the peasant, "who woos terror to delight him," to the silken baron of civilisation, or the philosopher pent up in his own varnished unbelief.—*Cameleon Sketches, by the Author of the present Work.*

SATURDAY'S MOON.

Mr. Edwin Lees, F.L.S., notes as common in Worcestershire this old weather-saw. Taking shelter near Berrow Hill from heavy rain, a cottager told him that the new moon having been on a Saturday, there must follow, according to the old adage, twenty days of wind or rain; for

> "If the moon on a Saturday be new or full,
> There always *was* rain, and there always *will*."

Forster, in his *Encyclopædia of Natural Phenomena*, says (writing in 1827):

A vulgar prejudice has prevailed from time immemorial in Sussex, that a *Saturday's moon* brings blowing and wet weather. By some accident, this has proved very true during the last twenty years. To ascribe such a phenomenon to the occurrence of the new moon on the day specially dedicated to Saturn, must of course obviously appear superstitious; but there may be natural causes why the conjunction of the sun and moon, happening at such diurnal periods, may in the long-run turn out to be connected with rough weather; and these periods, once falling on Saturday, would for a long time continue to do so: hence may have arisen this vulgar notion. Old shepherds, gardeners, hunters, and men of education, have alike testified to the fact.

ABSURDITIES IN MEDICINE.

The industrious nosologist Sauvages has calculated that there are about 2,400 disorders to which the human frame is liable, and for which it is our sacred duty to investigate every object in nature that can alleviate them. At first, almost every thing was indiscriminately received; and then as arbitrarily rejected. Experience has at length enabled us to select from the vast farrago those which really possess the reparative power, and to establish a system which is pretty universally recognised throughout all parts of the globe that have been illuminated by the torch of science. No longer does the talisman, the amulet, work upon a disordered imagination. Charms, witchcraft, and astrology, have lost their influence; and although for a time some daring quackery absorbs the public at-

tention, the good sense of the community, aided by the scrutinising vigilance of the medical world, overwhelms it with the contempt it merits. The sponge that wiped the consecrated table of the Pope is no longer superstitiously venerated as a healer of wounds; nor does a throng of unhealthy individuals surround the carriage of our kings to obtain the royal touch, once thought to be a specific against scrofula. We no longer find, as in our first pharmacopœias, remedies in human skulls powdered, in parings of the nails, in wolf's liver, in common bed-bugs,—all of which, in their appropriate Latin names, obtained the sanction of our learned bodies. The progress of the Materia Medica is now less impeded by superstition, by credulity, ignorance, impudence, false theory, avarice, and a blind obedience to the writings of the ancients. Still, however, much remains to be done, and diligent examination is necessary before we rashly receive into our pharmacopœias substances whose effects upon the tissues of the human body are not thoroughly understood.—*Dr. Sigmond.*

In an *Exposition of Vulgar and Common Errors*, by Thomas Browne Redivivus (one of a series of clever "Small Books on Great Subjects," published by the late Mr. Pickering), we find the following pertinent remarks upon errors of this class:

"In times past, when a man fell sick he was wont, if he were great enough to find that expense practicable, to send for some oracle for counsel; as Ahaziah, albeit he might have known better, seeing that he was of Israelitish blood, sent messengers unto Baal, the god of flies, at Ekron, to inquire concerning the disease he was suffering from; and if this habit infected even the people chosen to be the depositaries of the truth, we may well guess how prevalent it must have been among the heathen. To this succeeded the belief in particular shrines of Christian saints; and you shall even yet see, it may be in some chapel of this kind in a remote place, where *the ancient superstition surviveth merely under a change of name*, as great number of *ex-voto* offerings of silver and waxen eyes, legs, arms, and the like, as ever covered the walls of the temple of Delphi. Now-a-days superstitions of this kind have taken a fresh course; and notwithstanding that they no longer enrich the priests of Æsculapius, or of Apollo, or of Isis, they nevertheless set up for themselves some living idol; and he being supposed, like the Pythoness of old, to be inspired with a certain divine afflatus, they pay their offerings to him as religiously as ever did any ancient votary of the god or the saint, and trust to him with as implicit a faith: witness the tales I have heard of a certain Mr. St. John Long, who in regard to the excoriations he practised upon his votaries might haply be considered as an avatar of the Ekronitish god of flies, whose fame tempted even the king of Israel to apply to him; for, with the aid of some French or German critic, I doubt not it might be proved that Baal-Zebub was none other than an emplastrum of cantharides."

IMAGINATIVE CURES.

The power of imagination in curing diseases is much stronger than many persons are disposed to credit. To such influence

may be attributed much of the success of many *nostrums:* as of the Anodyne Necklace, which is formed of the roots of *hyoscyamus*, or henbane, and is worn by children to assist their teething.*

This mode of applying medicaments appears to be now out of fashion; but it formerly obtained a high reputation. It is said that the fourth book of the Iliad has often cured intermittent fever in this way; the strength of the language and the warmth of action that pervades this portion of Homer's magnificent poem being such, that it was metaphorically said to be sufficient to cure a sick man of an ague. Some individuals, not understanding poetic metaphors, actually converted this saying into a remedy, and wore a portion of vellum containing this book round the neck. Serenus Sammonicus, a very learned physician, has ordered that for the relief of ague it should be applied to the head; and cures are said to have been thus effected. Such is the power of imagination. Dr. Sigmond relates, that a poor woman having applied to a physician for the cure of an affection of the breast, he gave her a prescription which he directed should be applied to the breast. She returned at the end of a few days to offer her grateful thanks for the cure which he had effected; and on making inquiry as to the mode of action, he learned that his patient had very carefully tied the prescription round her neck!

For a superstitious treatment of disease at Uffculme, in East Devon, see a communication of a resident squire in 1855. It is a practice there to carry a child fasting on Sunday morning into three parishes, which, according to popular belief, is of great service in hooping-cough. For a sore-throat, the eighth psalm is read seven times for three successive mornings over the patient.

CURE-MONGERING QUACKS.

If we may judge by the prosperity of the proprietors of *nostrums*, belief in miraculous cures is almost as sound as in the days before the schoolmaster's rule. As a record of the fallacy of the system, it is related that Lord Gardenstone, himself a valetudinarian, took the pains to inquire for those persons who had actually attested marvellous cures, and found that more than two-thirds of the number died very shortly *after they had been cured.* Sir Robert Walpole, and Lords Bolingbroke and Winnington, were killed by cure-mongers.

Foote thus wittily lampoons an empiric with a system: "Jaundice proceeds from many myriads of little flies, of a yellow colour, which fly about the system; now to cure this, I make the patient take a certain quantity of the ova, or eggs, of spiders. These eggs, when taken into

* The Anodyne Necklace was strongly recommended by Dr. Turner, its inventor; and by Dr. Chamberlain, who possessed the secret!

the stomach, by the warmth of that organ vivify; and being vivified, of course they immediately proceed to catch the flies: thus the disease is cured, and I then send the patient down to the seaside to wash all the cobwebs out of the system.

THE PHYSICIAN'S CANE.

The Gold-headed Cane formerly carried by physicians was long viewed as containing some safeguard against infection.

VERVAIN AND TOADS.

We read of Vervain and baked Toads, worn in silken bags around the neck, as charms for the Evil; and this nostrum was administered within our time, in Dorset, where a doctor held a yearly fair or feast; his charm being the hind-legs of a toad, worn in a silken bag about the neck, and lotion and salve applied until the cure was completed, or until the next year's fair!

DOCTRINE OF SIGNATURES.

This doctrine subsisted for a considerable time among medical practitioners, and gave rise to the *names* of many plants, from the resemblance of their leaves and roots to the form of many parts of the human body; such as lung-wort, liver-wort, spleen-wort, &c.

The Tench fish was formerly recommended as a sovereign remedy for jaundice; and it is probable that the golden colour of the fish, when in high season, induced the ignorant to suppose that it was given by Providence as a *signature* to point out its medicinal quality.

SYMPATHETIC POWDER.

The doctrine of Sympathetic cures prevailed among the Anglo-Saxons to a great extent. It appears from the 31st canon of Egbert's Penitential, that women sometimes took the blood of their husbands as a medicine. This usage was probably founded on some old heathen superstition, and popular credulity was likely to gather strength from ecclesiastical prohibition.—*Soames's Hist. Anglo-Saxon Church*, vol. i. p. 264.

Sir Kenelm Digby's "Powder of Sympathy," the celebrated remedy of the middle of the seventeenth century, derived its virtues, not from its composition, but from the mode of its application; for it was not to be applied to the wound, but to the weapon by which the wound was inflicted: the wound was ordered to be merely closed up, and was then taken no further care of. Most men of sense, indeed, ridiculed the proposal; but after being fully tried, it was found that the sympathetic mode of treating wounds was more successful than those plans which proceeded

upon what were considered scientific principles; and it continued to gain ground in public estimation, until at length some innovator ventured to try the experiment of *closing up the wound without applying the sympathetic powder to the sword.* Wiseman, who wrote about fifty or sixty years after the introduction of this mysterious operation by Sir Kenelm Digby, in describing the importance of keeping the divided parts in union, says, "for here nature will act her part by the application of blood and nourishment to both sides indifferently, and finish the *coalities* without your further assistance. And this is that which gives such credit to the Sympathetic Powder," by which wounds were to be cured, although the patient was out of sight; a piece of quackery scarcely credible. The virtues of this powder, Sir Kenelm maintained, were thoroughly inquired into by King James, his son the Prince of Wales, the Duke of Buckingham, with other persons of the highest distinction; they were all registered among the observations of the great chancellor Bacon, and were to be added by way of appendix to his lordship's Natural History.

Blagrave, in his *Astrological Practice of Physic*, gives the following receipt for Digby's famed Sympathetic Powder: "Take Roman vitriol six or eight ounces, beat it very small in a mortar, sift it through a fine sieve, when the sun enters Leo. Keep it in the heat of the sun by day, and dry by night, and marvellous cures may be done by it."

THE ADDER-STONE,

Anguinum ovum, was a fabulous kind of egg, said to be produced by the saliva of a cluster of serpents, and possessed of certain magical virtues; the superstitious belief in which was very prevalent among the ancient Britons, and there still remains a tradition of it in Wales. This wondrous egg seems to have been nothing more than a bead of glass, used by the Druids as a charm to impose upon the people, whom they taught to believe that the possessors of it would be fortunate in all their undertakings. The method of ascertaining its genuineness was no less extraordinary than the powers attributed to it. It was to be enchased in gold and thrown into a river; and if it was genuine, it would swim against the stream. Pliny gives a similar account of it.*

STY-AN-EYE.

This is a small, troublesome, inflamed pimple at the edge of the eyelid; the charm for reducing which is, rubbing the part affected nine times with a wedding-ring, or any other piece of

* Is not this the origin of our nursery-tale of "Mother Goose and the Golden Egg?"

gold. In the Anglo-Latin Lexicon, 1440, occurs, "Styanye yn the eye;" and in Beaumont and Fletcher's *Mad Lovers:*

> I have a sty here, Chilax;
> I have no gold to cure it, not a penny,
> Not one cross, cavalier.

The name of "Golden Ointment," for diseases of the eye, was doubtless borrowed from the above practice.

ASTROLOGICAL MEDICINES.

Although the idea of Astrology is now lost among the humbler classes, the virtues of its nostrums are traditionally believed; and there are still to be met with in the stock of the village druggist "the oil of bricks," "the oil of swallows," "the oil of stones," and "the oil of earth-worms;" all of which had their virtues when astrologically made.—*Christmas's Cradle of the Twin Giants, &c.*, vol. i. p. 120.

ARABS AND THE PLAGUE.

The Arabs seldom employ medicine for the Plague; but, though predestinarians, the common belief in Europe is erroneous that supposes they use no precautionary measures. Burckhardt states, that many of the townsmen fled from Medina to the desert; alleging as an excuse, that although the distemper was a messenger from heaven, sent to call them to a better world, yet, being conscious of their unworthiness, and that they did not merit this special mark of grace, they thought it more advisable to decline it for the present, and make their escape from the town. The Sembawees have a superstitious custom of leading a she-camel through the town, covered with feathers, balls, and all sorts of ornaments; after which it is slaughtered, and the flesh thrown to the dogs. By this process they hope to get rid of the malady at once, as they imagine that it has been concentrated in the body of the devoted animal.—*Hist. Arabia, by A. Crichton.*

THE END OF THE WORLD FORETOLD.

An epidemic terror of the End of the World has several times spread over the nation. The most remarkable was that which seized Christendom about the middle of the tenth century, when, in France, Germany, and Italy, fanatics preached that the thousand years prophesied in the Apocalypse as the term of the world's duration were about to expire, and that the Day of Judgment was at hand. This delusion was discouraged by the Church, but it spread rapidly among the people. The scene of the Last Judgment was expected to be at Jerusalem, where, in the year 1000, a host of pilgrims, smitten with terror as with a plague, awaited the coming of the Lord.

During seasons of great pestilence, men have often believed the prophecies of crazed fanatics, that the end of the world was come. Credulity is always greatest in times of calamity. During the great plague which ravaged all Europe between the years 1345 and 1350, it was generally considered that the end of the world was at hand. The plague in Milan was actually foretold a year before it broke out. A large comet appeared in 1628, upon which the opinions of astrologers were divided; but the greater number, founding their judgment upon its pale colour, thought it portended a pestilence.—(See *Mackay's Extraordinary Popular Delusions*, vol. i. p. 223; a work of interesting research and well-considered deduction.)

Philosophers have predicted the destruction of the world. In 1736 the famous Whiston foretold that the earth would be destroyed in that year, on the 13th of October. Crowds of persons went out on the appointed day to the suburbs to see the destruction of London. A satirical account of this folly is given in Swift's *Miscellanies*, vol. iii., entitled *A true and faithful Narrative of what passed in London on a Rumour of the Day of Judgment.*

Earthquakes have been predicted as the cause of the world's destruction. In 1761 two slight shocks were felt in London, with exactly the interval of a month between each; when a crackbrained soldier foretold there would in another month be a third shock, which would entirely destroy London. Even so lately as 1842 there was a similar prediction, stated to be founded upon two old prophecies in the British Museum. The alarm was great; but the prophecies could not be found, and the whole has since been acknowledged as an invention to scare timid and credulous persons.

Among other recent hypotheses is, that the earth and sun are getting further and further apart every year, and that in process of time the fructifying power, the physical vitality of our planet, will necessarily become less and less, until living beings will perish from want of food, light, and warmth; and the potato-disease, the vine-disease, and the diminished supply of fruit have been referred to as evidences of deterioration in the earth's producing powers. Others contend that the earth is getting near to the sun, and that we shall be drawn into his fiery vortex; others, that the sun is going out like a lamp, having burnt his appointed time; and still others, that the well-known spots on the sun's disc are so increasing in size and number as to endanger the vitality of the system!

DESTRUCTION OF THE WORLD BY A COMET.

The early ideas of comets were very extraordinary. Aristotle considered them to be accidental fires, or meteors kindled

in the atmosphere. Kepler supposes them to be monsters generated in celestial space!

Dr. Thomas Burnet says, that the comets seem to him to be nothing else but (as one may say) the dead bodies of the fixed stars, unburied, and not as yet composed to rest; they, like shadows, wander up and down through the various regions of the heavens, till they have found fit places for their residence, which having pitched upon, they stop their irregular course, and being turned into planets, move circularly about some star.—*Charles Blount's Miscellaneous Works*, p. 63.

Sir Thomas Browne doubtingly inquires

whether comets, or blazing stars, be generally of such terrible effects as elder times have conceived them; for since it is found that many from whence these predictions are drawn have been above the moon, why may they not be qualified from their positions and aspects which they hold with stars of favourable natures; or why, since they may be conceived to arise from the effluviums of other stars, they may not retain the benignity of their originals; or, since the natures of the fixed stars are astrologically differenced by the planets, and are esteemed martial or jovial, according to the colours whereby they answer these planets, why, although the red comets do carry the portentions of Mars, the brightly-white should not be of the influence of Jupiter or Venus, answerably unto Cor Scorpii and Arcturus, is not absurd to doubt?—*Vulgar Errors*, book vi. chap. 14.

In early ages comets were regarded merely with a superstitious awe as the omens of evil to mankind, foreboding war and pestilence, famine, earthquakes, inundations, and a host of other dire consequences. Louis le Debonnaire, when asked why he evinced a dread of the comet of 837, which was flaming in the sky, replied to the effect that he felt no fear of the comet itself, but he was alarmed at the signification of that sign, in this instance his own death. The *forms* of these objects often struck terror into the people. The comet of 1527 is described as having the form of a bended arm, with a huge sword, with javelins and smaller swords, terrifying the spectators, who became almost lifeless with fear.

Dr. Halley first gave a definite form to cometary apprehensions, when, as one result of his calculations relating to the comet of 1680, and its near approach to the earth, he said:

But may the great God avert a shock or contact of such great bodies moving with such forces (which, however, is manifestly by no means impossible), lest this beautiful order of things be entirely destroyed and reduced into its ancient chaos.

Whiston, in his *Theory of the Earth*, contributed not a little to fan the flame which Halley had called into existence.

He attributed the earth's diurnal rotation on her axis to an oblique shock from this comet, and at great length endeavoured to prove that the same body passed so near us at the very time when the Deluge was fixed by chronologists, that the earth must have been enveloped in the atmosphere and tail of the comet; whence arose the forty days' rain

which led to the destruction of the ancient world; and in similar detail he discusses the phenomena of the general conflagration. Some of these are horrible enough; here is a specimen: "The atmosphere of the earth, before the conflagration begins, will be oppressed with meteors, exhalations, and steams, and these in so dreadful a manner, in such prodigious quantities, and with such confused motions and agitations, that the sun and moon will have the most frightful and hideous countenances, and their ancient splendour will be entirely obscured; the stars will seem to fall from heaven, and all manner of horrid representations will terrify the inhabitants of the earth."

Dr. Wetenhall, Bishop of Cork, wrote a pamphlet to calm the apprehensions of "diverse persons, who were so strangely struck (with this comet) that their faces were grown almost like the comet, only a blacker pale."

The preceding is abridged from a fasciculus on the Comet of 1556, by Mr. Russell Hind, the astronomer, who adds:

Nor are we without passages in the works of several philosophers who have lived nearer to the present epoch which might appear to warrant alarm under these circumstances. The celebrated French geometer Laplace thus describes the probable effects of a collision of the earth with a large comet: "It is easy to represent the consequences of the earth's encountering the shock of a comet. The axis and motion of rotation being changed, the seas abandon their former position and rush to the new equator; great part of men and animals are drowned in the universal deluge, or destroyed by the violent shock to the terrestrial globe; entire species annihilated; all the monuments of human industry swept away;—such are the disasters which might be produced."

The popular terror was greatly excited by Lalande, the astronomer, in 1773, predicting the collision of the earth with a comet. The comet of 1811 was thought to have had a beneficial effect upon the vintage of southern France. Who has not heard of the comet wine of 1811? This comet is well known to have been regarded by many superstitious minds as the baleful star of Napoleon, and the precursor of the disastrous expedition to Russia, which was on foot before the comet had travelled far beyond unassisted vision.

A German astronomer, in 1857, predicted the reappearance of the Great Comet of 1264 and 1556 (considered to be identical) on the 13th of June in that year, when it would destroy the world! This prediction spread terror over some parts of Europe. In Austria, the country people, in expectation of what was to happen, ceased to till their fields, and wasted their time in idleness.

To meet this alarm, Mr. Hind, in 1857, published the work already referred to, wherein he thus replies to the question, *Is danger to be apprehended from the near approach of a comet to the earth, or from its collision with our globe?*

As regards the chance of *mechanical danger*, so to speak, consequent on the actual *shock*, if such it can be termed, of a comet, even though it were moving in an opposite direction to that of the earth in her orbit

(or with a possible velocity of some forty miles per second), we may rest assured there are few, if any, of these bodies constituted of materials of sufficient density or solidity to produce very unpleasant effects in the event of a collision, which at the worst would be comparable only to a meeting with a huge cushion. Neither is there any reason for apprehension of the effects of a comet's *attraction* upon the waters of our globe; for it may be mathematically demonstrated that, even allowing a comet to be of nearly equal mass with the earth, it could not remain long enough in a position to operate upon the ocean in such a manner as to overwhelm the continents, and thus lead to calamitous consequences.*

Nevertheless, *the sudden commingling of the nebulosity of a comet with the earth's atmosphere* (judging from effects in the comets of 1680, 1835, &c.) *might* be attended with serious consequences; or we might escape with the temporary derangement of our compasses, the disorganisation of our telegraphs, with electrical storms of unprecedented extent and violence, and startling exhibitions of aurora, &c. This is the *kind of danger*, if any there be, involved in a collision with a comet. The *chances* against such an occurrence are overpowering. As regards the comet of 1556 (Charles V.), so long as it retains the form of orbit which it possessed when last visible to us it can never approach near enough to the earth to justify alarm.

The probability of a collision (adds Mr. Hind) is equally remote, even if we extend the risk to comets generally. The chances are still as hundreds of millions to one that no such event takes place. M. Arago has remarked, that if we knew no more of a comet than that, at its minimum distance from the sun, it stood within the orbit of the earth, and had a diameter of one quarter that of our globe, the mathematical theory of probabilities shows that the odds would be 280,060,000 to 1 against its coming into contact with us.

Herr von Littrow, the German astronomer, says that the contact is, in the first place, highly improbable; and secondly, that even if such a catastrophe were to ensue, it would by no means cause the destruction of the world; for "it is irrefutably certain that the matter of which comets consist forms an extremely loose texture, that comets are in reality not coherent masses, but mere agglomerations of small corpuscules separated from one another by large interstices." The effect of a collision with such a body of vapour would barely equal that produced by thunderstorms and hurricanes.

THE DIVINING ROD

is more commonly employed to this day than is supposed. For the *modus operandi*, see *Things not generally Known*, p. 134.

From a paper by Mr. William Phillips, in Tilloch's *Philosophical Magazine*, vol. xiii. p. 309, it appears that the Divining

* The Comet of 1556; being Popular Replies to Every-day Questions, referring to its anticipated Reappearance. By J. Russell Hind. 1857.

Rod was ably advocated by De Thouvenel, in France, in the eighteenth century, and soon after in our own country by a philosopher of unimpeachable veracity, and a chemist, Mr. W. Cookworthy, of Plymouth. Pryce also informs us, p. 123 of his *Mineralogia Cornubiensis*, that many mines have been discovered by means of the rod, and quotes several; but after a long account of the mode of cutting, tying, and using it, interspersed with observations on the discriminating faculties of constitutions and persons in its use, he rejects it, because

"Cornwall is so plentifully stored with tin and copper lodes that some accident discovers to us every week a fresh vein," and because "a grain of metal attracts the rod as strongly as a pound;" for which reason "it has been found to dip equally to a poor as to a rich lode."—*Trans. Geol. Soc.* ii. 123.

Sir Thomas Browne describes the divining rod as "a forked hazel, commonly called *Moses's Rod*, which, held freely forth, will stir and play if any mine be under it." But Browne thinks with Agricola that this rod is of pagan origin:

The ground whereof were the magical rods in poets,—that of Pallas in Homer, that of Mercury that charmed Argus, and that of Circe which transformed the followers of Ulysses. Too boldly usurping the name of Moses's rod; from which notwithstanding, and that of Aaron, were probably occasioned the fables of all the rest. For that of Moses must needs be famous unto the Egyptians, and that of Aaron unto many other nations, as being preserved in the ark until the destruction of the temple built by Solomon.—*Vulgar Errors*, book v. chap. 24.

There is a long story in the *Quarterly Review*, No. 44, showing a Lady Noel possessed the faculty of using the Divining Rod.

She took a thin forked hazel-twig, about sixteen inches long, and held it by the end, the joint pointing downwards. When she came to the place where the water was under the ground, the twig immediately bent; and the motion was more or less rapid as she approached or withdrew from the spring. When just over it, *the twig turned so quick as to snap, breaking near the fingers*, which, by pressing it, were indented and heated, and *almost blistered*; a degree of agitation was also visible in her face. The exercise of the faculty is independent of any volition.

The Editor adds, that upon the narrator the most implicit confidence may be placed.

TALISMANIC KEYS.*

Keys, which can be traced to the Egypt of the Pharaohs,

* The Letter-lock, which has been patented as a novelty in our time, whereas it was known to the poets of the Elizabethan age.

In Beaumont and Fletcher's play of *The Noble Gentleman* these lines occur

"A cap-case of your linen and your plate,
With a strange lock that opens with A M E N."

And in the verses addressed to May, by Carew, in the *Comedy of the Heir*—

"As doth a lock
That goes with letters; for till every one be known
The lock's as fast as if you had found none."

have from very early times been looked upon as possessing talismanic virtues, which are thus illustrated in a paper of interesting research read to the British Archæological Association by Mr. H. Syer Cuming, Hon. Sec., in 1856:

The Chinese have their "hundred families' lock," which they suspend round the infant's neck to *lock* it to life. A miniature key is to this day found among the *charms* depending from the chatelaines of the fair ones of Germany and Italy, ay, and those even of our own land. The Bible and key have long been regarded as all-sufficient in discovering the perpetrator of a theft; and few of us, perhaps, have escaped the infliction of a key being thrust down our back to stop hemorrhage from the nose: although a check to the bleeding is really effected by the shock produced by the coldness of the metal, the vulgar notion is that it acts as a charm.

A naturally perforated stone and a horn are frequently appended to the keys of outbuildings. The perforated flint, the *holy-stone* or *hag-stone*, is the talisman employed from the most remote period to guard the cattle from the attacks of the fiendish Mara, the ephialtes, or night-mare; and the horn is the ensign and emblem of the god Pan, the protector of cattle, and hence regarded as a potent charm and fit appendage to the key of the stable and cowhouse. Strictly speaking, it ought to be the horn of a goat; but in these degenerate days that of a cow or ram is at times employed.

Tell this to the groom or the cowboy, and they will laugh you to scorn, deride your information, and perchance pity your simplicity. They nevertheless, unknowingly, unthinkingly, perpetuate the most archaic superstitions; and, though sunk in a slough of ignorance, thus become auxiliary in preserving and illustrating the thoughts, rites, and practices of departed ages.

DIVINATION BY BIBLE AND KEY.

The superstition glanced at above by Mr. Syer Cuming prevails in Asia, and is thought to have been originally derived from Syria. Eusèbe de Salle, in his *Pérégrinations en Orient*, vol. i., 1840, witnessed the custom at Antioch, in the house of the English consul, where it was enacted for the recovery of a missing jewel.

In Devonshire, many old persons, when they have lost any thing and suspect it to be stolen, take the fore-door key of their dwelling, and, in order to find out the thief, tie this key to the Bible, placing it very carefully on the 18th verse of the 50th psalm. Two persons must then hold the book by the bow of the key, and first repeat the name of the suspected thief and then the verse from the psalm. If the Bible moves, the suspected person is considered guilty; if it does not move, innocent.

This superstition is also common in some parts of Surrey, where the Bible is opened at the 1st chapter of Ruth, and the key is laid upon the 16th verse; in other counties it is placed over the 5th verse of the 18th chapter of Proverbs. The other working of the charm resembles the above. In Lancashire it

is employed in selecting a suitor, the choice and the detection being similarly determined. (See *Notes and Queries*, Nos. 26, 31, and 32.)

DISCOVERY OF A THIEF BY DIVINATION.

The finding of a thief by the sieve and shears, a superstition once greatly practised, is recorded in Dorset, in 1660, when one Cockeney having lost a gold ring, Edward Hill caused a sieve to turn round three times upon naming the party that was suspected to have the ring, and made use of a pair of shears in his discovery.

"This," says Mr. Thomas Hearne, "is one of the most ancient modes of divination of which we have any record. It was practised among the early Greeks, and is mentioned by Theocritus, whose words, as translated by Creech, are:

> To Agrio, too, I made the same demand;
> A cunning woman she, I crossed her hand.
> She turned the sieve and shears, and told me true,
> That I should love, and not be loved by you.

The Greeks used it, not only in questions of love, but for purposes similar to that which Master Cockeney had in view. Potter, in his *Antiquities of Greece*, says:

> This Koskinomanteia was generally practised to discover thieves or others suspected of any crime, in this manner: "They tied a thread to the sieve, by which it was upheld, or else placed a pair of shears, which they held up by two fingers; then prayed to the gods to direct and assist them: after that they repeated the names of the persons under suspicion, and he at whose name the sieve whirled round or moved was thought to have committed the fact."

The old English practice was very similar. Grose tells us, that to discover a thief by the sieve and shears, you must stick the points of the shears in the wood of the sieve and let two persons support it balanced upright with their two fingers; then read a certain chapter in the Bible, and afterwards ask St. Peter and St. Paul if A or B is the thief, naming all the persons you suspect. On naming the real thief, the sieve will suddenly turn round about. Hudibras speaks of this superstition as

> The oracle of sieve and shears,
> That turns as certain as the spheres.

To this day it is customary in Lancashire to consult "*a seer*" in cases of lost property; and the Rev. Mr. Christmas has been informed by persons whose veracity could not be questioned, that they had themselves done so with successful results.

DIVINATION CUP.

The Cup of Joseph, whereby he divined (*Genesis* xliv. 5),

was, according to all the Jewish accounts, one possessed of wonderful properties. There was, as far back as any records go, a tradition extant in the East touching a cup which passed into the hands of several mighty sovereigns, which represented the whole world in its concavity, and displayed all actions that were being or had been performed. It was called the Cup of Giamshid, and was said to have been discovered full of the elixir of immortality while digging to lay the foundations of Persepolis.

ROSE DIVINATION.

The gathering of a Rose on Midsummer Eve has been superstitiously associated with the choice of a husband or wife. In the *Connoisseur*, No. 50, we read: "Our maid Betty tells me that if I go backward without speaking a word into the garden upon Midsummer Eve, and gather a rose, and keep it in a clean sheet of paper without looking at it till Christmas Day, it will be as fresh as in June; and if I then stick it in my bosom, he that is to be my husband will come and take it out." We have heard the condition stated, that the rose is to be gathered and sealed up in the paper while the clock is striking twelve at midday.

TABLE-TURNING.

In 1853 "this startling revelation of popular credulity" strangely occupied the public mind; and its effect was without due inquiry referred to electricity, to magnetism, to attraction, to some unknown or hitherto unrecognised physical power to affect inanimate bodies; to the revolution of the earth; and even to diabolical or supernatural agency. The main experiment consisted of a certain number of persons placing the palms of their hands upon a table; when in a few minutes it moved in various directions, according to the will of one of the party. Professor Faraday thus illustrates the fallacy of this result:

> Those who assert that a heavy body can be raised from the ground and be attracted towards the hand without exerting any reacting force on the hand that lifts it, make an assertion directly opposed to the laws of gravitation, and they ought at least to have examined the phenomena before arriving at such a conclusion. If a heavy body like a table could thus be raised in opposition to gravitation, surely it might be expected that the same power would be able to disturb the equipoise of a balance; but that it was unable to do. If such a power existed, which could attract without reaction, it would indeed be of the most important practical utility; for we might conceive its extension to such a point that the touch of a hand would draw a railway-train without effort.

Professor Faraday, believing that the first cause assigned, namely, a quasi-involuntary muscular action (for the effect is with many subject to the wish or will), was the true cause, the

first point was to prevent the mind of the turner having an undue influence over the effects produced in relation to the nature of the substances employed.

For this purpose, he provided an apparatus with index attached: it consisted of two small flat pieces of wood held together by india-rubber springs, and separated by small rollers that allowed the pieces of wood to move freely over each other. The movement of the upper one was shown by an index, that pointed to the right or to the left according to the direction of the motion. This little apparatus, when placed under the hands of a practised table-turner, had the curious effect of paralysing his power when he looked at the index, and thus became conscious of the real movement of his hands; but when the index was concealed from view, the table began to turn as briskly as if the apparatus did not intervene. This proved that the movement of the table was effected by the direct action of the muscles exerted involuntarily.

Again, Professor Faraday observes: "The most valuable effect of this test-apparatus is the corrective power it possesses over the mind of the table-turner. As soon as the index is placed before the most earnest, and they perceive—as in my presence they have always done—that it tells whether they are pressing downwards only or obliquely, then all effects of Table-turning cease, even though the parties persevere, earnestly desiring motion, till they become weary and worn out. No prompting or checking the hand is needed, *the power is gone;* and this only because the parties are made conscious of what they are really doing mechanically, and so are unable unwittingly to deceive themselves."

Upon phenomena being attributed unhesitatingly to a supposed faculty possessed by animated beings of developing in inert bodies a peculiar kind of electricity, Arago remarks:

"What is apparently most extraordinary and most difficult to explain in the phenomenon of the tables," says the *savant*, "is the circumstance, that by means of, it may be said, infinitely small impulses impressed by the fingers on the mass of wood of which the table consists a very considerable degree of motion should at length be imparted to the table." Arago then quotes from the *Philosophical Transactions* Mr. Ellicot's experiments upon two pendulum-clocks, enclosed in separate cases, suspended from a wooden plank affixed to the same wall, and at a distance of 23½ English inches from each other. "At first only one of these two clocks was going, the second clock was at rest; after a certain time this second clock was found to have been set going by the imperceptible vibrations transmitted to its pendulum from the pendulum of the first clock through the medium of the intervening solid bodies. A very singular circumstance is, that after a certain time longer, while the pendulum of the second clock (the one which had first been at rest) vibrated in the largest arc which the construction of the clock would permit, the pendulum of the first clock, the one which at first was the only one going, had arrived at a state of entire rest." Arago's object was to show that there already existed in science instances of communicated motion analogous to those which have been recently presented by turning tables, and of which the explanation does not require any of those mysterious influences to which recourse has been had in the case of the tables.—*Meteorological Essays.*

"SORTES VIRGILIANÆ."

This name has been given to an instance of divination re-

lated of Welwood by King Charles I., who once tried this practice of determining doubtful matters by the opening of a book. The king being at Oxford during the Civil War, went one day to the public library, where he was shown, among other books, a Virgil, nobly printed and exquisitely bound. The Lord Falkland, to divert the king, would have his majesty make a trial of his fortune by the *Sortes Virgilianæ;* when the king, opening the book, came upon this part of Dido's imprecation against Æneas (translated by Dryden):

> Yet let a race untam'd, and haughty foes,
> His peaceful entrance with dire arms oppose.
> Oppress'd with numbers in th' unequal field,
> His men discourag'd and himself expell'd,
> Let him for succour sue from place to place,
> Torn from his subjects and his son's embrace:
> First let him see his friends in battle slain,
> And their untimely fate lament in vain;
> And when at length the cruel war shall cease,
> On hard conditions may he buy his peace:
> Nor let him then enjoy supreme command;
> But fall untimely by some hostile band,
> And lie unburied in the common sand.

The king seemed concerned at this accident; when Lord Falkland, observing it, would likewise try his own fortune in the same manner, hoping he might fall upon some passage that could have no relation to his case, and thereby divert the king's thoughts from any impression the other might have upon him. But the place that Falkland stumbled upon was yet more suited to his destiny than the other had been to the king's, being the following expressions of Evander upon the untimely death of his son Pallas, as translated by the same hand:

> O Pallas, thou hast fail'd thy plighted word,
> To fight with reason, not to tempt the sword!
> I warn'd thee, but in vain; for well I knew
> What perils youthful ardour would pursue;
> That boiling blood would carry thee too far,
> Young as thou wert in danger, raw to war.
> O curst essay of arms, disastrous doom,
> Prelude of bloody deeds and fights to come!

Aubrey, however, relates a different incident. In December 1648, when Charles I. was prisoner at Carisbrooke, the poet Cowley went to wait on him. "His highnesse asked him whether he would play at cards to divert his sad thoughts. Mr. Cowley replied that he did not care to play at cards; but if his highnesse pleased, they would use '*Sortes Virgilianæ.*' Mr. Cowley alwaies had a Virgil in his pocket. The prince accepted the proposal, and prickt his pinne in the fourth booke of the *Æneid*, at this place (iv. 615 et seq.).

"The prince understood not Latin well, and desired Mr. Cowley to translate the verses, which he did admirably well; and Mr. George Ent (who lived in his house at Chertsey in the Great Plague, 1665) showed me Mr. Cowley's own handwriting:

> By a bold people's stubborn arms opprest,
> Forced to forsake the land he once possess't,
> Torn from his dearest sonne, let him in vain
> Seeke help, and see his friends unjustly slain.
> Let him to base unequal termes submit,
> In hope to save his crown; yet loose both it
> And life at once: untimely let him dy,
> And on an open stage unburied ly."

Aubrey, who had not at first recovered Cowley's translation, having inserted an extract from Ogilby's Virgil, observes on the last line of the passage he quoted,—

> But die before his day, the *sand* his grave,—

"Now as to the last part, 'the sand his grave,' I well remember it was frequently and soberly affirmed by officers of the army and grandees, that the body of King Charles the First was privately putt into the sand about Whitehall; and the coffin, which was carried to Windsor and layd in King Henry 8th vault, was filled with rubbish or brick batts. Mr. Fabian Philips, who adventured his life before the king's trial by printing, assures me that the king's coffin did cost but six shillings—a plain deale coffin."

Now although opinions differed at the time of Charles's death as to the manner in which his body was disposed of, Sir Henry Halford's account of what appeared on opening the coffin of Charles I. at Windsor on April 1, 1813, has set this question perfectly at rest.

CREDULITY AND SUPERSTITION.

Credulity, although it is nearly allied to Superstition, yet differs from it widely. Credulity is an unbounded belief in what is possible, although destitute of proof, and perhaps of probability; but superstition is a belief in what is wholly repugnant to the laws of the moral and physical world. Credulity is a far greater source of error than superstition; for the latter must be always more limited in its influence, and can exist only to a considerable extent in the most ignorant portions of society, whereas the former diffuses itself through the minds of all classes, by which the rank and dignity of science are degraded, its valuable labours confounded with the vain pretensions of empiricism, and ignorance is enabled to claim for it the prescriptive right of delivering oracles amidst all triumph of truth and the progress of philosophy. Credulity has been justly defined *belief without reason;* while scepti

its opposite, is *reason without belief*, and the natural and invariable consequence of credulity; for it may be observed, that men who believe without reason are succeeded by others whom no reasoning can convince.—*Dr. Paris's Pharmacologia.*

POISON IN THE NAILS.

The idea that persons retain Poisons in their Nails is traced by Sir Henry Halford, in a learned paper upon the Poisons of the Ancients, to the following statement as to the cause of the death of Alexander the Great.

Alexander is said to have been poisoned. The report is, that the poison was sent by Antiphon, and was of such a peculiar nature that no silver or metallic substance would contain it, and it was conveyed in the hocf of a mule. But the article was really onyx, as Horace says:

"Nardi parvus onyx."

Now the word *onyx*, in Greek, signifies not only a stone, but *unguis*, a hoof or nail; and the second sense had evidently been given instead of that of a precious stone. This double meaning of the term *onyx* Sir Henry Halford considers to explain the error of poison being retained by persons in their nails.

AQUA TOFANA.

It was for a long time supposed that there actually did exist in Italy a secret poison, the effects of which were slow, and even unheeded, until a lingering malady consumed the sufferer. No suspicions were excited; or, had they led to any post-mortem examination, no trace of the effects of the terrific preparation could have been detected. The class of persons who practised this wicked art were known under the name of "Secret Poisoners;" they were believed to possess the power of destroying life at any stated period, from a few hours to a year; and during the sixteenth and seventeenth centuries they were regarded in all the nations of Europe with extraordinary terror.

The most infamous of these poisoners was an Italian woman, named Tofana, who, about the middle of the seventeenth century, invented a poisonous fluid, called after her, *Aqua della Tofana*. Being detected in her wicked work, she was put to torture; when she confessed having been instrumental to the death of no less than 600 persons! Garelli, physician to Charles VI., writing to Hoffman on the subject, says:

Your elegant essay on the popular errors respecting poisons brought my recollection a certain slow poison which that infamous poisoner, alive in Naples, employed to the destruction of six hundred per-. It was nothing else than crystallised arsenic dissolved in water, the addition, but for what purpose I know not, of the herb *Cyma (antirrhinum)*.

The dose of this poison was six drops; yet, though it was in this state of concentration, its nature could not be detected, so little was that age acquainted with the art of chemical analysis; whereas at the present time, even when arsenic has been dissolved in the stomach and mixed with vegetable and animal fluids, it may be reduced to its metallic form and made to exhibit all the physical properties of the metal to the *naked* eye, with as much distinctness as in any quantity, however large, *when only the twentieth part of a grain has been procured.* Modern chemistry has therefore deprived the poisoner of all chance of escape by concealing or disguising the poison administered.

By an old Scotch statute (James II. Parl. vii. cap. 30), it was made high treason to bring any poison into the kingdom; which law, Barrington conjectures, was chiefly intended to provide against the importation of poisons from Italy, where assassination and this kind of murder have but too much prevailed. "I have been informed," he adds, "that it is not uncommon in Italy to say, upon a man's expressing himself with regard to another from whom he hath received an injury, *I wish he would but drink a cup of chocolate with me:*"

"An Italian's revenge may pause, but's ne'er forgot."
Fletcher's *Fair Maid of the Inn.*

The ingenious author of the *Memoirs of Petrarch*, however, supposes that this prejudice against the Italians arose from two or three supposed murders of this description at Avignon during the residence of the French popes at that place.

CHARACTER OF THE SUPERSTITIOUS.

The pious and learned Bishop Hall (who was the friend of Sir Thomas Browne) has left us the following pictures-in-little of the superstitions of their times, in the bishop's *Characters of Vices:*

Superstition is godless religion, devout impiety. The superstitious is fond in observation, servile in fear: he worships God but as he lists; he gives God what he asks not; more than he asks, and all but what he should give; and makes more sins than the ten commandments. This man dares not stir forth till his breast be crossed and his face sprinkled. If but a hare cross him in the way, he returns; or if his journey began unawares on a dismal day, or if he stumbled at the threshold. If he see a snake unkilled, he fears a mischief; if the salt fall towards him, he looks pale and red, and is not quiet till one of the waiters have poured wine on his lap; and when he sneezeth, thinks him not his friend that uncovers not. In the morning he listens whether the crow crieth even or odd; and by that token presages of the weather. If he hear but a raven croak from the next roof, he makes his will; or if a bittour fly over his head by night: but if his troubled fancy shall second his thoughts with the dream of a fair garden, or green rushes, or the salutation of a dead friend, he takes leave of the world, and says he can-

not live. He will never set to sea but on a Sunday; neither ever goes without an *erra pater* in his pocket. St. Paul's day, and St. Swithin's, with the twelve, are his oracles, which he dares believe against the almanac. When he lies sick on his death-bed, no sin troubles him so much as that he did once eat flesh on a Friday; no repentance can expiate that: the rest need none. There is no dream of his without an interpretation, without a prediction; and if the event answer not his exposition, he expounds it according to the event. Every dark grove and pictured wall strikes him with an awful, but carnal devotion. Old wives and stars are his counsellors; his night-spell is his guard, and charms his physicians. He wears Paracelsian characters for the toothache; and a little hallowed wax is an antidote for all evils. This man is strangely credulous, and calls impossible things miraculous; if he hear that some sacred block speaks, moves, weeps, smiles, his bare feet carry him thither with an offering; and if a danger miss him in the way, his saint hath the thanks. Some ways he will not go, and some he dares not; either there are bogs, or he feigneth them; every lantern is a ghost, and every noise is of chains. He knows not why, but his custom is to go a little about, and to leave the cross still on the right hand. One event is enough to make a rule: out of these rules he concludes fashions proper to himself; and nothing can turn him out of his own course. If he have done his task, he is safe; it matters not with what affection. Finally, if God would let him be the carver of his own obedience, he could not have a better subject: as he is, he cannot have a worse."

SUPERSTITIONS OF CHILDHOOD.

An old writer says: "Superstition is the greatest burden in the world;" of the truth of which remark many persons are sensible from their earliest childhood. Indeed, superstition is the bugbear of the nursery; whereas the great aim should be to divert children of this pernicious fear. "If too great excitability and power of imagination be observed in childhood, much may be done by a sound discipline to restrain it. Let the child be protected from the sheeted spectres of servants, and the boy from the schidonis and rattling curtains and palls of romance-writers. Let his first ideas of the Almighty be those of a God of Mercy, who gives him every blessing—who offers himself to childhood under the most benign of characters, as taking little children in his arms, and putting his hands upon them and blessing them. Let him be taught to 'see God in storms and hear him in the wind,' not as the poor Indian, but by having his mind tutored to trace the regular course of God's providence in the most striking phenomena of natural science; and we see no objection, and little difficulty, in explaining to him so much of the metaphysics as may enable him to unravel the associations of darkness and the churchyard."—*Quart. Review.*

THE PASSION FLOWER.

The genus *Passiflora* is named from a fancied resemblance between the parts of the flower and the emblems of our Saviour's crucifixion. In the five anthers, the Spanish monk saw

his wounds; in the triple style, the three nails by which he was fixed to the cross; and in the column on which the ovary is elevated, the pillar to which he was bound; a number of fleshy threads which spread from a cup within the flower being finally likened to the crown of thorns. "There are cuts," says Sir James E. Smith, "to be found in some old books, apparently drawn from description, like the hog in armour or our signs to represent the rhinoceros, in which the flower is made up of the very things themselves."

In reality the flower of Passiflora consists of a calyx and corolla, each of five divisions, consolidated into a cup, from within the rim of which spread several rows of filamentous processes, by some regarded as barren stamens; within these, from the sides of the cup, there proceed one or more elevated rings, notched or undivided, evidently of the same nature as the filamentous processes themselves. In the centre of the flower stands a column, or gynophore, with the sides of which five stamens are united; but spreading freely from it beyond its apex, and bearing five oblong horizontal anthers. At the apex of the column is the ovary, a one-celled case with three parietal polyspermous placentæ, and bearing three club-shaped styles at its vertex.

HARE AND FOX OMENS.

Sir Thomas Browne says:

If a Hare cross the highway, there are few above threescore years that are not perplexed thereat; which notwithstanding is but an augurial terror, according to that received expression, *Inauspicatum dat iter oblatus lepus.* And the ground of the conceit was probably no greater than this, that a fearful animal passing by us portended unto us something to be feared: as, upon the like consideration, the meeting of a Fox presaged some future imposture; which was a superstitious observance prohibited under the Jews, as is expressed in the idolatry of Maimonides, and is referred unto the sin of an observer of fortunes, or one that abuseth events unto good or bad signs, forbidden by the law of Moses; which notwithstanding sometimes succeeding, according to feares or desires, have left impressions and timorous expectations in credulous minds for ever."—*Vulgar Errors*, book v. chap. 23.

Upon this, Dr. Wren naively notes:

"When a hare crosseth us, wee thinke itt ill lucke shee should soe neerely escape us, and we had not a dog as neere to catch her."

The hare was not formerly prized in Britain; Cæsar tells us that the flesh of hare was not eaten in his time by the Britons. Yet the Romans held it in high estimation. Alexander Severus had a hare daily served at his table.

CUCKOO OMENS.

Wilkin, in his excellent edition of *Sir Thomas Browne's Works*, observes that the Cuckoo is not honoured by him with a place among Birds of Omen, and supplies these notes:

"Plinie writeth, that if, when you first hear the cuckoo, you mark well where your right foot standeth, and take up that earth, the *fleas* will by no means breed, either in your house or chamber, where any of

the same earth is thrown or scattered." (*Hill's Natural and Artificial Conclusions*, 1650.) In the North, and perhaps all over England, it is vulgarly accounted an unlucky omen if you have no money in your pocket when you hear the cuckoo for the first time in a season.—*Queen Bee*, ii. 20.

It is a still more common popular divination, for those who are unmarried to count the number of years yet allotted to them of single blessedness by the number of the cuckoo's notes which they count when first they hear it in the spring.

DEATH BY ENCHANTMENTS.

King Edward VI. (says Aubrey) was killed by witchcraft, by figures of wax: see the Chronicles. And the late Duke of Buckingham's mother was killed in Ireland by a figure made with haire, by her second husband's (Lord Ancram) brother's nurse, who bewitched her to death because her foster-child (second brother) should inherit the estate. And one Hammond, of Westminster, was hanged, or tryed for his life, about 1641, for killing * * * by a figure of wax.

Though there is little authority for Aubrey's assertion that the death of Edward VI. had been compassed "by witchcraft by figures of wax," and though his supposed union of the Duke of Buckingham's mother with Lord Ancram is so great a blunder that it is not easy to guess its origin; yet the practice of attempting to destroy the lives of individuals by such a process was formerly exceedingly common, so much so, indeed, that Dobenek, in his *Volksglauben des Deutschen Mittelalters*, ii. 20-28, devotes a chapter to this peculiar subject.

Shakspeare has perpetuated, in the second part of *Henry VI.*, the charge brought against Eleanor Cobham the Duchess, of conspiring

> "With Margery Jourdain the cunning witch,
> And Roger Bolingbroke the conjuror,"

that they should, to use the words of Fayban, "devise an image of wax like unto the king; the which image they dealt so with, that by their devilish incantations and sorcery they intended to bring out of life, little and little, the king's person, as they little and little consumed that image." Our history affords also many other instances of such attempts; but the most recent which we have met occurs in Camerarius' *Dissertationes Physico-Medicæ*, 8vo, Tubingen, 1712, where we have an account of the endeavour of a prisoner at Turin to procure the death of the prince then reigning by stabbing a waxen image, after he had made use of several superstitious ceremonies and also of a consecrated host.—*Anecdotes and Traditions, Camden Society's Papers.*

BELIEF IN WITCHCRAFT.

"The superstition of Witchcraft," says Dr. Herbert Mayo, in his volume *On the Truths contained in Popular Superstitions*, "stretches back into remote antiquity, and has many roots. In Europe it is partly of Druidical origin. The Druidesses were part priestesses, part shrewd old ladies who dealt in magic and medicine. They were called *albrune*, 'all-knowing.' The main source from which we derived this superstition is the East,

and traditions and facts incorporated in our religion. There were only wanted the ferment of thought of the fifteenth century, the energy, ignorance, enthusiasm, and faith of those days, and the papal denunciation of witchcraft by the Bull of Innocent VIII. in 1459, to give fury to the delusion. And from this time, for three centuries, the flames at which more than a hundred thousand victims perished cast a lurid light over Europe.

"Still there is no marvel in the absolute belief of the people in witchcraft only two centuries ago: what could they do but believe, when the witches and sorcerers themselves, before their execution, avowed their guilt, and told how they had laid themselves out to league with the evil spirit; how they had gone through a regular process in the black art; how they had been rebaptised with the support of regular witch-sponsors?" &c.

The following are a few of the details of the *modus operandi* of the delusion:

How a person became a reputed Witch.—It was believed, and that universally, that a malevolent spirit took possession of some human being; and through this agent worked out cruel, wicked, and devilish purposes. Oddly enough, this bad spirit chose for his abode a female advanced in years, and by choice one upon whom age had exerted its greatest power. The old and ugly woman was believed to have the power of destroying health, causing dreadful and incurable disease, inducing misfortune in the most uncommon way, and blighting the most flourishing crops by a glance of her evil eye. The old woman was not a simply passive object, without help or means of rescue, but was considered to be a willing, wicked partner in the diabolical acts, and in no sense the pitiful victim of stern necessity and spiritual superiority. Juries of burgesses investigated the matter; and an entry made at Lyme, in 1569, shows that they admitted a merchant's widow, the party interested, to give evidence as to the witch that had dealt harm to her in the manner following:

Item, we do find that Johan Ellesdon, widow, upon her othe, hathe declared before us that Ellen Walker is a wytche, and that she will approve; and also that James Lugbase, uppon his othe, hath declared before us that the said Ellen Walker did saie unto the saide Johane Elsdon that she could witche her no more.

Bishop Jewell, in a sermon before Queen Elizabeth, in 1598, thus testifies to the increase of witchcraft in his time:

"It may please your grace to understand that witches and sorcerers, within the last four years, are marvellously increased within your grace's realm. Your grace's subjects pine away even unto the death; their colour fadeth—their flesh rotteth—their speech is benumbed—their senses are bereft! I pray God they may never practise further than upon the *subject!*"

For a woman to be old and ugly was, in these times, to live in positive danger. Any one might expose her life to imminent peril upon the idlest imputation. We know what

numbers perished at the gallows up to 1682, when three poor women from Bideford were sentenced to death at Exeter assize for "bewitching several persons, destroying ships at sea and cattle by land."

Whenever any remarkable disaster befel a member of a family, no difficulty was generally felt in ascribing it to some old person. Epilepsy was universally treated as proceeding from witchcraft. Neighbouring gossips assembled; they pitied the patient, and railed at the wicked author of so much suffering. The patient heard what passed, and adopted all the charges and suggestions of the assembled gossips.

Dame Grimmerton, who was sent to gaol in 1687 to be tried as a witch, is stated to have *appeared* to one of her victims upon the middle beam of the chamber-window, clothed with a long-crowned hat, a long red whittle, a red coat, a green apron, and a white cloak about her neck under her whittle; and afterwards go out at the upper part of the window. When the witch *appeared*, the pains of the bewitched were increased; but imprisonment took from her all power.

Where there was a doubt in the evidence against a witch, the witch-finder or witch-prover was called in: he went round in some parts, and sad horrors followed his visit to a town. The authorities countenanced the impostor, whose arrival in the town was commonly announced by the bellman.

Among other precautions, a piece of bacon stuck with pins used to be suspended in chimneys to interrupt witches in their descent, and so avert their visit. Toads that gained access to a cellar or house, were ejected with the greatest care; and no injury was offered, because these were regarded, from being used as *familiars* by witches, with veneration or awe. We have selected and abridged these evidences from Roberts's *Social Life of the Southern Coast.*

At Wingrave, in Buckinghamshire, so lately as the year 1759, a case occurred of the popular witchcraft trial of weighing against the church Bible. An old woman was accused by a neighbour of bewitching her spinning-wheel, so that she could not make it go round either one way or the other; when, being tried by the church Bible and put into the opposite scale, to the no small astonishment and mortification of her accuser, she actually outweighed the Bible, and was honourably acquitted of the charge.

Baretti, the Italian lexicographer, journeyed from London to Exeter in a six-inside coach, in four days, in 1760; when he records seeing the ducking-stool over the water by Honiton, where they dipped old women suspected of being witches. There, if they sank, their fate was decided; if they swam, they were supposed to have been clearly proved witches.

Witchcraft (says the Rev. W. Christmas), as vulgarly understood, is perhaps the most absurd system that the mind of man ever devised for belief: it supposed that those who were quite unable to live in comfort themselves, have yet the power of enriching or impoverishing others; that those who tottered with age and languished with disease, were yet capable of bestowing health and taking it away; and that those who had not the power to obtain one earthly attendant, could command the spirits of the air and of hell. It supposed likewise that its professors had sold their souls to the powers of evil, without receiving either wealth, pleasure, youth, beauty, rank, or estimation, in return; and that a few years of a gloomy existence, gifted with powers as gloomy, were purchased by an eternity of torment. These circumstances have been frequently noticed, but never explained; and though stress has been laid on the prohibition in the Mosaic law, surely that law might be supposed with propriety directed against pretenders: besides which, the word employed in the original signifies poisoners, and would probably never have been rendered *witches* had not witchcraft been so much in fashion during the middle centuries.

Witches were supposed to be rendered powerless by passing a running stream, by stepping over straws* so as to form the sign of the cross; by nailing a horseshoe to a door, they could not cross that threshold. By cutting their foreheads into a cross, they lost their power for a while; there were also many other means of defence, equally cruel and equally ridiculous, which were put into exercise against them.—*Selected from the Cradle of the Twin Giants*, vol. ii.

Among many reported defensatives from witchcraft was the elder, which, according to Grose, was believed to possess the virtue of protecting persons bearing a branch of it from the charms of witches and wizards. This popular superstition is the probable reason why so many of these trees are planted by the sides of our rural cottages. Again, the course of a witch might be arrested:

> Straws across my path retard;
> The horseshoe's nail'd, each threshold's guard.
> *The old Woman and her Cats*, by Gay.

The pretended *witchfinder* was as gross an abuse as the belief in witchcraft. That vile impostor, Matthew Hopkins, learned his trade, as he affected, from experiment; and travelling through Essex, Sussex, Norfolk, and Huntingdon, he pretended to discover witches, superintending their examination by the most unheard-of tortures, and compelling forlorn and miserable creatures to admit and confess matters equally absurd and impossible; the admission of which was the forfeiture of their lives. At length, the popular indignation was so strongly excited against Hopkins, that some country gentlemen seized on him, and put him to his own favourite experiment of swimming; on which, as he happened to float, he stood convicted of witchcraft, and so the country was rid of him:

* "Straws dissolve inchantments," was in the *Havamaal*, or the *Divine Discourse of Odin, who gave these precepts of wisdom to mankind.* Hence, probably, is derived the custom of laying two straws crosswise in the path where a witch is expected to come.—*Mallett's Northern Antiquities.*

Has not this present parl'ament
A ledger to the devil sent,
Fully empower'd to treat about
Finding revolted witches out?
And has he not, within a year,
Hang'd threescore of 'em in one shire?
Some only for not being drown'd,
And some for sitting on the ground
Whole days and nights upon their breeches,
Not feeling pain, were hung for witches;
And some for putting knavish tricks
Upon green geese and turkey-chicks,
Or pigs, that suddenly deceast,
Of griefs unnat'ral, as he guest:
Who after prov'd himself a witch,
And made a rod for his own back.

Hudibras, part ii. canto 3.

"The belief in Witchcraft," says a correspondent to *The Times*, April 3, 1857, "is very general among the poor, and not uncommon in a class above them. Mere ability to read and write does not counteract it." The writer then gives the particulars of an application made to him as a magistrate, in November 1856, for an order to have a witch "proved." The believers in this case were very fairly educated, in a manner; but they still received with unreasoning credulity the old wives' fables handed down "from generation to generation," and kept alive no doubt, in each actual instance, by knaves making their harvest of fools. The applicant above stated cited as a precedent the following *Swimming of a Witch:*

"I don't know, sir, whether we've one on 'em in this parish now (though old Mrs. L——, who died last year, she bore a very moderate character, and when Mr. P——, the farmer, offended her once, he had a colt went very awkward afterwards). But old Mrs. Pointer—when I wuz a boy—she wuz a real witch! Har they swum. A long ladder was put across the river, and old Mr. Loveday stood on it, pushing her under water; but 'twas no use—up she come every time. Then they pulled her out, and began to mob her. Then she called out to be weighed against the church-book; but the churchwarden swore with a great oath that she should not come near the Bible, and told her 'to go home, for an infernal old witch as she was.' And so she was, sir. They used to see har little things crawling about near the clock."

"What little things?"

"Har imps they called 'em."

"I want to know what an imp is like?"

"I never see one, sir; I was only a boy. But I've heard they was like little meece (mice)."

So here is a rural witch complete.

In Scotland the belief in witchcraft is very general. In every parish there is one or more persons who are known as witch-doctors, although their services are only called for by stealth. At all the seaport towns the fishermen are found to be highly superstitious. The horseshoe is very commonly nailed to the stern or sternpost of the boat; and no fisherman will use a boat again which had been upset and the crew

drowned. In some of the cities there are many fortune-tellers; and in one case a lady of rank was known to consult a miserable old hag as to a family difficulty, while her footman waited for her at the door.—See "Witchcraft Laws in England," in *Curiosities of History*, p. 205.

"GOLDEN RULES FOR DISCRIMINATING TRUTH IN HUMAN INQUIRIES."

Sir Richard Phillips, the Editor of the *Monthly Magazine*, and the projector of many educational works which to this day are extensively used in schools, has left the following "Golden Rules" for the detection of popular superstition :*

The radical errors of savages consist in mistaking causes: in considering dreams as inspirations; in considering medicines as charms, and charms as medicines; in considering their personal good as the special act of some kind genius, and their personal evils as the act of some malevolent genius; in yielding their judgments to such hasty faith, and in implanting such faith in their children; till, by accumulation and acceleration, the whole becomes a system, and an integral part of the minds of themselves and their successors.

These errors do not consist of one practice more than another: as whether a reptile is adored as the fetisch of a nation; or a monstrous idol as its protector; or an unsculptured god clothed with human sentiments, caprices, and passions; or whether stars, or gods and goddesses, or luck and ill-luck, or fate and destiny, or charms and miracles, or incantations and invocations: the principle of erroneous superstition is the same whenever a cause of a material effect is assumed which is not material, connected, commensurate, and mechanical.

A dream has no mechanical connection with the things of which it is the alleged sign; a charm has no mechanical connection with the things over which it is assumed to have power. African fetisches, or oriental idols, have no mechanical connection with the things which they are said to influence; witchery or enchantment, the planets, the entrails of animals, sacred omens, chemical action, and sediments of tea-cups, have no mechanical energy, or commensurate connection with their pretended effects; and therefore are superstitious absurdities.

All doctrines of causation are absurd and superstitious when there is no possible or mechanical connection between the cause assumed and the effect produced.

Thus it is absurd and superstitious to assert that a rod or wand can by its touch transform one substance into another, because there is no operation on the substance by such means by which it can be so converted.

It is absurd and superstitious to allege that there are lucky seats in gaming, because there is no connection between the seats and the accidents of the cards or dice.

It is absurd and superstitious to ascribe the power of foretelling to dreams, or planets, or sediments of tea-cups, or entrails of animals, because there is no connection between the same and the events with which they are said to be coincident.

* From Golden Rules of Social Philosophy; or, a New System of Practical Ethics. By Sir Richard Phillips. Printed for the Author. 1826.

It is absurd and superstitious to ascribe cures to touching, or diseases to witchcraft, because the substance in either case is changed by the touch of the healer or the witch.

It is absurd and superstitious to believe in the appearance or noises of ghosts and pretended spirits of the dead; for nothing but what is material can be an object of sense, or can act so as to affect light or sound: all such appearances, as matter of fact, must therefore be referred to illusions of the mind, or to disordered or mistaken affections of the sense, assisted by implicit faith in the possibility of the phantom.

It is absurd and superstitious to attach any luck or ill-luck to days of the month; for days are but similar revolutions of the earth in circles of space, which never return to the same point, and which are perfectly indifferent to actions of men and the contingency of their unconnected fortunes.

It is absurd and superstitious to consider events unconnected as signs or omens of each other's occurring, or to consider events as governed by any coincidences with other events, when there is no mechanical connection, as cause and effect, and often no connection either in kind or species.

CORPSE CANDLES.

The superstition is current to this day in Wales, that certain lights, called "Corpse Candles," veer towards the churchyard, which they enter, and there hover round the spot where the person whose death they intimate will be buried, and then disappear. They vary in brilliancy and size, according to the person whose doom it is to leave the world: thus an infant's would not be larger than the flame of a common candle, whilst a man's would be proportionally larger. The colour is described as of sulphurous blue or red; and when any one observes the lights approach, if he do not move aside, he will be struck down by their force. If they are seen to stop, the corpse will do the same at the funeral; if they move aside, it will so occur at the burial; and should two candles meet, the two funerals will do the same. It is also said, that if a person looks back at a light after it has passed him, he will perceive the corpse and its attendants.

We quote the above from a volume of *Cambrian Superstitions*, published in 1831, the author of which observes: "These lights must not be confounded with the Will-o'-the-wisp." He attributes their appearance to "a bishop of St. David's, a martyr, who in olden days, whilst burning at the stake, prayed that he might be seen in Wales (some say in his diocese only) before a person's death, that he might testify he had died a martyr; and in many parts of North Wales the people are almost distracted when they see them, or it is not known whose death they predict."

We suspect, however, that the corpse candles take their rise from the same source as Will-o'-the-wisp, namely, phosphuretted hydrogen gas. See p. 157.

SOOTHSAYERS.

English history abounds in instances of the effect produced by the denunciation of the soothsayer. Henry of Richmond unfurled his banner in accomplishment of the saw of the soothsayer, who had long declared that the dun cow would prosper in England. Changes in the royal dynasty were anticipated as long foretold, and the rude and awful rhyme assisted to feed the fury of civil war. Devices and tokens, signs and bearings, were introduced so as to blend allegory with heraldry:

> When the Bear is muzzled and cannot byte,
> And the Horse is fettered and cannot stryke,
> And the Swanne is sicke and cannot swymme,
> Then shall the splayfoot England winne.

INTERCALARY DAYS.

The Mexicans were addicted to astrology; and a curious coincidence existed between them and the ancient Egyptians with regard to the Intercalary Days. Children born on any of those five days were considered unfortunate; they had no guardian spirit, and were called nemoquichtle, or unhappy, in order that these very names might bring to their remembrance how little they should trust to their stars.—*Humboldt's Researches*, vol. i. p. 287.

THE SHRINE OF LORETTO.

Loretto, or Loreto, a small town in the Papal States, has been well styled "the Mecca of Italy," with such veneration has it been regarded by the followers of the Roman Catholic religion. Here is the *Santa Casa*, or "Holy House;" a little ugly building, which the Romanists assert to have been in former ages the veritable dwelling of the Virgin Mary. The legend relates, that in the year 1291 the house of the Virgin at Nazareth, which had been converted into a chapel, was carried off by angels through the air, and deposited near Tersato in Dalmatia; that three years afterwards it was transported by the same angels, in the same miraculous manner, across the Adriatic to the coast of Italy, and planted at a thousand paces distance from the sea, in the neighbourhood of Recanati; that eight months afterwards it fixed itself 1000 paces nearer the town; and finally took up its station on the lands of a noble lady called Lauretta, and there gave rise to the present city of Loretto. Kings and nobles, rich and poor, have alike testified their admiration of this supposed relic in rich and costly presents. The Santa Casa soon became encased with marble; and for further protection a spacious church was erected over it. Externally the holy house, or shrine (which many imagine to be without foun-

dation and resting on the ground), is polished with kisses and blackened with the smoke of many lamps. It has a vaulted roof, admitted to be modern; its marble sides and ends are decorated with Corinthian columns and rich ornaments by Bramante, bas-reliefs of the history of the Virgin, statues of the sibyls and prophets; and in the eastern wall, in a niche once fenced-in with solid gold, is the cedar image of the Virgin, in a dress glittering with precious stones. To this shrine the Romanists still repair in considerable numbers; before the Reformation, upwards of 200,000 worshippers visited it in each year, bringing priceless presents. In the house itself were twenty-two lamps of gold, and two gold crowns set with diamonds, presented in fulfilment of a vow by Anne of Austria, wife of Louis XIII., when she gave birth to Louis XIV., after having been twenty-two years without children. The last great offering was made by the Queen Dowager of Poland, and cost her 18,000 crowns. Of these treasures, however, the "Holy House" was plundered after the French Revolution of the last century; and the present treasure is comparatively trifling.

DOGMATISTS, EMPIRICS, AND ECLECTICS.

The *Dogmatists* were a sect of physicians among the ancients, who professed to be regulated in their practice by proper reasoning from facts previously discovered respecting the causes of disease, the action of remedies, and the structure and functions of the living body. The dogmatist whose writings have outlived those of all his sect, and whose name will ever be held in deserved veneration, is Hippocrates, the father of physic. The dogmatists were analogous to the regular physicians of modern times; and like them they had formidable antagonists and rivals in the *Empirics*, who despised their principles, theories, and discussions, and maintained that the practice of physic should be guided by experience alone. The term 'empiric' is now applied to those who practise physic without a competent education or knowledge of their profession, and who pretend to wonderful cures by the use of some nostrums which they sell for their own advantage. The *Eclectics* were a class of ancient physicians, who refused to acknowledge the exclusive authority of any masters in the practice of physic, and selected alike from dogmatists and empirics whatever knowledge they thought consonant to truth, and whatever practice they thought would be beneficial to their patients. In modern times, the illustrious Boerhaave was long thought the model of a genuine eclectic.

PERSECUTION OF THE JEWS.

"One of the causes of the Persecution of the Jews arose from a notion that they killed the children of Christians, in

order to use their blood in medicine. Gower (in his second book *De Confessione Amantis*) states it to have been prescribed to Constantine for the cure of his leprosy; but that he refused to try the medicine, and for that piety was miraculously healed:

'The would him bathe in childes bloode,
Within seven winters' age;
For as thei sayen, that shulde assuage
The lepre.' F. 45. B.

"A notion still (1769) prevails in Austria, that when a criminal is beheaded, the blood, drank immediately that it springs from the neck, is a certain cure for the falling sickness. Brown, who mentions this, was an eye-witness to its being received in a jug for the above purpose."—*Travels*, p. 155; quoted by Barrington in his *Observations on the more Ancient Statutes.*

The Jews have likewise been charged with using human blood as an ingredient of the food compounded for the Passover festival. This abominable charge was revived in the year 1840, and gave rise to the disgraceful persecution of certain Jews at Damascus; but, for the honour of humanity, the atrocious accusation has been satisfactorily refuted, and proved altogether groundless. Mr. Salomons, who has written a small volume upon this painful subject, argues that

"The strict injunction against the use of blood in food is ever regarded as one of the highest importance by those who adhere to the principles of the Jewish religion. Were it possible to imagine for a moment that the Jew could be so lost to every feeling of nature as to engage in a murder for the attainment of any ordinary purpose whatever, it may be safely asserted that, dependent as the Jews are entirely on their religious teachers, it would be an entire violation of all their principles to interfere in any matter connected with religious objects without the express direction of their rabbinical authorities. The remark, therefore, lightly made, that superstitious fanatical Jews may, in a spirit of Eastern bigotry, do what other persons of the same faith, but not imbued with the same sentiments, would hesitate to commit, is quite fallacious. A total ignorance of the nature and structure of the Jewish religion is exhibited by those who make this observation. The Jew receives from his priest or rabbi the exposition of the principles which should regulate his moral and religious conduct. The rabbi himself has no authority, except to administer the law as it is written; he has no power to make any change either in the oral or traditional law; neither can he introduce any new construction by which the defined rule of religious conformity may be undermined.

Since, therefore, the use of blood is prohibited by the law, all the care of the rabbi has been directed to prevent by minute restrictions the possible intrusion of the smallest particle of blood into any kind or description of food; and this practice prevails wherever the Jewish code is in operation. The ecclesiastical precautions always adopted to insure the purity of the Passover diet, and that it should be composed of the best and simplest materials, are conducted with the severest scrutiny, in obedience to a written code, and are extremely minute and rigorous. The Passover food consists of a mixture of the finest flour with the purest water, to form biscuit, or unleavened bread; and it is

eaten in reference to the Divine command to observe the Passover, in commemoration of the deliverance from the land of Egypt (*Exodus*, chap. xii. 15)."*

The antipathy of the Jews to pork is thus noticed by Sir Thomas Browne: "The Jews abstained at first from swine symbolically, as an emblem of impurity, and not for fear of leprosie, as Tacitus would put upon them."—*Vulgar Errors*, b. iii. c. xxv. p. 192.

MORMONISM.

This monstrous delusion of the middle of the nineteenth century is thus vividly pictured by Professor Forbes: "The age is lost in wonder at the migrating stream of gold-seekers pouring in upon the El Dorados of California and Australia. A far more astonishing phenomenon is the emigration of thousands to the new holy land of Utah, seeking for a terrestrial paradise amid the wilds of Deseret, and a New Jerusalem in the city of the Great Salt Lake. Ships sail from Liverpool laden with 'Latter-day Saints,' firm believers in the divine mission of Joe Smith, the literal inspiration of the Book of Mormon, the 'hopeless corruption' of the Holy Bible, and the prophetic authority of Governor Brigham Young. Comfortable farmers, even small and unembarrassed proprietors, quit the homes of their ancestors and the scenes of their childhood, renounce an allegiance to the government under which they have safely and happily lived, and communion with the Church of their fathers, to brave perils by sea and land for the sake of one of the grossest impostures and most transparent shams that ever deluded human credulity. Wonderful indeed must be the spell that can annihilate in the hearts of good homely men and women, not only all the elements of the Christian faith, about which they had never been taught to doubt, but even the ties, almost as sacred, by which their family life had hitherto been regulated. The converts to Mormonism—to a barbarous and bigoted false religion, to utter uncharitableness, and to polygamy—are not to be found among scoffers and sceptics, reprobates and godless vagabonds, but among pious and well-conducted families, people against whom there is no slur, and frequenters of prayer-meetings. There must be something grievously wrong in the intellectual condition of the community amidst whom this strange form of fanaticism can take root. There needs no long search to discover the source of the evil,—in the want of enlightened education we can too plainly discern the cause."

* An Account of the Recent Persecutions of the Jews at Damascus. By D. Salomons, Esq., 1840; elected an Alderman of the City of London in 1847, and Lord Mayor in 1855.

Laws and Customs.

VASSAL AND VILLAIN.

NOTHING proves more strongly the detestation in which the people of this country held the feudal oppressions than that the word *Vassal*, which once signified a feudal tenant, or grantee of land, is now synonymous to slave; and that the word *Villain*, which once meant only an innocent, inoffensive bondman, has kept its relative distance, and denotes a person destitute of every moral and honourable principle, and is become one of the most opprobrious terms in the English language.—*Christian's Notes to Blackstone's Commentaries.*

THE TITLE OF MAJESTY.

It is a common Error to suppose Charles V. to have been the originator of this sovereign title. Its earliest use was to denote the dignity of the Roman people. Thence the emperors borrowed it, as the representatives of the people, in accordance with the *Lex Regia*. They were called "*Majestas Augusta*," and even "*Regia Majestas*." In later times, this title was applied to the emperor Louis the Pious; and Charles the Bald assumes it in one of his charters. It is also found attributed to some of the popes. Charles V. at most gave it fixity and continuance, instead of its being adopted and discontinued by turns.

ABDICATION OF SOVEREIGNS.

This means a voluntary resignation of the sovereignty on the part of the holder. When this is performed in favour of another, it becomes an *act of cession*; and when rendered compulsory, it is no longer an abdication. Thus many writers have confounded these terms.

In modern times, the abdication of Christina queen of Sweden is perhaps the most memorable. The emperor Charles V. merely resigned in favour of Philip. James II. of England *deserted* the throne, and it was then declared vacant; while Napoleon abdicated twice upon compulsion, and his successors, Charles X. and Louis Philippe, both formally abdicated when power had been torn from their grasp.

Charles Albert king of Sardinia, after the battle of Novara

fought on the 24th of March 1849, resigned his crown in favour of Victor Emmanuel, and retired to Oporto, where he soon after died. On the 2d of December, in the previous year, Ferdinand emperor of Austria abdicated in favour of his nephew Francis Joseph.—*English Cyclopædia.*

THE ORDER OF THE GARTER.

Every schoolboy has read of the symbolical origin of the decoration which gave a name to the Order of the Garter, assigning it to the accidental fall of a lady's garter (the queen's, or a Countess of Salisbury's) at a grand festival; and the motto, "*Honi soit qui mal y pense,*" to the gallant indignation of the monarch at the sneer of his courtiers. This popular tradition has been rejected as erroneous by most writers of credit. Sir E. Ashmole, in his history of the order, considers the garter as a symbol of union; and in this opinion he is followed by Sir Walter Scott and Sir Samuel Meyrick.* The above origin is not, however, entirely given up as a fable; for, to use the words of Hume, "although frivolous, it is not unsuitable to the manners of the times; and it is indeed difficult by any other means to account either for the seemingly unmeaning terms of the motto, or for the peculiar badge of the Garter, which seems to have no reference to any purpose either of military use or ornament." Mr. James considers that although the accounts long current of the amours of Edward III. and the Countess of Salisbury are proved to be false in so many particulars, "the whole tale becomes more than doubtful," while the statement which connects her name with the Order of the Garter is neither disproved nor improbable. "That a lady might accidentally drop her garter in the midst of the court is certainly within the bounds of possibility; and that a gallant and graceful monarch might raise it from the ground, and rebuke the merriment of his nobles by the famous words '*Honi soit qui mal y pense,*' is not at all unlikely. Another story, however, is told by the famous historian of the Order, which is still more probable. The queen herself is said to have met with the same accident on quitting the king on some occasion of ceremony. Several persons trod upon the blue riband of which the garter was composed; and at length Edward himself raised it, saying he would employ that riband in such a way that men should show it greater reverence. He then carried it to the queen, asking playfully what she imagined

* Camden says that Edward gave forth his *own* garter as a signal for a battle that sped well, which Du Chesne takes to be that of Cressy; but (adds Mr. Planché) we have yet to learn that garters *were worn by men in those days*; the leg bandages, laid aside in the previous century, having no affinity to the short garter and buckle, which forms the badge of this celebrated Order.—*Hist. Brit. Costume*, p. 146.

the court would think of such an occurrence, to which she made the famous reply which affords the motto of the Order."

MAGNA CHARTA.

To attack "the Bulwark of English Liberty," as the Great Charter has been termed, may be hazardous; but we suspect that in a few years this bright sun of freedom will be shorn of its beams by the rapid advances of the age in what may be termed the philosophy of history. Already the tide of opinion, which since the Revolution, and indeed since the reign of James I., had been flowing so strongly in favour of our liberties, now seems, among the higher and more literary classes, to set pretty decidedly the other way. Though we may still sometimes hear a demagogue chattering about the wittenagemot, it is far more usual to find sensible and liberal men who look on Magna Charta itself as the result of an uninteresting squabble between the king and the barons. Acts of force and injustice which strike the cursory inquirer, especially if he derives his knowledge from modern compilations more than the average tenor of events, are selected and displayed as fair samples of the law and of its administration. We are deceived by the comparatively perfect state of our present liberties, and forget that our superior security is far less owing to positive law than to the control which is exercised over government by public opinion through the general use of printing, and to the diffusion of liberal principles in policy through the same means. Thus, disgusted at a contrast which it was hardly candid to institute, we turn away from the records that attest the real, though imperfect, freedom of our ancestors; and are willing to be persuaded that the whole scheme of English polity, till the Commons took on themselves to assert their natural rights against James I., was at best but a mockery of popular privileges, hardly recognised in theory, and never regarded in effect.

"This system, when stripped of those slavish inferences that Brady and Carte attempt to build upon it, admits perhaps of no essential objection but its want of historical truth. God forbid that our rights to just and free government should be tried by a jury of antiquaries! Yet it is a generous pride that intertwines the consciousness of hereditary freedom with the memory of our ancestors; and no trifling argument against those who seem indifferent in its cause, that the character of the bravest and most virtuous among nations has not depended upon the accidents of race or climate, but has been gradually wrought by the plastic influence of civil rights, transmitted as a prescriptive inheritance through a long course of generations."—*Hallam's Middle Ages*, vol. iii.

The provisions of Magna Charta may be and are frequently abrogated or altered by Act of Parliament.

BENEFITS OF MONASTERIES.

Upon the suppression of the Monasteries, the poor of course

missed the doles which they had been accustomed to receive at their gates; and wheat rose to three times its former price, whereas it had varied very little for three centuries previously. The people attributed this solely to the dissolution of the monasteries, as indicated in an old Somersetshire song of the day:

"I'll tell thee what, good vellowe,
Before the vriars went hence
A bushel of the best wheate
Was zold for vourteen pence,
And vorty eggs a penny
That were both good and newe;
And this I say myself have seen,
And yet I am no Jewe."

The people were in error here; although there was undoubtedly much almsgiving at the monasteries. Meekness, self-denial, and charity, "rather than justice and veracity, were inculcated by the religious ethics of the middle ages; and in the relief of indigence, it may, upon the whole, be asserted that the monks did not fall short of their profession."—(*Hallam's Middle Ages*, vol. iii. p. 350.) "But it is a strange error to conceive that English monasteries, before the dissolution, fed the indigent part of the nation, and gave that general relief which the poor-laws are intended to afford."

The greater cause of the above rise in the price of wheat was the pouring of the precious metals into Europe, or, in other words, the increase of money, through the discovery of America; when the money-value of provisions became greater, although the real value remained the same.

EDWARD THE BLACK PRINCE.

The story of Edward being called the Black Prince from the colour of his armour rests on no better authority than Barnes, who in his *Life of Edward III.* merely says:

"Edward, the young Prince of Wales, whom from this time the French began to call *Le Neoir*, or the Black Prince;" and quotes apparently a certain chapter of Froissart, in which decidedly there is no mention of any such title. At tournaments he might have worn a sable surcoat with ostrich-feathers upon it, in accordance with his shield of peace, and the caparisons of his horse being of the same funereal hue, might have suggested the appellation; but it is equally probable that he was called "the black" from the terror his deeds inspired in the bosoms of his enemies; and Æneas Sylvius, the historian of Bohemia, expressly says, "On the feast of St. Ruffus the battle of Cressy was fought between the French and the English; hence is that day still accounted *black*, dismal, and unlucky, which took away the lives of two kings by the sword of the enemy;" alluding to John king of Bohemia and James king of Majorca: the fall of the latter monarch is, however, disputed. The *first* mention of Edward as the Black Prince in England occurs in a parliamentary paper of the second year of the reign of Richard II.—*Planché, History of British Costume*, pp. 144, 145.

"I have somewhere read," Barrington remarks, "a passage in one of the old chroniclers, where Edward is styled the *Black Prince* before he had distinguished himself in arms; besides this, all princes and generals wore the same armour for the greater part of their campaigns, and yet we never hear of a *Blue* or a *Red* Prince. To this it may be added, that in England, where he seems to have obtained this appellation, he could seldom have had occasion to wear armour of any colour." —*Observations on the more Ancient Statutes*, p. 312.

Mr. James, however, considers the colour of the surcoat to be the most probable method of accounting for Edward having received the name of Black Prince. He says:

"It was a very common custom of the times to designate knights by the colour of their arms; and, in some instances, the real name is almost entirely lost in the fictitious one. Thus, shortly after the days of the Black Prince, we find a person called the Green Knight continually mentioned in the old chronicles, while his real name is scarcely to be met with."—*History of Edward the Black Prince.*

"THE PRINCE OF WALES'S FEATHERS."

The assumption of a plume of three feathers by Edward the Black Prince is commonly referred to their having been the crest, arms, or badge, of John king of Bohemia, slain at the battle of Cressy; but this explanation is not traceable to any credible authority. It is first mentioned by Camden in his *Remains*, who says:

"The victorious Black Prince, his (Edward III.'s) sonne, used sometimes one feather, sometimes three, in token, as some say, of his speedy execution in all his services, as the posts in the Roman time were called *pterophori*, and wore feathers, to signifie their flying post haste; *but the truth is*, that he wonne them at the battle of Cressy from John king of Bohemia, whom he there slew."

Yet Camden does not state his authority for this "truth;" and neither Froissart, Walsingham, Knighton, nor any contemporary historian, alludes to so interesting an accident. Sandford, in his *Genealogical History*, quotes Camden; but admits that even in his time it was a disputed point, by giving another and not very improbable derivation circulated at that period:

"The German motto, 'Ich Dien,' generally rendered 'I serve,' first seen upon the tomb of Prince Edward at Canterbury, has perhaps helped to give currency, if not give birth, to the belief of the Bohemian origin of the feathers; but Camden himself did not credit this part of the story, for he goes on to state, though still without quoting his authority, that to the feathers the prince himself adjoined the old English word *ic dien* (*thegn*), that is, 'serve;' according to that of the apostle, 'the heir, while he is a childe, differeth nothing from a servant.'"

Mr. Planché, from whose *History of British Costume* we

quote these details, regards the three feathers as a fanciful badge, adopted by the prince from caprice, or suggested by some very trivial circumstance or quaint conceit no longer recollected. Mr. Planché conjectures ostrich feathers being a symbol of equity among the Egyptians; next the vulgar belief of the extraordinary digestive powers of the ostrich has afforded a remarkable simile to a writer of Prince Edward's own time, where he says, "Many a hero, *like the ostrich* (at Poictiers), was obliged to digest both iron and steel, or to overcome in death the sensations inflicted by the spear and the javelin." It should be added, that a writer in the *Quarterly Review* attributes the feathers to the *banner* of the king of Bohemia, "and not to the helmet, as is generally supposed."

SUMPTUARY LAWS.

Few enactments have been more erroneous in principle, or in operation more detrimental to national prosperity, than the Sumptuary Laws; by which, among ancient nations in the midst of their highest luxury, and in the earlier ages of our own history, the legislature so vainly, and it may be added so unjustly, endeavoured to prevent the various ranks of men from enjoying the fruits of their industry or of their patrimonial possessions. "There is hardly," says Mr. M'Culloch, "a single article among those that are now reckoned most indispensable to existence, or a single improvement of any sort, which has not been denounced at its introduction as a useless superfluity, or as being in some way injurious. Few articles of clothing are at present considered more indispensable than shirts; but there are instances on record of individuals being put in the pillory for presuming to wear so expensive and unnecessary a luxury! Chimneys were not commonly used in England till the middle of the sixteenth century; and in the introductory discourse to Holinshed's Chronicles, published in 1577, there is a bitter complaint of the multitude of chimneys lately erected, of the exchange of straw pallets for mattresses or flock-beds, and of wooden platters for earthenware and pewter. In another place, he laments that nothing but oak is used for building, instead of willow as heretofore; adding that 'formerly our houses indeed were of willow, but our men were of oak; but now that our houses are of oak, our men are not only of willow, but some altogether of straw, which is a sore alteration.'"

Mr. Hallam remarks, that the Sumptuary Laws enacted in France and England during the fourteenth century by the governments to restrain the extravagance of their subjects, may well justify the severe indignation which Adam Smith has poured upon all such interference with private expenditure.

"The kings of France and England were undoubtedly more egregious spendthrifts than any others in their dominions; and contributed far more by their love of pageantry to excite a taste for dissipation in their people than by their ordinances to repress it."—*Hist. Mid. Ages*, vol. iii. p. 413.

Our legislators have several times changed their sentiments as to this point; for formerly there were a multitude of penal laws existing to restrain excess in apparel, chiefly made in the reigns of Edward III., Edward IV., and Henry VIII., against piked shoes, short doublets, and long coats; all of which were repealed by statute 1 Jac. I. c. 25. But as to excess in diet, there still remains one ancient statute unrepealed, 10 Ed. III. st. 3, which ordains that no man shall be served at dinner or supper with more than two courses except upon some great holidays there specified, in which he may be served with three.—*Blackstone's Commentaries*, book ix. ch. 13.

LAW AND EQUITY.

By the Common Law of England is to be understood the ancient customary law of the country, which became finally settled *about* the fourteenth century. It is one of the great fallacies of the day, that there are in Westminster Hall two systems of law antagonistic to each other. Our Courts of Law and Equity administer the same system; the only differences between them lying in their procedure, and that the former administer strict law, while the latter are supplemental tribunals, which not only have no power to repeal the law, but in truth carry its *principles* into effect by relaxing the operation of the law in certain peculiar cases only where its strictness might work hardship. This accords with the definitions of judicial equity given by Grotius and Lord Bacon.—*W. M. Best's Lectures to the Juridical Society.*

LAW AND CONSTITUTION.

It is a common fallacious notion of the day that the Law and Constitution of a country are not intimately connected. They must harmonise with each other, as the most ordinary suit at law may involve a most important constitutional question. And here it is that our system has such an immense advantage over the law of Rome, which had no constitution but the simple relation of sovereign and subject; and it is impossible to deny that our constitution and law, taken together, constitute one of the few systems in the world where strength of government is united with a large amount of personal liberty.—*Ibid.*

TREASONABLE WORDS.

How far mere *words* spoken by an individual, and not relative to any treasonable act or design then in agitation, shall amount to treason, was formerly matter of doubt. We have

two instances in the reign of Edward IV. of persons executed for treasonable words: the one a citizen of London, who said he would make his son heir of the *crown*, being the sign of the house in which he lived; the other, a gentleman whose favourite buck the king killed in hunting, whereupon he wished it, horns and all, in the king's belly. These were esteemed hard cases; and the Chief-Justice Markham rather chose to leave his place than assent to the latter judgment. But now it seems clearly to be agreed that by the common law and the statute of Edward III. words spoken amount only to a high misdemeanor, and no treason. For they may be so spoken in heat, without any intention, or be mistaken, perverted, or misremembered by the hearers: their meaning depends always on their connection with other words and things; they may signify differently even according to the tone of voice with which they are delivered; and sometimes silence itself is more expressive than any discourse. As, therefore, there can be nothing more equivocal and ambiguous than words, it would indeed be unreasonable to make them amount to high treason. And accordingly in 4 Car. I., on a reference to all the judges concerning some very atrocious words spoken by one Pyne, they certified to the king, "that though the words were as wicked as might be, yet they were no treason; for unless it be by some particular statute, no words will be treason."—*Blackstone's Commentaries.*

This subject is fully and ably discussed by Mr. J. Forster, who maintains that words alone cannot amount to an overt act of treason; but if they are attended or followed by a consultation, meeting, or any act, then they will be evidence or a confession of the intent of such consultation, meeting, or act; and he concludes, that "loose words, not relative to facts, are at the worst no more than bare indications of the malignity of the heart."—*Christian's Notes.*

COMMON LAW AND STATUTE LAW.

It is one of the characteristic marks of English liberty, that our Common Law depends upon custom, which carries this internal evidence of freedom along with it, that it probably was introduced by the voluntary consent of the people.—*Blackstone's Commentaries*, introd.

Upon this Mr. Christian notes: "Lord Chief-Justice Wilmot has said, the Statute Law is the will of the legislature in writing; the Common Law is nothing else but statutes worn out by time. All our law began by consent of the legislature; and whether it is now law by usage or writing is the same thing. (2 *Wils.* 348.) And Statute Law and Common Law both originally flowed from the same fountain. (*Ibid.* 350.) And to the same effect Lord Hale declares, 'that many of those things that we now take for Common Law were undoubtedly acts of parliament, though not now to be found of record.' Though this is the probable origin of the greatest part of the Common Law, yet much of

it has certainly been introduced by usage, even of modern date, which general convenience has adopted."

TRUTH AND LIBEL.

It is immaterial with respect to the essence of a libel whether the matter of it be true or false, since the provocation, and not the falsity, is the thing to be punished criminally; though doubtless the falsehood of it may aggravate its guilt, and enhance its punishment.—*Blackstone's Commentaries.*

The words of Lord Mansfield, "the greater truth, the greater libel," which his enemies wished with much eagerness to convert to the prejudice of the noble peer's reputation as a judge, were founded in principle and supported by very ancient authority.

Lord Coke has said, "that the greater appearance there is of truth in any malicious invective, so much the more provoking it is."—*5 Co* 125.

Where truth is a greater provocation than falsehood, and therefore has a greater tendency to produce a breach of the public peace, then it is certainly true that the greater truth the greater libel.—*Christian's Notes to Blackstone.*

The above remarks, however, only refer to libels when prosecuted criminally. In an action or civil proceeding for a libel the defendant could always, and can still, plead as a justification that the matter published was true; and on his proving the truth, as so pleaded, he is entitled to a verdict in his favour. Now too, by the 6th and 7th Vic. c. xcvi. s. 6, in criminal proceedings for a libel the truth of the matters charged may be inquired into, and may amount to a defence if it appear that the publication of such matters were for the public benefit.

THE LAW OF THE ROAD.

In this country the Law of the Road is, that horses and carriages should respectively keep the left side of the road, and consequently in meeting should pass each other on the whip-hand. This law has not been enacted by statute, and is so modern, that perhaps, says Mr. Christian, "this is the first time that it has been noticed in a book of law."—(*Note to Blackstone's Commentaries*, 1809.) "But general convenience discovered the necessity of it; and the judges have so far confirmed it, as to declare frequently at *nisi prius* that he who disregards this salutary rule is answerable in damages for all the consequences. The action in which the rule is applied, viz. for negligently driving a carriage by which any one is injured, is as ancient as the common law; but the uniform determination of the judges that the non-observance of this rule is negligence is of modern date.

"It is now decided that where an injury is done by a man's driving his carriage on the wrong side of the road, the action must be trespass *vi et armis*. Lord Ellenborough and the court

laid down generally, that where there is an immediate injury from an immediate act of force, the proper remedy is trespass; and wilfulness is not necessary to constitute trespass. (3 *East*, 593.) When two carriages meet, the impact is a reciprocal act of force; but the force of that only is wrongful which is on the wrong side of the way."

The law as to *Crossing the Road* has been thus laid down by Mr. Justice Coleridge. In 1856 an action had been instituted by a widow to recover damages for the loss of her husband, killed by being run over by an omnibus; the judge stated, that when passing along a street the side pavements were for foot-passengers and the centre of the street or roadway was for carriages and horses, and those persons who wished to cross were bound to watch their opportunity—to use due care and caution. But at the end or corner of a street, if a foot-passenger wished to cross, it should be known that the centre of the street belonged as much to the foot-passenger as to the carriage; and he had as much right to tell the driver of a carriage to wait for him as the driver had to make him wait.

THE SLAVE-TRADE.—THE NEGRO-SLAVE SET FREE.

The spirit of liberty "is so deeply implanted in our constitution, and rooted even in our very soil, that a slave or negro the moment he lands in England falls under the protection of the laws, and so far becomes a free man, though the master's right to his service may *possibly* still continue."—*Blackstone's Commentaries.*

Upon this Mr. Christian notes, "It is not to the soil, or to the air of England, that negroes are indebted for their liberty, but to the efficacy of the writ of *habeas corpus*, which can only be executed by the sheriff in an English county. I do not see how the master's right to the service can possibly continue; it can only arise from a contract, which the negro in a state of slavery is incapable of entering into with his master.

Liberty by the English law depends not upon the complexion; and what was said even in the time of Queen Elizabeth is now substantially true,—that the air of England is too pure for a slave to breathe in."

This remark of Mr. Christian is somewhat obscure: the writ of *habeas corpus* is not the foundation of a slave's liberty; it is only a process for recovering the freedom of a slave, or any other person, when unlawfully arrested or detained. A slave on landing in England need not wait for a *habeas corpus*, but may assume his liberty at once by walking off or resisting, with the aid of the police if necessary, those who should attempt to stop him.

The principle so much boasted of by Englishmen, that slavery is abhorrent to the natural or common law of a civilised country, was established by a judgment of the Court of Admi-

ralty in France in 1738, long before it was admitted as clearly law in England. It was only in 1772 that the memorable exertions of Granville Sharp, in the case of the negro Somerset, obtained from the Court of Queen's Bench the decision that slavery is inconsistent with the common law of England, and that consequently any slave setting his foot on English ground becomes that instant free.

VERBAL RESPONSIBILITY.

Promises merely verbal, and not in writing and signed by the party to answer for the debt, default, or miscarriage of another, are of no avail in law, although they are commonly thought binding. Thus, if two persons go to a shop, and one orders goods, and the other says, "If he does not pay I will," or "I will see you paid," he is not bound unless his engagement is reduced into writing. In all such cases the question is, who is the buyer, or to whom the credit is given, and who is the surety: and the question, from all the circumstances, must be ascertained by the jury; for if the person for whose use the goods are furnished be liable at all, any promise by a third person to discharge the debt must be in writing, otherwise it is void."—(*Christian's Notes to Blackstone's Commentaries*, book iii. ch. 9.) It is the fourth section of the 29 Car. II. c. 3, commonly called "the Statute of Frauds," that requires the promise to be in writing.

TENDER IN PAYMENT.

A Tender in Payment is rarely made in a legal manner. People commonly clog it with some condition, which makes it no Tender in law. One man goes to another, and says, "Here is your money; but I must have a receipt in full of all demands." A Tender to be good must be an unconditional one, clogged with no stipulation whatever.—*Baron Maule.*

No copper coin can be tendered when the debt is such an amount that it can be paid in silver or gold. No tender of silver coin above forty shillings is legal, and Bank-of-England notes are a legal tender (56 Geo. III. c. 68; 3 & 4 Wm. IV. c. 98). Still Bank-notes are not virtually a legal tender, being convertible on demand at the Bank into gold at its Mint price.

LIABILITY OF DRUNKARDS.

We frequently hear Intoxication pleaded in extenuation, if not exculpation, of offences against the laws; but those who take such a course must be unaware of the maxim in legal practice, that those who presume to commit crimes when drunk must submit to punishment when sober. Indeed, acts

of violence committed under the influence of drunkenness are held to be aggravated rather than otherwise; nor can the person reasonably bring it forward as an extenuation of any folly or misdemeanor which he may chance to commit. A bond signed in intoxication holds in law, and is perfectly binding, unless it can be shown that the person who signed it was inebriated by the collusion or contrivance of those to whom the bond was given, or that the intoxication was so excessive as to deprive him of reason.

KEEPING PIGEONS.

The statute for view of Frank-pledge, 18 Edw. II. sec. 33, mentions the punishing of those who take Pigeons in the winter, which proves that they never could have been considered (according to some writers on the law) as a nuisance, and that the keeping of them was indictable in the leet; the contrary of which is most expressly declared.

The nuisance apprehended from pigeons is their eating up the seed-corn after it is sown.* It hath of late been discovered, however, that, like most other animals who are persecuted for supposed mischief, pigeons are of singular use in consuming the seeds of weeds, as also the eggs of noxious insects, and the insects themselves. Every one who hath woods belonging to him orders the bird called the woodpecker to be destroyed. This bird, however, cannot perforate with its bill a tree that is sound, and therefore gives timely notice of its decay; after which it only burdeneth the ground, and should leave room for a more profitable one to grow in its place. I could wish that a proper fable was added to the common collection, to impress an early sense of tenderness in children to animals of all kinds; their barbarity being often excused under pretence of destroying what does harm.—*Barrington on Anct. Stat.* pp. 184, 5.

RIGHT TO GLEANING.†

The antiquity of this custom has led to its being considered a right, whereas it is but a permission. "It hath been said, that by the common law and custom of England the poor are allowed to enter and glean upon another's ground after the harvest without being guilty of trespass, which humane provision seems borrowed from the Mosaical law."—*Blackstone's Commentaries*, book iii. chap. 12.

Upon this Mr. Christian notes: "Two actions of trespass have been brought in the Common Pleas against gleaners, with an intent to try the general question, viz. whether such a right existed. In the first, the defendant pleaded that he, being a poor, necessitous, and indigent person, entered the plaintiff's close to glean; in the second, the defendant's plea

* Hartlib (in his *Legacy of Husbandry*) supposes that there were in his time 26,000 dove-houses in England; and allowing 500 pair to each house, and four bushels yearly to be destroyed or consumed by each pair, makes by this calculation the loss of corn very amazing: 26,000×500×4=52,000,000 bushels!—See *Fuller's Worthies*, p. 279.

† See *Things not generally Known*, p. 128, 2d edit.

was as before, with the addition that he was an inhabitant legally settled within the parish: to the plea in each case there was a general demurrer. Mr. J. Gould delivered a learned judgment in favour of gleaning: but the other three judges were clearly of opinion that this claim had no foundation in law; that the only authority to support it was an extra-judicial dictum of Lord Hale; that it was a practice incompatible with the exclusive enjoyment of property, and was productive of vagrancy and many mischievous consequences."—1 *H. Bl. Rep.* 51.

THE MILLER'S TOLL.

The practice of Millers taking a certain quantity out of every sack of corn sent to them to be ground is not so direct an act of knavery as is commonly supposed; for we find it justified by law in a statute *incerti temporis*, no editor having been able to say whether it belongs to the reign of Henry III., Edward I., or II.; but it is appended to the eighteenth year of Edward III. Its direction with regard to the toll seems, however, to be very vague and uncertain, as it is to be regulated "*secundum fortitudinem cursûs aquæ*" (according to the strength of the water-course); "which," observes Barrington, "would puzzle a Smeaton of the present times to estimate with accuracy, and, I am afraid, was infinitely beyond the natural philosophers and civil engineers of those reigns."—*Obs. Anct. Stat.* p. 187.

THE LAW OF GARDENS.

Tenants, when giving up their occupation of a Garden, finding they cannot remove the trees and shrubs, often have them cut down; but they are actionable, for the law prohibits waste with any malevolent intentions. The decision given in the case of Buckland *v.* Butterfield establishes this point; for "a tenant is liable to pay for the waste, if he cuts down or destroys," &c. And it has also been decided by Lord Denman, Mr. Justice Littledale, and Mr. Justice Parke, that a tenant cannot remove a border of box planted in a garden by himself, but that it belongs to the landlord in the absence of any agreement to the contrary. In the course of the argument, the counsel for the tenant asked: "Could not the tenant remove flowers which he had planted in the ground?" Mr. Justice Littledale instantly said, "No."

RIGHT OF WAY AND FUNERALS.

An opinion is prevalent in many parts of this country that whatever may be the path of a Funeral towards the place of burial, a public Right of Way along such path arises. Many years since, an action was brought for the purpose of contesting a claim of this nature; but the judge declaring that it was founded upon a foolish Error, the opinion of a jury was not allowed to be given upon it. The opinion is of some antiquity,

as the following occurrence in the fourteenth century proves. A chaplain of the Bishop of Exeter died, and ought, according to a rule still observed, to have been buried in the parish of Farringdon. The bishop directed the interment to take place in the adjoining parish of Cliff Tomeson. One Tomeson, hearing that the body of the chaplain was about to be brought over his grounds, and that, as the chronicle states, a *lich-way* would be made through them, assembled his servants, and attempted to stop its progress as it was carried over a bridge. A scuffle ensued, and the body was thrown into the water. The *lich-way* was not made; but the Bishop of Exeter amply revenged himself for the proceedings.—(*Penny Magazine.*) *Lic* is a Saxon word signifying a dead body; and *lic-gate* is a shed or covered place at the entrance to a churchyard, intended to shelter the corpse and mourners from rain.

A Correspondent of the *Gentleman's Magazine* notes, that in Somerset and Devon the leach (or lich) road is the path by which a funeral is carried to church. It often deviates from the high road, and even from any path now in use; in which case the country people will break down the hedges rather than pass by an unhallowed way.

BURYING IN CROSS-ROADS.

The practice of burying in Cross-Roads has in modern times been regarded as a mark of indignity; but such was not its original intention. In ancient times, "it was usual to erect crosses at the junction of four cross-roads, as a place self-consecrated, according to the piety of the age; and it was not with a notion of indignity, but in a spirit of charity, that those excluded from holy rites were buried at the crossing roads, as places next in sanctity to consecrated ground."—*British Magazine.*

CARRYING A DARK-LANTERN AND AIR-GUN.

There is an absurd vulgar Error that it is not lawful to go about with a dark-lantern; which Mr. Daines Barrington refers to a clause in a law of police, *Statuta Civitatis Londin.*, 13th Edw. III. stat. 3, enacting that, in consequence of continual affrays in the streets of London, "no arms of any kind should be carried but by a *grant seigneur, ou autre prodome de bone conyssaunce;* and even if such a person was in the streets during the night, he is enjoined to have a light with him." Elsewhere the same writer attributes this error to Guy Fawkes's dark-lantern* in the Powder-plot.—*Obs. Anct. Stat.* p. 136.

Equally unwarranted was the belief that it was illegal to

* An old lantern is shown at the Bodleian Library, which is said to be the identical lantern found in the cellar. See *Curiosities of History*, pp. 139, 140.

carry an Air-gun, which has been in our times regarded as a toy, except in the few instances where it has been the instrument of covert and cowardly revenge.—*Barrington's Obs. Anct. Stat.* p. 422.

Although the Air-pump is a modern invention, yet the Air-gun, which is so nearly allied to it in the construction of its valve and condensing syringe, existed long antecedent to it; for it is recorded that an air-gun was made for Henry IV. by Marin, of Liseau in Normandy, as early as 1408. and another was preserved in the armoury at Schmetan bearing the date of 1474. The air-gun of the present day is, however, very different from the ancient one.

EXEMPTIONS BY MARRIAGE.

Formerly there was entertained a vulgar notion that a woman's marrying a man under the gallows would save him from the execution. This probably arose from a wife having brought an appeal against the murderer of her husband; who afterwards, repenting of the provocation of her lover, not only forgave the offence, but was willing to marry the appellee.

In the *Domestick Intelligence* of March 30, 1680, it is stated that, "at the execution of a woman named Clark, for firing her master's house in Southwark, there was a fellow who deigned to marry her under the gallows (according to the ancient laudable custom), when she, being in hopes of a reprieve, seemed unwilling; but when the rope was about her neck she cried she was willing, and then the fellow's friends dissuaded him from marrying her; and so she lost her husband and her life together." There is added, "We know of no such custome allowed by law, that any man's offering at a place of execution to marry a woman condemned shall save her."

In like manner, it was imagined that when a man intended to marry a woman who was in debt, if he took her from the hands of the priest clothed only in her shift, he would not be liable to her engagements. Another version of this error is, that the woman might clear herself of all debts by crossing the street in which she lived only wearing her shift.

There is a vile offence against the law amongst the most profligate of the lower classes, which some of them have magnified into law—of Selling a Wife.

These errors are explained more at length in *Things not generally Known*, p. 120-123.

ENGAGED LADIES.

It is probably not generally known, that when once a woman has accepted an offer of marriage, all she has, or expects to have, becomes virtually the property of the man thus accepted as a husband; and no gift or deed executed by her between the period of acceptance and the marriage is held to be valid; for were she permitted to give away or otherwise set-

tle her property, he might be disappointed of the wealth he looked to in making the offer.—*Westminster Review.*

THE WEDDING-RING.

The Ring is no longer an essential part of the marriage-ceremony, as generally supposed, the Act of Parliament passed in 1837 having instituted marriage to be a civil contract; though it does not forbid the use of the ring, which holds its accustomed place to distinguish the maiden from the wife. It is the right of a woman, hallowed too long by custom and an obvious utility to fall into disuse through the silence of an Act of Parliament. Its continual use furnishes another of the many proofs that customs and habits spontaneously resulting from the exigencies and natural circumstances of mankind are stronger and more permanent than written laws. The whole marriages before the superintendent-registrars do not exceed a fifty-seventh part of all the marriages in England and Wales. The editor of the *Historical Register* having inquired extensively throughout the country into the use of the wedding-ring in such marriages, found, out of thirty-five cases, only two where the wedding-ring was not observed to have been used.

The superintendent-registrar at Birmingham says he "never married a couple without a ring." At Walsall, "the parties always use a ring." "The ring is always used" at Derby. "The people always bring a ring" at Stafford. The superintendent-registrar at Sheffield "has seen the ring used invariably." "A ring is always used" at Liverpool; so at Manchester, and at Stockport, and at Wells. At Worcester, on one occasion, the parties were so poor that they used a brass ring, having no better one. The bride's friends indignantly protested that the ring ought to have been gold, and the superintendent-registrar was threatened with an indictment for permitting the use of a ring of such base metal. He says that the people in his district "won't believe the marriage to be good without the ring." The superintendent-registrar at Bristol, where these marriages are numerous, "always saw a ring used but once." He asked if the parties had brought one. The man answered that it was not necessary; but the woman entreated to have one. The superintendent took part with the woman, and represented that the absence of the ring would expose the wife to insult after her marriage; and he hesitated to proceed with the marriage until a ring was produced. The man yielded at last and fetched one, and the woman's gratitude brought tears into her eyes.

THE WEDDING-RING FINGER.

This is the fourth finger on the left hand. Why this particular digit should have received such a token of honour and trust beyond all its congeners, both in pagan and Christian times, has been variously interpreted. The most common explanation is, according to Sir Thomas Browne, "presuming therein that a particular vessel, nerve, vein, or artery, is conferred thereto from the heart;" which direct vascular commu-

nication Browne shows to be anatomically incorrect. Macrobius gives another reason, which may perhaps satisfy those anatomists who are not satisfied with the above. "Pollex," he says, "or *thumb* (whose offices and general usefulness are sufficiently indicated from its Latin derivative *polleo*, and from its Greek equivalent *anticheir*, which means 'as good as a hand'), is too busy to be set apart for any such special employment; the next finger to the thumb, being but half protected on that side besides having other work to do, is also ineligible; the opprobrium attaching to the middle finger, called *medicus*, puts it entirely out of the question; and as the little finger stands exposed, and is moreover too puny to enter the lists in such a contest, the spousal honours devolve naturally on *pronubus*, the wedding-finger."

In the *British Apollo*, 1788, it is urged that the fourth finger was chosen from its being not only less used than either of the rest, but more capable of preserving a ring from bruises; having this one quality peculiar to itself, that it cannot be extended but in company with some other finger, whereas the rest may be stretched out to their full length and straightness.

FLEET MARRIAGES.*

Before the passing of the Marriage Act, in 1754, a common notion prevailed that the solemnisation of a marriage by a person in holy orders rendered it sacred and indissoluble. This erroneous idea doubtless arose from the fact of marriage by civil contract being valid in some cases, whilst in others its performance in the church was indispensable. Hence arose the scandals and indecencies of the notorious Fleet Marriages, which were performed in the Fleet prison by a set of drunken swearing parsons, with their myrmidons, who wore black coats, and pretended to be clerks and registers to the Fleet. In this way, from October 1704 to February 1705, there were performed in the Fleet 2594 marriages without either license or certificate of banns.

Many of these weddings were really performed in the chapel of the prison; though, as the practice extended, "the Fleet Parsons" and tavern-keepers in the neighbourhood fitted up a room in their lodgings or houses as a chapel; and most of the taverns near the Fleet kept their own registers. In 1702, the Bishop of London interfered to prevent this scandalous practice, but with little effect; and it was not until the Act

* The scandalous abuses of Gretna-Green and other Border marriages are noticed in *Things not generally Known*, p. 121. They have at length been virtually suppressed by being rendered unnecessary. By Act 19 & 20 Vic. cap. 96, after December 1856 no irregular marriage contracted in Scotland by declaration, acknowledgment, or ceremony, shall be valid unless one of the parties has at the date thereof his or her usual place of residence there, or had lived in Scotland for twenty-one days next preceding such marriage, any law, custom, or usage to the contrary notwithstanding.

of Parliament came into operation, March 25, 1754, that the custom was put an end to. On the day previously (March 24) in one register-book alone were recorded 217 marriages, which were the last of the Fleet-weddings. In 1821, a collection of these register-books, weighing more than a ton (recording Fleet-marriages between 1686 and 1754), was purchased by Government, and deposited in the Registry Office of the Bishop of London, Godliman Street, Doctors' Commons. Many celebrated names figure in these registers; and although they are not now, as formerly, received in evidence on trials, they are not altogether useless as matters of record, &c. For their history, their parsons, and registers, see Mr. J. Burn's volume.—*Curiosities of London*, p. 302.

THAT FIRST COUSINS MAY MARRY BUT SECOND COUSINS CANNOT.

If there is any foundation for this statement, it consists rather in the marriage of first cousins once removed than of second cousins. It will be seen that the latter relationship belongs to the same generation; but it is not so with the former, which partakes more of the nature of uncle and aunt with nephew and niece.—*Notes and Queries*, No. 213.

The following quotation from Burn's *Ecclesiastical Law*, by Phillimore, vol. ii. p. 449, explains the matter:

By the civil law first cousins are allowed to marry, but by the canon law both first and second cousins (in order to make dispensations more frequent and necessary) are prohibited; therefore, when it is vulgarly said that first cousins may marry, but second cousins cannot, probably this arose by confounding these two laws; for first cousins may marry by the civil law, and second cousins cannot by the canon law.

The difference of the computation (of consanguinity) by the civil and canon laws may be expressed shortly thus: the civilians take the degrees in both lines to the common ancestor; the canonists take only the number of degrees in the longest line. Hence, when the canon law prohibits all marriages between persons related to each other within the seventh degree, this would restrain all marriages within the fourteenth degree of the civil law. All marriages are prohibited between persons who are related to each other within the third degree, according to the computation of the civil law. This affords a solution to the vulgar paradox, that first cousins may marry and second cousins cannot. For first cousins and all cousins may marry by the civil law, and neither first nor second cousins can marry by the canon law. But all the prohibitions of the canon law might have been dispensed with. It is said that the canon-law computation has been adopted by the law of England; yet I do not know a single instance in which we have occasion to refer to it.—*Christian's Notes to Blackstone's Commentaries*, b. ii. c. 14.

SUICIDE AND INSANITY.

A *felo-de-se* must be in his senses, else it is no crime. But this excuse ought not to be strained to that length to which our coroners' juries are apt to carry it, viz. that the very act of suicide is an evidence of insanity, as if every man who acts contrary to reason had no reason at all; for the same argument would prove every other criminal *non compos* as well as the

self-murderer. The law very rationally judges that every melancholy or hypochondriac fit does not deprive a man of the capacity of discerning right from wrong, which is necessary to form a legal excuse. And, therefore, if a real lunatic kill himself in a lucid interval he is a *felo-de-se* as much as another man.—*Blackstone's Commentaries*, b. iv. c. 14. Upon this Mr. Christian notes:

Many are found insane by a coroner's jury who have done no irrational act or given no proofs of insanity before the act of suicide, and who would never have been found insane by a jury at the assizes, under the direction of a judge, if they had killed any other person. Yet the principles of the law in both cases are precisely the same.

UNCERTAINTY OF THE LAW.

A matter of frequent complaint and text of invective or sarcasm against the Law, is its Uncertainty. It is of course uncertain; for the decision of every case is an exercise of human judgment, which is confessedly both fallible and various. To a certain extent, the law is and must be a sort of lottery. No two men would go to law with one another if each did not think that he had a chance of what both cannot have,—a decision in his favour. *But the uncertainty lies in the nature of things, in the case that is to be tried, and not in the law.* Every case that is brought into a court of law is a contest of probabilities; and whenever such a contest is nearly balanced, different minds will be liable to come to different conclusions about the question at issue, and there will always exist the chance or possibility of its being decided erroneously. Human justice can only be at the best an endeavour to be just. Whatever stands in the way of such an endeavour being made with the best chance of a right result, should be removed or rectified; the law is not what it ought to be until that is done: indeed, that is the first or principal thing to be kept in view in all legal reforms; yet it is an end to which only an approximation can ever be made, which never can be fully or literally attained. A court of law is essentially an area of conflict, a battle-field; and the battles there fought must have the uncertainty of all other battles. They would not otherwise be fought or entered upon. There would be no use for courts of law to try disputed cases, if the issue of every such case were not more or less uncertain. But the uncertainty is not in the law, nor made by the law. It lies in the case itself, in the question which the court is called upon to decide; and it comes out of imperfections and disabilities inherent in our human nature, which no legal or other reform can cure.—*From a Paper entitled Popular Fallacies about Law and Lawyers; Penny Magazine, Third Series.*

THE GUILLOTINE.

There are two Errors in the common history of this instrument of death, employed to this day in public executions in France. It is said to have been invented by Dr. Guillotin, who is stated to have been one of the very first that suffered death by its stroke; but upon reference to the biography of Dr. Guillotin we find that, during the French Revolution, Guillotin merely pointed out the adoption of this machine, which had been long known as proper for the infliction of death without giving any pain to the sufferer; and for that reason it was chosen as a kind of compromise among the first French revolutionists, many of whom wanted to abolish the punishment of death altogether. Unfortunately for Guillotin, some wags gave his name to the machine of which he was not the inventor, and which he had only brought into notice. It is true that Guillotin was imprisoned, and nearly fell a victim to the carnage of the revolution; but he escaped, and after the termination of his political career resumed the functions of a physician, and became one of the founders of the Academy of Medicine at Paris. He died May 26, 1814, aged seventy-six, after enjoying up to his last moments the esteem of all who knew him.

Possibly the error may have arisen from the Regent Morton of Scotland being the first person executed by the Maiden, an instrument resembling the guillotine, the pattern of which he had brought from abroad to behead the Laird of Pennycuick of that ilk.

It is said that the *slanting* descent of the hatchet of the guillotine, which renders instant decapitation more certain, and consequently less painful, was an improvement suggested by Louis XVI. himself, who had a great taste for mechanics.

INEFFICACY OF CAPITAL PUNISHMENTS.

The Error of supposing Capital Punishment to be the preventive of crime is thus pertinently shown by a popular writer: "Those eras are in history found fatal to liberty in which cruel punishments predominate. Lenity should be the guardian of moderate governments; severe penalties, the instruments of despotism, may give a sudden check to temporary evils, but they have a tendency to extend themselves to every class of crimes, and their frequency hardens the sentiment of the people. *Une loi rigoureuse produit des crimes.* The excess of the penalty flatters the imagination with the hope of impunity, and thus becomes an advocate with the offender for the perpetration of the offence."

The convicts who have stolen cloth (22 Car. II. c. xxv. s. 3) from the tenters, or fustian from the bleaching-ground (4 Geo. I. c. 16, and 18 Geo. II. c. 19), or a lamb from their landlord's pasture, knew the law

to have assigned death without the benefit of clergy to each of their offences; but, in the depth of ignorance and profligacy, mere instinct informed them that common humanity would recoil at the idea, and they relied for their security on the ingenuity of mercy to evade the law.

Legislators should, then, remember that the acerbity of justice deadens its execution; and that the increase of human corruption proceeds, not from the moderation of punishments, but from the impunity of criminals.—*Eden, Principles of Penal Law*, 3d edit. 1785, p. 14.

We leave each other to rot like scarecrows in the hedges, and our gibbets are crowded with human carcases. May it not be doubted whether a forced familiarity with such objects can have any other effect than to blunt the sentiments and destroy the benevolent prejudices of the people?—*Ibid* p. 80.

The arguments against the *right* to inflict Capital Punishment are absurd. Those founded on the value and sanctity of human life prove too much, because, if true, life could not be taken to repress the most dangerous insurrection. Capital punishment is the *ultima ratio* between sovereign and subject, as war is the *ultima ratio* between state and state; and no instance can be produced of any country which renounced it; for although Catherine of Russia, the state of Louisiana, and some others, abolished the punishment of death by the ordinary course of law, they did not abolish the right to resort to martial law, or the right to take life for military offences. The statistical papers by which the Society for the Abolition of Capital Punishment profess to show that fewer executions take place in some countries than in England are therefore imperfect; they should further tell how many times each country has been placed under martial law, and how many lives, guilty and innocent, were sacrificed under it.—*W. M. Best.*

WAGER OF BATTLE.

Judge Blackstone, after enumerating the other specimens of trial by ordeal, says: "The next, which remains in force, though very rarely in use, owes its introduction among us to the princes of the Norman line; and that is the Trial by Battel, duel, or combat." It will be in the recollection of many of our readers, that in the year 1818 an appeal was made to the Court of King's Bench to award this trial. The body of Mary Ashford was found drowned, with marks of dreadful ill-treatment upon it in a pit in a field; and Abraham Thornton was committed to take his trial for the murder. The grand jury found a true bill; but after a long and patient trial, the petty jury returned a verdict of "not guilty." The country were much divided on the subject; and much contradictory evidence was given on the trial, especially as to time and distance. Mr. Justice Holroyd, who tried the case, was satisfied with the verdict. The poor murdered girl's relations preferred an appeal which involved a solemn tender of trial by battle. It would be useless to dwell on the arguments used by the counsel on either side; the court divided in favour of the prisoner's claim to trial by wager of battle, and the challenge was formally given by throwing down a glove upon the floor of the court; but the combat did not take place, and the prisoner

escaped. In consequence of the above revival of this barbarous practice, a bill was brought in by the then attorney-general, and was passed into a law, by which wager of battle and all similar proceedings were abolished altogether. The preamble of the bill is very short and pithy:

"Whereas appeals of murder, treason, felony, or other offences, and the manner of proceeding therein, have been found oppressive; and the trial by battle in any suit is a mode of trial unfit to be used; and it is expedient that the same should be wholly abolished."

The whimsical combat between Horner and Peter, in Shakspeare's *Henry VI.*, was found by the poet thus picturesquely told by Holinshed:

"A certain armourer was apprehended of treason by a servant of his own; for proof thereof a day was given them to fight in Smithfield, insomuch that in conflict the said armourer was overcome and slain, but yet by misgoverning of himself; for on the morrow when he should come to the field fresh and fasting, his neighbours came to him, and gave him wine and strong drink in such excessive sort, that he was therewith distempered, and reeled as he went, and so was slain without guilt. As for the false servant, he lived not long unpunished; for being convict of felony in court of assize, he was judged to be hanged, and so was at Tyburn."

This incident, as related with variations by Shakspeare, in all probability presents an accurate representation of the forms which attended a Wager of Battle. The names of the combatants were John Daveys and William Catour. The barriers it appears were brought from Smithfield to Westminster; a large quantity of sand and gravel was laid down, and the place of battle was strewed with rushes. The return of the expenses contains the following item: "Also, paid to officers for watchyng of ye dede man in Smythfelde ye same day and ye nyghte after yt ye bataill was done, and for horshyre for ye officers at ye execution doyng, and for ye hangman's labour, xj*s.* 6*d.*" The hangman's labour was subsequent to the battle. All the historians agree that the armourer was slain by his servant; but the ceremonies attending the punishment of a traitor were gone through with the dead body.

Mr. Hewitt, in his able work on *Ancient Arms and Armour*, says "In the thirteenth century, we first obtain a pictorial representation of the legal duel or wager of battle; rude it is true, but curiously confirming the testimony that has come down to us of the arms and apparel of the champions." Mr. Hewitt's woodcut has been carefully traced from one of the miscellaneous rolls in the Tower, of the time of Henry II. The combatants are Walter Blowberne and Haman le Stare; the latter being the vanquished champion, and figuring a second time undergoing the punishment incident to his defeat, that is, hanging. Both are armed with the quadrangular bowed shield and a baton headed with a double beak; and are bare-headed, with cropped hair in conformity with an ordinance of the camp-fight. An example agreeing with this description, with the exception of the square shields appear-

to be flat instead of bowed, occurs on a tile pavement found in 1856 within the precincts of Chertsey Abbey, Surrey.—*Proc. Soc. Antiq. Lond.* No. 45.

TRIAL BY JURY AND TRIAL BY BATTLE.

It is difficult to concur in the feelings with which some authors weep over the supersession of the *Saxon Trial by Jury*, and the establishment of the *Norman Trial by Battle.* The rude elements of our jury-trials certainly appear to have been derived from the Saxons; but it has required centuries to elaborate them into the form they have now taken. The Saxon trial by jury, if it may be so called, was a useful but very simple and imperfect contrivance; and when we consider that the various ordeals by fire, by water, by hot iron, by the cross, and by the *corsnel*, or morsel of execration, were at least as purely and properly Saxon modes of trial as the use of a jury, we may the less lament that the subjects of the Harefoots and the Ironsides should have been compelled to adopt the more glorious ordeal of arms.

"These indisputable monuments of our ancient rudeness are a very sufficient confutation of the panegyrical declamations, in which some persons would persuade us that the crude institutions of an unlettered people had attained a height which the united efforts of necessity, learning, inquiry, and experience, can hardly reach to in many ages!" —*Burke's English History.*

This mode of trial, like other Norman customs, was a presumptuous appeal to Providence, under an expectation that Heaven would unquestionably give the victory to the innocent or injured party. The last trial by battle that was waged in the Court of Common Pleas in Westminster was in the thirteenth year of Queen Elizabeth, A.D. 1571, and was held in Tothill Fields. This trial of wager by battel was fought not by the parties themselves, in cases of appeal of murder; but by champions chosen by them *in a writ of right.* Nearly the same ceremonies were observed in each case.

ARREST AFTER DEATH.

It was long erroneously believed that the body of a debtor might be taken in execution after his death; which idle story we remember to have been repeated in connection with the embarrassments of Sheridan at the time of his death, in 1816. Such was, however, the practice in Prussia till its abolition by the *Code Frédérique.*

LAWS RELATING TO GIPSIES.

The history of these remarkable people has been glanced at on p. 83. The following are the laws relating to them:

In 1530, they are described by statute 22 Henry VIII. c. 10 as "out-

landish people, calling themselves Egyptians, using no craft nor feat of merchandise, who have come into this realm and gone from shire to shire and place to place in great company, and used great, subtil, and crafty means to deceive the people; bearing them in hand that they, by palmestry, could tell men's and women's fortunes; and so many times by craft and subtilty have deceived the people of their money, and have also committed many heinous felonies and robberies." Whereupon they are directed to avoid the realm, and not to return under pain of imprisonment and forfeiture of their goods and chattels; and upon their trials for any felony which they may have committed, they shall not be entitled to a jury *de medietate linguæ*. And afterwards it is enacted, by Statute 1 and 2 Ph. and M. c. 4 and 5 Eliz. c. 20, that if any such persons shall be imported into this kingdom, the importer shall forfeit 40*l*. And if the Egyptians themselves remain one month in this kingdom; or if any person, being fourteen years old (whether natural-born subject or stranger), which hath been seen or found in the fellowship of such Egyptians, or which hath disguised him or herself like them, shall remain in the same one month, at one or several times,—it is felony without benefit of clergy; and Sir Matthew Hale informs us, that at one Suffolk assizes no less than thirteen gipsies were executed upon these statutes a few years before the Restoration. But, to the honour of our national humanity, there are no instances more modern than this of carrying these laws into practice.—*Blackstone's Commentaries*, book iv. ch. 13.

The severe statute of 5 Eliz. c. 20 is repealed by 23 Geo. III. c. 51; and so much of 1 and 2 Ph. and M. c. 4 as inflicts capital punishment is repealed by 1 Geo. IV. c. 116. And gipsies are now only punishable under the Vagrant Act, which declares, "That all persons pretending to be gipsies, or wandering in the habit or form of Egyptians, shall be decreed as rogues and vagabonds." 17 Geo. II. c. 5.—*Christian's Notes.*

LAWS RELATING TO WITCHCRAFT.

The belief in Witchcraft has doubtless been greatly fostered by the laws enacted for its punishment. Blackstone says:

"To deny the possibility, nay, actual existence of witchcraft and sorcery, is at once flatly to contradict the revealed Word of God, in various passages both of the Old and New Testament: and the thing itself is a truth to which every nation in the world hath in its turn borne testimony, either by examples seemingly well attested or by prohibitory laws, which at least suppose the possibility of commerce with evil spirits. The civil law punishes with death not only the sorcerers themselves, but also those who consult them, imitating in the former the express law of God, 'Thou shalt not suffer a witch to live.' (*Exodus* xxii. 18.) And our own laws, both before and since the Conquest, have been equally penal, ranking this crime in the same class with heresy, and condemning both to the flames. The president Montesquieu ranks them also both together, but with a very different view; laying it down as an important maxim, that we ought to be very circumspect in the prosecution of magic and heresy, because the most unexceptionable conduct, the purest morals, and the constant practice of every duty in life, are not a sufficient security against the suspicion of crimes like these. And indeed the ridiculous stories that are generally told, and the many impostors and delusions that have been discovered in all ages, are enough to demolish all faith in such a dubious crime—if the contrary evidence were not also extremely strong. Wherefore it seems to be the most eli-

gible way to conclude, with an ingenious writer of our own,* that in general there has been such a thing as witchcraft; though one cannot give credit to any particular modern instance of it.

"Our forefathers were stronger believers, when they enacted, by Statute 33 Hen. VIII. c. 8, all witchcraft and sorcery to be felony without benefit of clergy; and again, by Statute 1 Jac. I. c. 12, that all persons invoking any evil spirit, or consulting, covenanting with, entertaining, employing, feeding, or rewarding, any evil spirit; or taking up dead bodies from their graves to be used in any witchcraft, sorcery, charm, or enchantment; or killing or otherwise hurting any person by such infernal arts,—should be guilty of felony without benefit of clergy, and suffer death." . . . . These acts continued in force till lately, to the terror of all ancient females in the kingdom: and many poor wretches were sacrificed thereby to the prejudice of their neighbours and their own illusions; not a few having, by some means or other, confessed the fact at the gallows.—*Commentaries, Christian's edition,* book iv. chap. 4.

But the misdemeanor of persons pretending to use witchcraft, tell fortunes, or discover stolen goods by skill in the occult sciences, is still punished with a year's imprisonment; as it was formerly by standing four times in the pillory.

In Ireland there is still a statute, inflicting capital punishment upon witches, unrepealed. It was passed in the 28th Eliz., and it describes every species of the crime as minutely as the English statute 1 Jac. I. c. 12; and it even provides for the trial of peers who might happen to be charged with that crime. —*Ld. Mountmorres's Hist. Irish Parliament.*

A *précis* of "Witchcraft" Laws in England will be found in the *Curiosities of History,* p. 205.

"NOLO EPISCOPARI."

It is a prevailing vulgar Error that every bishop, before he accepts the bishopric which is offered to him, affects a maiden coyishness, and answers, *Nolo episcopari.* The origin of these words, and this notion (says Mr. Christian, in his notes to *Blackstone's Commentaries*), I have not been able to discover; the bishops certainly give no such refusal at present, and I am inclined to think they never did at any time in this country.

Bishop Jeremy Taylor ascribes these words to the *Roman Pontifical.* In his *Life of Christ,* he says: "It is lawful to desire a bishoprick; neither can the unwillingness to accept it be, in a prudent account, adjudged the aptest disposition to receive it (especially if done in ceremony —(in *Pontifical. Rom.*)—just in the instant of their entertainment of it, and possibly after a long ambition)."

But it has probably some better origin. Chamberlayne, in his *Present State of England,* describing "The Solemn Manner of making a Bishop," after mentioning the issue of the *congé-d'élire,* proceeds thus: "Then the dean summons a chapter, or assembly of the prebendaries, who either elect the person recommended by the king's letters, or show cause to the

* Addison, *Spectator,* No. 117.

contrary. Next the election is certified to the party elected, who doth modestly refuse it the first and second time; and if he doth refuse it a third time, then, that being certified to his majesty, another is recommended."

PRESENTATIONS TO LIVINGS.

Much Error prevails as to the right of purchasing Presentations to livings. The right of presenting may be purchased, but the exercise of the right for money is simoniacal. Hence, during a vacancy, the presentation cannot be sold; neither is it legal to buy the right of presenting a particular person. The right, whether of perpetual presentation, or of single presentation, must be conveyed absolutely and unconditionally, if conveyed at all.—*Bishop of Llandaff's Charge*, 1840.

BISHOPS' APRONS.

The black silk appendages worn in front by the bishops of the Church of England are called Aprons by uninformed laics.

This apron is nothing more than the short cassock, and is not peculiarly a part of the episcopal dress; for the practice of the bishops wearing it only demonstrates that they are attentive to the spirit of the 74th canon, which extends its obligation and forces its authority alike on the dignitary, the priest, and the deacon. The short cassock differs from the long one in its having no collar or sleeves, and in its extending only about two inches below the knees. It was so commonly used about a century ago, that there were then various kinds of them made; some adapted for riding, and others for walking. Fielding relates that Parson Adams both rode and walked in his, as occasion served. And Savage, in his satire, *The Progress of a Divine*, 1735, after describing his hero in his college progress, and taking his first degree, proceeds:

"Let testimonials then his worth disclose,
He gains a *cassock*, beaver, and a rose."

Archdeacon Sharp, commenting upon the 74th canon, says: "There are some parts of our peculiar dress which will at all times, and in all places, sufficiently distinguish us from laymen, and which may without the least inconvenience be worn on every occasion that calls us abroad, and even upon journeys: such badges of our order, for instance, as the band, hat-band, or *short cassock;* which latter I the rather mention here because it falls in with one of the directions in this canon, which is yet very practicable as well as decent, viz. '*uti ne in publicum nisi promissis vestibus induti prodeant;*' which '*promissæ vestes*' are interpreted in a marginal note by *cassocks*, and in the English version of the canon by a paraphrase, which implies a liberty of wearing them short."—*Notes and Queries*, 2d series, No. 47.

THE CATHOLIC AND ROMAN CATHOLIC CHURCH.

The assumption by the Church of Rome of the term Catholic, *i. e.* whole, or universal, is thus exposed in Dr. Mant's valuable work, *Romanism and Holy Scripture compared*, page 65:

"The Church of Rome calls herself,—and it would be well if heedless

members of another church (whom she thereby condemns of heresy and schism) did not allow themselves to call her (and thus admit, in words, her pretensions, and join in her condemnation of themselves),—however, the Church of Rome calls herself 'the Catholic Church;' and asserts that 'they who believe the Holy Catholic Church must necessarily believe that the doctrine propounded by her is that which was revealed by the Son of God.' But the Church of Rome is not the Catholic or Universal Church, which consists of all the different particular churches scattered throughout the world. *One part* of this church she is, though one of the *most corrupted* parts of it; but she is no more the whole Catholic or Universal Church, according to Archbishop Secker's apt illustration, 'than one diseased limb, though perhaps the larger for being diseased, is the whole body of a man.'"

Hence the proper name is Roman Catholic Church.

PARSONS.

The term *Parson* is much more legitimate than is commonly supposed. "A parson (says Blackstone), *persona ecclesiæ*, is one that hath full possession of all the rights of a parochial church. He is called *parson* because by his person the church, which is an invisible body, is represented; and he is himself a body corporate, in order to protect and defend the rights of the church (which he personates) by a perpetual succession. He is sometimes called the rector or governor of the church; but the appellation of *parson* (however it may be depreciated by familiar, clownish, and indiscriminate use) is the most legal, most beneficial, and most honourable title that a parish-priest can enjoy."

Though we write *Parson* differently, yet 'tis but *Person;* that is, the individual Person set apart for the service of such a church; and 'tis in Latin *Persona*, and *Personatus* is a Personage. Indeed, with the canon lawyers *Personatus* is any dignity or preferment in the church.

There never was a merry world since the fairies left dancing, and the parson left conjuring. The opinion of the latter kept thieves in awe, and did as much good in a country as a justice of peace.—*Selden's Table-Talk.*

ENTRIES IN BIBLES.

As the Entries in family Bibles, prayer and other books, when made by a parent or head of a family, of births, marriages, deaths, and other circumstances happening within his own knowledge, are good evidences of such transactions, it is surprising that so little regard should be paid to the regular entries of events of so much importance. No search can be too earnest to discover the family Bible; for innumerable are the individuals in England not registered in the parochial book of Baptisms. Some parents are Roman Catholic or sectarian, some are too poor, some too careless, whilst others erroneously think that all is accomplished by half-baptism; and unless the Bibles or private manuscripts of both parties contain entries of their families, there may perhaps not be a single proof in existence by which their descents can be traced. Such also has been the

neglect which many of our parish-registers have suffered from political troubles during the time of Charles I., and from individual negligence since, that the utility of a family-register is often greater than there ought to be occasion for. At the Shrewsbury assizes, in 1834, a family Bible containing the plaintiff's pedigree was produced; and it was allowed to be read, the judge receiving it on the authority of the case Doe *dem.* Cleveland, York assizes. The memorandum had been written by one person, at one time. Although comprising the family events of nearly half a century, the entries were received as evidence. In the important case of Hans *v.* Hastings, argued in 1818, contesting the right to the earldom of Huntingdon, there was produced before the attorney-general, to whom the petitioner's claims were referred, a Bible from the Countess of Moira deceased, the heiress of the late Earl of Huntingdon, in which she stated that the petitioner's uncle, and, on failure of his issue male, the petitioner's father, was next heir to the earldom. This was received in evidence as good and sufficient proof of the various statements in the petitioner's pedigree.

WHO ARE ESQUIRES?

The present use of the distinction "Esquire" conveys not the remotest idea of its origin or appropriation in past ages. The esquire originated in chivalric times, when the sons of gentlemen, from the age of seven years, were brought up in the castles of superior lords; which was an inestimable advantage to the poorer nobility, who could hardly otherwise have given their children the accomplishments of their station. From seven to fourteen, these boys were called pages, or varlets; at fourteen they bore the name of Esquire. They were instructed in the management of arms, in the art of horsemanship, in exercises of strength and activity, so as to fit them for the tournament and the battle, and the milder glories of chivalrous gallantry. Long after the decline of chivalry, the word Esquire was only used in a limited sense for the sons of peers and knights, or such as obtained the title by creation or some other legal means. Blackstone defines esquires to be all who bear office or trust under the crown, and who are styled esquires by the king in their commissions and appointments; and being once honoured by the king with the title of esquire, they have a right to that distinction for life. These distinctions are now almost totally disregarded, and all gentlemen are generally termed esquires both in correspondence and in deeds; except solicitors and attorneys, who in course of business are called gentlemen.

A modern legal writer concludes an article of much research on this

subject by giving in a tabular form the different classes to whom only the title of Esquire strictly belongs. They are: 1. The sons of all the peers and lords of parliament. 2. Noblemen of all nations. 3. The sons of baronets, and the eldest sons of knights. 4. Persons to whom the queen gives arms by her own letters-patent, with the title Esquire. 5. Esquires of the Bath, and the eldest sons of those Esquires pursuant to the statutes of the order. 6. Barristers-at law by their office or profession. 7. Justices of the peace and mayors, while in the commission or in office. 8. Persons attending on the sovereign's coronation in some notable employment, or persons employed in any superior office of trust under the crown, or serving in some place of better note in the queen's household. 9. Persons who are styled Esquires by the queen in their patents, commissions, or appointments. 10. Attorneys in colonies, where the departments of counsel and attorneys are united.

THE PEERAGE.

Much has been said of the antiquity of the English Peerage, though it appears without the consideration that "the main body of the peerage are a modern nobility raised out of an ancient gentry. The description is, however, only accurate when the words are strictly confined to their English sense; for in the vocabularies of continental nations, the class whom we call '*gentry*' would be considered as a portion of the nobility."—*Sir James Mackintosh.*

CHANGE OF NAME.

The theory of the law is that surnames, like air or light, are *publici juris*, subjects in which even occupation and possession do not give exclusive property; the claim to bear peculiar cognisances or arms was, it is probable, in the origin of the practice similarly regarded. The assumption or change of a surname is at the present day, and has been always, notwithstanding a vulgar notion to the contrary, a matter of common-law right; nor is it restricted by any thing but the potent influence of public opinion, which has very properly always attached a certain degree of discredit to any attempt to confuse identity or obliterate the traces of a past career. Whenever, therefore, upon just cause a British subject seeks to take a surname not his by birth, he does so by following a course in itself of the highest authority and notoriety: he seeks and obtains a *Royal License* from the crown, or a special Act of Parliament. The former, the Royal License, is the proceeding now almost invariably had recourse to. To entitle a claimant to the grant of the Royal Sign-Manual for a change of name, cause must be shown that he is either a representative through female descent of the party whose surname he seeks, or else is a legatee in a will which enjoins the assumption. In England, all petitions for changes of names are referred by the Home Secretary to Garter King of Arms, and in Ireland to Ulster King of Arms. Those officers make, in each case, a report on the merits of the

claim. Petitions for changes of names are presented in England through the College of Arms, Doctors' Commons; and in Ireland, through Ulster's Office, Dublin Castle.

WEARING COCKADES.

It is difficult to ascertain the origin or to define the meaning of *the Cockade* as worn by gentlemen's servants. The most feasible suggestion is, that it was first adopted at the period of the wars of York and Lancaster, when the retainers of either party were known by the white or red roses borne in their caps. In after times, military and naval officers followed the practice, and designated their servants by the cockade, which has a certain resemblance to the old badge of the rose. At the present day, the right to wear a cockade seems to be confined to the servants of all those in any way connected with the army or navy, or the military or naval defence of the country; this latter class includes the militia, the lieutenant, the deputy-lieutenants, &c., of each county, and various other persons.

THE RED HAND OF ULSTER.

In an ancient expedition of some adventurers to Ireland, their leader declared that whoever first touched the shore should possess the territory which he reached. *O'Neil*, from whom descended the princes of Ulster, bent upon obtaining the reward, and seeing another boat likely to land, cut off his hand and threw it on the coast. Hence the traditionary origin of "The Red Hand of Ulster." "The Red Hand" was assigned by *King James I.* as the badge of the baronets: the design of the institution of the order being the colonisation of Ulster and Ireland, the arms of that province were deemed the most appropriate insignia.*

But there is a superstition connected with this honourable badge of baronetcy, which is too deeply rooted in the minds of the vulgar to be eradicated without great difficulty, as the following instance will show:

In *Notes and Queries*, N. S. No. 12, Mr. C. J. Douglas states, a villager of Hagley had gravely informed him that on account of the misdeeds of Thomas Lord Lyttelton (concerning whom the story is told that he foretold his own death, being informed thereof in a dream), the Lords Lyttelton were compelled to have "a bloody hand" in their arms; and that their arms being painted on a board, with the bloody hand very conspicuous thereon, were placed over the door of the hall; and it was added, that his lordship dared not remove it for twelve months. This board Mr. Douglas found was placed there just after the death of the late lord, and was nothing more or less than a hatchment. He was also told that the hand was to be smaller every generation, until it entirely disappeared.

* This and the two preceding articles, "Change of Name" and "Wearing Cockades," have been obligingly communicated by Sir Bernard Burke, Ulster.

SIGNATURE OF THE CROSS.

The mark which persons who are unable to write are required to make instead of their signature, is in the form of a cross (+); and this practice having formerly been followed by kings and nobles, is constantly referred to as an instance of the deplorable ignorance of ancient times. This signature is not, however, invariably a proof of such ignorance: anciently, the use of this mark was not confined to illiterate persons; for amongst the Saxons the mark of the cross, as an attestation of the good faith of the person signing, was required to be attached to the signature of those who could write, as well as to stand in the place of the signature of those who could not write. In those times, if a man could write, or even read, his knowledge was considered proof presumptive that he was in holy orders. The word *clericus*, or *clerk*, was synonymous with penman; and the laity, or people who were not clerks, did not feel any urgent necessity for the use of letters.

The ancient use of the cross was therefore universal, alike by those who could and those who could not write; it was, indeed, the symbol of an oath from its holy associations, and generally *the mark*. On this account Mr. Charles Knight, in his notes to the *Pictorial Shakspere*, explains the expression of "God save the mark," as a form of ejaculation approaching to the character of an oath. This phrase occurs three or more times in the plays of Shakspeare; but hitherto it had been left by the commentators in its original obscurity.

LEGAL ERRORS.

It might be expected that the "uncertainty" of the Law would lead to many Errors and absurdities as to its provisions; and from a host of such baits for credulity we select these:

1. That if a Criminal has hung an hour and revives, he cannot afterwards be executed.

2. That it is necessary in some legal process against the sovereign to go through the fiction of arrest; which is done by placing a ribbon across the road, as if to impede the royal carriage.

3. That Deeds executed on a Sunday are void.

4. That Leases are made for the term of 999 years, because a lease of 1000 years would create a freehold.

5. That in order to disinherit an heir-at-law, it is necessary to give him a shilling by the will; for that otherwise he would be entitled to the whole property.

6. That a surgeon or butcher* (from the barbarity of their

* See "Butchers not Jurymen," in *Things not generally Known*, p. 175.

business) are ineligible as jurors. Part of this Error Barrington attributes to surgeons receiving protection and encouragement from a statute of the 5th of Henry VIII., which exempts them from an attendance upon juries; the object of which was doubtless that they might not be taken from their duties to their patients.

"A ridicule has been thrown upon surgeons from their having been incorporated formerly with barbers, from which union they have but within these few years separated themselves. The ridicule, however, arises from the change in the barber's situation, and not that of the surgeon. Before the invention of perukes, barbers were not employed often in the low office of shaving; and as for the making of wigs, it is a branch of trade which hath no sort of connection with chirurgeons."—*Observations on the more Ancient Statutes*, p. 423.

7. That the old statutes have prohibited the planting of vineyards, or the use of sawing-mills. Upon this last notion, now extinct and almost forgotten, Barrington, writing in the middle of the last century, conceived it "to have been occasioned by 5 and 6 Edw. VI. cap. 22, forbidding what are called *gig-mills*, and are supposed to be prejudicial to the woollen manufacture. There is likewise an Act of 23 Eliz. cap. 5, which prohibits any iron mills within two-and-twenty miles of London, to prevent the increasing dearness of wood for fuel. As for sawing-mills, I cannot find any statute which relates to them; and they are established in Scotland, to the very great advantage of both the proprietors and the public." We are inclined to attribute this assumed illegality of saw-mills to the absurd prejudice that they would prove disadvantageous to the working-classes, by substituting machinery for manual labour.* The second saw-mill constructed in England, about the year 1767, was, indeed, destroyed by a misguided mob.

8. That pounds of butter may be any number of ounces.

9. That bull-beef should not be sold unless the bull have been baited previously to being killed.

DEAD LAWS.

Laws made on the spur of the occasion should have a short and limited duration, otherwise in the course of years it will be said, "*magis sæculum suum sapiunt, quàm rectam rationem.*" Obsolete and useless statutes should be repealed; for they debilitate the authority of such as still exist and are necessary. Neglect on this point is well compared by Lord Bacon to Mezentius, who left the living to perish in the arms of the dead. And on the prompting of Bacon, James I. said to his parliament:

* Dr. Rawlinson, in his additions to Aubrey's *Surrey* (written in 1719), imagines Belvidere Gardens, Lambeth, to have been the site of a *saw-mill* erected in Cromwell's time, and which he protected by Act of Parliament.—*Curiosities of London*, p. 438.

"There be in the common law divers contrary reports and precedents: and this corruption doth likewise concern the statutes and acts of parliament, in respect that there are divers cross and cuffing statutes, and some so penned as they may be taken in divers, yea, contrary senses; and therefore would I wish both those statutes and reports, as well in the parliament as common law, to be at once maturely reviewed and reconciled; and that not only all contrarieties should be scraped out of our books, but even that such penal statutes as were made but for the use of the time which do not agree with the condition of this our time ought likewise to be left out of our books. And this reformation might, methinks, be made a worthy work, and well deserves a parliament to be sat of purpose for doing it."

By the Act 19 and 20 Vic. cap. 64, one hundred and eighteen statutes, most of them obsolete but hitherto unrepealed, were swept away. They commence with the 13 Edw. I. cap. 33, enacting that "lands where crosses be set shall be forfeited as lands aliened in mortmain;" and extend to the 17th Geo. III. cap. 42, "for preventing abuses in the making and vending bricks and tiles." Many of them are curious: the 25th Edward III. chap. 22 enacts that he who purchaseth a provision in Rome for an abbey shall be out of the king's protection. The act of 7th Richard II. chap. 13 prohibits any man from "riding in harness within the realm, or with 'launcegays.'" The 13th Richard II. tampers with the wages of labourers and the gains of victuallers. One provides that "arrow-heads shall be well-boiled, brassed, and hard;" others define "who only may wear another's livery," and "what sort of Irishmen only may dwell in England." One forbids any strangers to buy "English horns unwrought, gathered, or growing in London, or within twenty-four miles thereof." Another is "an act made and ordained to destroy choughs, crows, and rooks." Other statutes regulate and provide for the legal receipts of hostlers for oats; the coinage of the realm; the gilding of silver; the penalty for dwelling in the "stews" of Southwark; the stuffing of bolsters, feather-beds, and pillows; the making of cables; the number of sheep that a man may keep; the breed of horses; the abstinence from flesh in Lent; the putting away of images and divers books; the redress of certain abuses and deceits practised in paintings, &c. There are also sundry absurd laws passed in the reign of James I. concerning the true making of certain articles of wearing-apparel, the length of kersies, and other singular matters. An act of 22 Henry VIII. is "concerning outlandish people calling themselves Egyptians;" and 8 Eliz. c. 10 is "an act for bowyers and the prices of bows."

Domestic History.

WHO WAS ROBIN HOOD?

THE first distinct mention of Robin Hood is by Fordun, the Scottish historian, who wrote in the fourteenth century. He says: "There arose among the disinherited the famous brigand Robert Hode, with his accomplices, whom the common people are so fond of celebrating in their games and stage-plays; and whose exploits, chanted by strolling ballad-singers, delight them above all things." Upon these ballads, adapting themselves generation by generation to the changes of language, rests the only historical evidence of the individuality of Robin Hood, beyond this mention by Fordun. A theory has been set up by some enthusiastic interpreters of song and legend, that Robin Hood and Little John, and many a nameless outlaw, were great heroes, who had been defeated with Simon de Montfort at the battle of Evesham, in 1265. Others make Robin Hood to have been an Earl of Huntingdon. He is the Saxon yeoman, Locksley, of Sir Walter Scott. According to Thierry, the whole of the band that ranged the vast woodland districts of Derby, Nottingham, and Yorkshire, were the remnants of the old Saxon race, who had lived in this condition of defiance to Norman oppression from the time of Hereward; the same type of generous robbers and redressers of wrongs as the famous Cumberland bandits, Adam Bell, Clym of the Clough, and William of Cloudesley.

Mr. Charles Knight, in his *Popular History of England*, accepts Robin Hood as a real personage, and considers that there may have been a succession of Robin Hoods during the long term of Norman tyranny; but whoever he was and in whatever reign he lived, Robin Hood is the representative of a never-ending protest of the people against misrule. In the Robin-Hood ballads, the detestation of the oppressors was long kept alive; and having put aside the exaggeration of these ballads, we feel that we are in the natural regions of poetry, surrounded by adventures that might have been real and by men that have human hearts in their bosoms when we read of the stories of "the gentlest thief that ever was." Fuller, who places Robin Hood amongst his "Worthies," says: "Know, reader, he is entered on our catalogue, not for his thievery, but for his gentleness."—See *Curiosities of History*, p. 220.

WHO WAS GUY FAWKES?

Guido, or Guy Fawkes, was a gentleman of good family and respectable parentage in Yorkshire. His father, Edward Fawkes, was a notary at York, and held the office of Registrar and Advocate of the Consistory Court of the cathedral church there. Edward Fawkes died in 1578, leaving a son, Guy, and two daughters. There is reasonable evidence to show that Guy Fawkes received his early education in a free school near the city of York. His mother having married a member of a zealous Roman Catholic family a few years after his father's death, he probably became an inmate of his stepfather's house from that time, and would naturally be brought up in his stepfather's religion. Having spent the small property which he inherited from his father, he enlisted as a soldier of fortune in the Spanish army in Flanders, and was present at the taking of Calais by the Archduke Albert in 1598. He was well known to the English, and had been despatched by Sir William Stanley and Owen, from Flanders, to join Christopher Wright on his embassy to Philip II. immediately after Queen Elizabeth's death. His society is stated to have been "sought by all the most distinguished in the archduke's camp for nobility and virtue." If this account of his character is correct, we are to look upon this man, not according to the popular notion as a mercenary ruffian, ready for hire to perform the chief part in any tragedy of blood, but as an enthusiast whose understanding had been distorted by superstition, and in whom fanaticism had conquered the better feelings of nature. His language and conduct after the discovery of the plot are characteristic of a resolute fanatic, acting upon perverted notions of right and wrong, but by no means destitute of piety or humanity.—*Jardine's Narrative of the Gunpowder Plot.*

MEDIÆVAL OR MIDDLE AGES.

The Rev. J. G. Dowling, in his *Introduction to the Critical Study of Ecclesiastical History*, fixes upon the Council of Chalcedon, A.D. 451, as the commencement of the Mediæval or Middle Ages, which he thinks ended with the revival of classical literature in the fifteenth century: "that age of transition and revolution, combining in itself several of the most striking characteristics of the two states of society between which it forms the interval."

EFFECTS OF PRINTING.

Many persons, in their affection for works of antiquity, are apt to rate the present generation for their neglect of ancient art, or their depreciation of its labours; forgetting that the

ingenuity of man is accomplishing greater wonders by other means. This position may be illustrated by a note in Sir Charles Bell's *Bridgewater Treatise.* Speaking of that grand revolution which took place when language, till then limited to its proper organ, had its representation in the work of the hand, Sir Charles says:

"Now that a man of mean estate can have a library of more intrinsic value than that of Cicero, when the sentiments of past ages are as familiar as those of the present, and the knowledge of different empires is transmitted and common to all, we cannot expect to have our sages followed, as of old, by their five thousand scholars. Nations will not now record their acts by building pyramids, or by consecrating temples and raising statues, once the only means of perpetuating great deeds or extraordinary virtues. It is vain that our artists complain that patronage is withheld; for the ingenuity of the hand has at length subdued the arts of design—printing has made all other records barbarous, and great men build for themselves a 'live-long monument.'"

Yet Howell observes, in one of his *Familiar Letters*, date 1646: "Nor did the art of printing much avail the Christian commonwealth; but may be said to be well near as fatal as gunpowder, which came up in the same age."

THE NINE OF DIAMONDS THE CURSE OF SCOTLAND.

The origin of this evil repute has been much controverted. Singer, in his work on *Playing Cards*, says this card was named from every ninth monarch of Scotland being a bad king; and not, as generally supposed, because the Duke of Cumberland, the night before the battle of Culloden, accidentally wrote his orders for refusing quarter upon the back of the card; and the nine of diamonds appears in a print of curses, &c., dated some months previous to the battle of Culloden.

Another cause assigned is, that the nine lozenges with which the saltire is charged in the armorial bearings of the Earl of Stair, are so arranged as to resemble the nine of diamonds, which was called "The Curse of Scotland" from the active part taken by that nobleman in the Union, which was most unpopular in Scotland.—*Edw. Hawkins; Notes and Queries*, No. 4.

Again, it is said that the similarity of the nine of diamonds to St. Andrew's Cross led to its being called the "*Cross* of Scotland," which in the Scotch pronunciation became "curse;" but the nine of any other suit would be equally applicable.

The explanation is stated to be found in the game of Pope Joan, in which the nine of diamonds is the pope; and the well-known anti-papal spirit of the Scottish church caused the pope to be called the Curse of Scotland.—*Notes and Queries*, No. 63.

The nine of diamonds was the great winning-card at Comette, a game introduced into Scotland by the French attendants of

Mary of Lorraine, queen of James V., and the ruin of many Scotch families.—*Gent. Mag.* vol. lvi. p. 968.

ORIGIN OF THE STORY OF BLUEBEARD.

It is (says Dr. Cooke Taylor) a very common but a very erroneous opinion, that the legend of Bluebeard was devised by the Roman Catholics as a satire on Henry VIII., and that its object was to strengthen the indignation with which his cruelty to his wives was viewed throughout Europe. There is nothing in the legend which can afford the slightest support to such a theory; neither is there any authority for making Bluebeard a Turk. The manners which the story portrays describe a state of society long anterior to the age of the Tudors; they belong to a time when the murder of wives needed not to shelter itself under the form of law: the hero is not a king feeling something of the control which nascent public opinion imposes upon despotism; he is the castellan of the darkest period of the middle ages, when the only check on the tyranny of the lords of the castles was the chance of their being called to account by some adventurous knight-errant, who undertook to redress grievances by the point of his lance and the edge of his sword. The most telling incident in the story—the look-out of sister Anne from the tower of the castle—evidently fixes the date in the age of knight-errantry; Bluebeard is clearly one of those terrible burgraves whom Victor Hugo has so vividly delineated, or, as seems to be probable, he is

"Knight of the shire, and represents them all."

In fact, there are few countries in western Europe which do not claim the equivocal honour of having produced a Bluebeard; and we may regard the tale as a kind of concentrated essence of several legends and traditions relating to outrages perpetrated by feudal lords during the feeble stage of monarchy, when, to use the expressive language of the sacred historian, it might be said of almost every country in western Europe, "At this time there was no king in Israel; every man did that which seemed right in his own eyes." Several strange local legends have been brought to light, which throw some gleams of explanation on the tales that have become current in European tradition. Several of these relate to a supposed prototype of Bluebeard; and it will not be uninteresting to glance at the real history of some of these personages, as illustrative of the state of society in that age of chivalry, the disappearance of which is so deeply lamented by certain writers of sentimental romance. After giving an outline of three of the legends alluded to, Dr. Taylor observes: "We think that traces of these three legends may be found in Perrault's story of Bluebeard; and that instead of having based his fiction on a single tradition, he endeavoured

to make it a kind of *résumé* of the many legends of tyrannical husbands with which the popular literature of France abounds."

One of the versions relates that Bluebeard was no other than Gilles Marquis de Laval, a brave marshal of France in the reigns of Charles VI. and VII. His revenues were princely: wherever he went, he had in his suite a seraglio, a company of actors, a band of musicians, a society of sorcerers, a great number of cooks, packs of dogs, and above two hundred led horses. Mezeray states that he maintained sorcerers to discover hidden treasures, and corrupted young persons of both sexes that he might attach them to him, and afterwards killed them for the sake of their blood, which was necessary for his charms and incantations. He was at length, for a state-crime against the Duke of Brittany, strangled and burnt in a field at Nantes, in 1440.

FRIAR BACON'S BRAZEN HEAD.

This widely-known legend has little to do with the veritable history of Roger or Friar Bacon, the greatest of English philosophers before the time of his celebrated namesake; though he, Roger Bacon, is more popularly known by this fictitious name than by his real merit. In a rare tract, entitled *The Famous Historie of Friar Bacon*, 4to, Lond. 1652, it is pretended he discovered, "after great study," that if he could succeed in making a head of brass which should speak and hear it when it spoke, he might be able to surround all England with a wall of brass. By the assistance of Friar Bungay, and a devil likewise called into the consultation, he accomplished his object, but with this drawback—the head, when finished, was warranted to speak in the course of one month; but it was quite uncertain when; and if they heard it not before it had done speaking, all their labour would be lost. After watching for three weeks, fatigue got the mastery over them, and Bacon set his man Miles to watch, with strict injunctions to awake them if the head should speak. The fellow heard the head at the end of one half-hour say, "Time is;" at the end of another, "Time was;" and at the end of another half-hour, "Time's past;" when down it fell with a tremendous crash; but the blockhead of a servant thought that his master would be angry if he disturbed him for such trifles! "And hereof came it," says the excellent Robert Recorde, "that fryer Bacon was accompted so greate a negromancier, whiche never used that arte (by any conjecture that I can fynde), but was in geometrie and other mathematicall sciences so experte, that he coulde doe by them suche thynges as were wonderful in the sight of most people."

Bacon died at Oxford in 1292; where existed, nearly until our own times, a traditional memorial of "the wonderful Doctor," as he was styled by some of his contemporaries. On Grandpont, or the Old Folly Bridge, at the southern entrance into Oxford, stood a tower called "Friar Bacon's Study," from a belief that the philosopher was accustomed to ascend this build-

ing in the night and "study the stars." It was entirely demolished in 1778. Of the bridge, Wood says, "No record can resolve its precise beginning."

POSTAGE ENVELOPES.

These are by no means an invention of our time, as they are commonly thought to be.

M. Piron tells us that the idea of a post-paid Envelope originated early in the reign of Louis XIV. with M. de Velayer, who in 1658 established (with royal approbation) a private penny-post, placing boxes at the corners of streets for the reception of letters wrapped up in envelopes, which were to be bought at offices established for that purpose. M. de Velayer also caused to be printed certain forms of *billets* or notes, applicable to the ordinary business among the inhabitants of great towns, with blanks, which were to be filled up by the pen with such special matter as might complete the writer's object. One of these *billets* has been preserved to our time. Pelisson, Madame de Sevigné's friend, and the object of the bon-mot that "he abused the privilege which men have of being ugly," was amused at this kind of skeleton correspondence; and under the affected name of Pisandre, he filled up and addressed one of these forms to the celebrated Mdlle. de Scuderi in her *pseudonyme* of Sappho. This strange *billet-doux* is still extant; one of the oldest, we presume, of penny-post letters, and a curious example of a prepaying envelope.—*Quarterly Review*, No. 128.

HACKNEY-COACHES.

Coaches were first let for hire in London in 1625, and were hence called hackney-coaches. That they were named from being first employed in conveying the citizens to their villas at Hackney is a popular error, though supported by Maitland. The term is said to be from the French *haquenée*, a slow-paced or ambling nag; as, "he had in his stable an *hackenay*."—(Chaucer's *Romaunt of the Rose.*) But *haquenée* "does not include the idea of hiring. To hack is to offer a thing for common sale or hire; and a coach (along with the horses) kept for hire is a hackney-coach."—(David Booth's *Analytical Dictionary*, p. 304.) Still the term *hackney*, as applied to a *hireling*, may be traced to a very remote origin, and was certainly used in its present sense long before the village of Hackney became wealthy or populous.

Hackney-coaches were first excluded from Hyde Park in 1695, when "several persons of quality having been affronted at the Ring by some of the persons that rode in hackney-coaches with masks, and complaint thereof being made to the Lord-Justices, an order is made that no hackney-coaches be permitted to go into the said park; and that none presume to appear there in masks."—(*Post-Boy*, June 8, 1695.) And the exclusion continues to this day.

Miscellanea.

THE NATIONAL DEBT.

It is a very erroneous notion to suppose that the property of the kingdom is increased by National Debts, contracted in consequence of the expenses of war. On the contrary, the principal of the Debt is the exact amount of the property which the nation has lost from its capital for ever. The American War cost the nation 116,000,000 sterling; and the effect is precisely the same as if so much of its wealth and treasure in corn, cattle, cloth, ammunition, coin, &c., had been collected together and thrown into the sea, besides the loss accruing from the destruction of many of its most productive hands. When this property is consumed, it never can be retrieved, though industry and care may acquire and accumulate new stores. Such a supply, by no mode of taxation that has yet been devised could be collected at once without exhausting the patience and endurance of the people. But by the method of funding the subjects are inclined to suppose that this suffering consists only in the payment of the yearly interest of this immense waste. The ruin is completed before the interest commences, for that is paid by the nation to the nation, and returns back to its former channel and circulation; like the balls in a tennis-court, however they may be tossed from one side to the other, their sum and quantity within the court continue the same.

The extravagance of individuals suggested the system of funding the public debts. When a man cannot satisfy the immediate demands of his creditors, it is an obvious expedient to give him a promissory note to pay him at a future day, with interest for the time; and this is an assignable note, so that the creditor may be able to persuade another to advance him the principal and to stand in his place: it is exactly similar to the debts or securities of government, except that in general they are not payable at any definite time. All debts, when no effects remain, both in public and private, are certain evidences of the waste and consumption of so much property, which nothing can restore, though frugality and industry may alleviate the future consequences. When a debt is contracted, a man is not richer for paying it: if he owes one hundred pounds, and pays interest for it, he is in no degree richer by calling in one hundred pounds, from which he receives interest, and therewith discharging the

debt; but probably if he does so he will find himself more comfortable and independent, and will find his credit higher if his occasions should oblige him to borrow in future. So it is with governments: when the debt is contracted, and the money spent, the mischief is done. The discharge of the debt can add nothing (or little comparatively) immediately to the stock or capital of the nation. But yet these important consequences may be expected from it: viz. from the abolition of taxes upon candles, soap, salt, beer, and upon a melancholy catalogue of the necessary articles of life,—taxes which take from those who have nothing to spare,—the price of labour would be lowered, manufactures would flourish with renewed vigour, the minds of the people would be cheered, and the nation would again have credit and spirit to meet its most formidable enemies, and to repel and resent both injury and insult.—*Christian's Notes to Blackstone's Commentaries.*

CHEAP INSURANCES.

It is a fallacy to suppose that a reduction of a few shillings per cent in the premium can be of any advantage to the insured, more especially when there is a participation in the profits; while it operates as a serious drawback on the profits of the office, and consequently of the insured also. The higher the premium, and the stricter the caution in taking none but good lives, the larger will be the profits to be divided.

Some insurance-offices hold out to their subscribers a certainty of numerical profit; but these attempts will cease when it shall come to be clearly understood that *in every office some must pay more than they receive, in order that others may receive more than they pay.—Quarterly Review.*

OBJECTIONS TO LIFE ASSURANCE.

It is scarcely worth while to enter into an argument with persons who object to all Life Assurance as a species of gambling; nor with those who, looking to the incorrect phrase, lose sight of what is really meant, and prose about impious interference with the *fiat* of Providence. There is, however, a more business-like class who object to the plan. These contend that if the annual sums paid by the assured as premiums were put out at compound interest, the produce would exceed what the insured, or his representatives, will receive from the office. This is looking at the subject in a very narrow and mistaken point of view: it supposes life certain to a given extent.

GAME OF "BEGGAR-MY-NEIGHBOUR."

"I cannot call to mind (says '*The Doctor*') any thing which

is estimated so much below its deserts as the game of Beggar-my-Neighbour. It is generally thought fit only for the youngest children, or for the lowest and most ignorant of persons into whose hands a pack of cards can descend; whereas there is no game whatever in which such perpetual opportunities of calculation are afforded to the scientific gamester; not indeed for playing his cards, but for betting upon them. Zerah Colburn, George Bidder, and Professor Airy, would find their faculties upon the stretch, were they to attempt to keep pace with its chances.

"It is, however, necessary that the reader should not mistake the spurious for the genuine game; for there are various modes of playing it, and, as in all cases, only one which is the orthodox way. You take up trick by trick. The trump, as at other games, takes every other suit. If suit is not followed, the leader wins the trick; but if it is, the highest card is the winner. These rules being observed (I give them because they will not be found in Hoyle), the game is regular, and affords combinations worthy to have exercised the power of that calculating machine of flesh and blood called Jedediah Buxton."

MENTAL EDUCATION.

Professor Faraday, in a paper read to the Royal Institution, has ably illustrated the lamentable deficiency of judgment among what may be considered the educated classes of the present day, as exemplified in the belief in table-turning and other mania of this class. It will no less serve as an illustration of the extent to which minds not well regulated may be led astray, and as a warning against hastily drawing conclusions without a careful examination of the phenomena, especially when those conclusions are opposed to laws founded on the most careful investigations of the phenomena of nature by men of the highest scientific attainments.

To guard against these erroneous conclusions, the importance of self-culture for preparing the mind for the exercise of correct judgment, and the necessity of accumulating facts and observations, and then accustoming the mind to reason upon them and to deduce conclusions from a great variety of well-established data, can scarcely be overrated.

Next were exhibited several experiments, for the purpose of showing how easily any one might be misled into false conclusions by the results of single experiments, and the necessity of accumulating facts in different ways before any sound judg-

ment can be formed. Faraday alluded particularly to Arago's discovery of the influence on a suspended magnet of a rotating disc of metal immediately beneath. No sooner was the phenomenon made known than numerous explanations of the cause were advanced by various persons without due consideration; but whilst they were so ready with their explanations, Arago himself was silent. The discoverer of the effect abstained from assigning any cause, for he felt that he was not in possession of sufficient facts to enable him to form a correct judgment; and it was not till some time after others had assumed a variety of erroneous causes that he was led to the conclusion that the effect was due to the excitement of electric currents. Professor Faraday reverted from time to time to the table-turning delusion and to spirit-rapping as evidence of the ill-regulated condition of the public mind; and he denied the right of those who adduced phenomena opposed to the recognised laws of nature to demand an explanation of the cause from others. If asked to explain all the phenomena, he would not undertake to do so, any more than he could explain all the tricks of a conjuror; but because he did not know the cause, he was not to assume that the laws of nature were suspended or reversed. In the self-culture of the mind, humility is essentially requisite; for without a full conviction of the liability to err, there would not be that painstaking so necessary to the discovery of truth. The little attention that is generally paid to cultivate the judgment was alluded to in conclusion, as one of the anomalies of this educational age; for whilst a large portion of time is frequently devoted to acquiring an indifferent knowledge of a mechanical musical instrument, that infinitely superior instrument, the mind, is generally neglected.

PRIORITY OF INVENTION.

The following opinion by an eminent philosopher, Sir David Brewster, deserves attentive consideration in reference to a subject of frequent dispute:

"Scientific men have very often, at the same time perfectly independently of each other, arrived at the same stage of progress which has arisen from previous steps that have been published; but if a man arrives at one of those steps, and does not think that that step is of any value, and therefore does not claim the idea to himself—and if another man afterwards has arrived at the same idea, and makes use of that idea for the benefit of the public—I hold that the right of the first man, whatever it may have been, is extinguished, and that he is not entitled under these circumstances to come forward and oppose the claim of another. There are many instances of things being kept secret and not published. In the case of the achromatic telescope, it

was invented by a country gentleman of the name of Hall, who did not choose to take out a patent, but put the instrument into his drawer. Mr. Dolland got a patent for it afterwards. This instrument was found after the death of Mr. Hall to be the real achromatic telescope. It was decided that Mr. Dolland's patent was not vitiated by the previous discovery of Mr. Hall, who had not made it public. Mr. Hall was a man in a good position in society, and I suppose a man of some wealth; and therefore, I presume, it could not be the expense of the patent which deterred him. Had he been a poor man, I should have inferred that it was the expense of the patent, and the risk of not being able to secure his property in the invention, which deterred him."

COMMON CAUSE OF FAILURE OF MACHINES.

Professor Willis, in a lecture delivered to the Society of Arts on the Results of the Great Exhibition of 1851, observes:

To perfect and to reduce to practice the idea of a new machine is no light effort of the intellect; and in proportion to the education of the inventor, so will his steps be rendered surer, more direct, and more rapid. As far as the relative motions of the parts of his machine are concerned, his natural faculties may carry him, and probably suggest a variety of constructive methods and cunning devices by which these may be effected; but in the next place it becomes necessary to select from these the most appropriate to sustain the forces and resistances,—to estimate the strength to be given to the different parts, their proper qualities of weight, of lightness and stiffness, the amount of friction, and a variety of other complex conditions, which can only be determined by statical or dynamical knowledge, but which are necessary to ensure the durability, easy and economical working, and practical value of the contrivance. In the absence of the proper technical knowledge of theoretical mechanics, the proposed machine, if it possess any value, will only arrive at its perfect and permanent form through a series of abortive attempts, which, by a succession of failures and repairs, may perhaps lead to the removal of the weak points of the contrivance. Those parts which by chance were made unnecessarily strong and heavy, will probably retain their original errors. The representations of machines and engines in the collections published in the sixteenth and seventeenth centuries furnish abundant illustration of these remarks. In all that belongs to the mere motion of these contrivances, the greatest possible ingenuity and fertility of invention is displayed. But in all that concerns construction, framing, and adaptation of form and dimensions to resistances, strains, and the nature of the work, a total absence of principle and experience is manifested, so that it is apparent that these machines would act very well in the form of models, but that, if actually set to work, the most of them would knock themselves to pieces in a very short time.

SAFETY OF LEANING TOWERS.

There are certain structures in the world which have lost their perpendicularity, but remain secure because the line of their centre of gravity remains within the base. The famous

marble tower of Pisa is thought to have been built intentionally inclining, to frighten and surprise; it is 130 feet high, and overhangs its base 16 feet. Sir John Leslie used to attribute the stability of this tower to the cohesion of mortar being sufficient to maintain it erect, in spite of its being *out* of the condition required by physics; to wit, that "in order that a column should stand, a perpendicular let fall from the centre of gravity must fall within the base." Sir John described the tower of Pisa to be in violation of this principle; but, from designs shown on the spot, the perpendicular *does* fall within the base. At Bologna also are two "leaning towers," one of which, "the Asinelli," is 350 feet high, and 3½ feet out of the perpendicular. The other, the Garisenda, is about 130 feet high, and inclines 8 feet from the perpendicular. Montfaucon attributes the leaning of these towers to the sinking of the earth. He says, from examination, that when the Garisenda tower bowed a great part of it went to ruin, because the ground that the inclined side stood on was not so firm as the other, "which may be said of all other towers that lean so."

The London Monument inclines so much that timid persons sometimes doubt its stability, and many years since its fall was a point of discussion. It was at first used by the Fellows of the Royal Society for astronomical observations, but was abandoned on account of its *vibrations* being too great for the nicety required. This occasioned a report that the Monument was unsafe: "but," says Elmes, "its scientific construction may bid defiance to the attacks of all but earthquakes for centuries." The more recent fear of its instability was therefore only a revival of this alarm, which probably obtained some credence among weak persons from its being erroneously attributed to Fellows of the Royal Society.

FALL OF A GUINEA AND FEATHER.

A large body, or mass of many atoms, naturally falls with the same velocity as a smaller body or a single atom; for gravity pulls equally at each atom, and must overcome its inertia equally whether it be alone or with others. This remark contradicts the popular opinion, that a large and heavy body should fall to the earth much faster than a small and light one; an opinion which has arisen from constantly seeing such contrasts as the rapid fall of a gold coin and the slow descent of a feather. The true cause of the contrast is, that the atoms of the feather are much spread out, so as to be more resisted by the air than those of the gold. If the two be let fall together in a vessel from which the air has been extracted, as in the common air-pump experiments, they arrive at the bottom in exactly the same time; and even in the air, if the coin be hammered out

into gold leaf, it will fall still more slowly than the feather.—*Arnott's Elements of Physics.*

EXISTENCE OF MAN UPON THE EARTH.

Men are in the habit of measuring the greatness and the wisdom of the universe by the duration and the profit which it promises to their own race; but the past history of the earth already shows what an insignificant moment the duration of the existence of our race upon it constitutes. A Nineveh vessel, a Roman sword, awakes in us the conception of gray antiquity. What the museums of Europe show us of the remains of Egypt and Assyria we gaze upon with silent astonishment, and despair of being able to carry our thoughts back to a period so remote. Still must the human race have existed for ages, and multiplied itself, before the pyramids or Nineveh could have been erected. We estimate the duration of human history at 6000 years; but immeasurable as this time may appear to us, what is it in comparison with the time during which the earth carried successive series of rank plants and mighty animals, and no men; during which in our neighbourhood the amber-tree bloomed, and dropped its costly gum on the earth and in the sea; when, in Siberia, Europe, and North America, groves of tropical palms flourished; where gigantic lizards, and after them elephants, whose mighty remains we still find buried in the earth, found a home? Different geologists, proceeding from different premises, have sought to estimate the duration of the above creative period, and vary from a million to nine million years. And the time during which the earth generated organic beings is again small when we compare it with the ages during which the world was a ball of fused rocks. For the duration of its cooling from 2000° to 200° Centigrade, the experiments of Bishop upon basalt show that about 350 millions of years would be necessary. And with regard to the time during which the first nebulous mass condensed into our planetary system, our most daring conjectures must cease. The history of man, therefore, is but a short ripple in the ocean of time. For a much longer series of years than that during which man has already occupied this world the existence of the present state of inorganic nature favourable to the duration of man seems to be secured, so that for ourselves and for long generations after us we have nothing to fear. But the same forces of air and water, and of the volcanic interior, which produced former geological revolutions, and buried one series of living forms after another, act still upon the earth's crust. They more probably will bring about the last day of the human race than those distant cosmical alterations of which we have spoken, and perhaps force us to make way for new and more complete living forms, as the

lizards and the mammoth have given place to us and our fellow-creatures which now exist.—*Prof. Helmholtz (of Königsberg) on the Interaction of Natural Forces.*

HEMP PROPHECY.

The disinclination of our forefathers to cultivate hemp, or as they spelt it *Hempe*, gave rise to a curious distich: "When once hempe is spun, England's done." Lord Bacon notices this popular saying, which afterwards became a prophecy in ages of superstition. This prophecy was supposed to have been fulfilled at the accession of James I., by the decease of all the sovereigns whose names began with all these ominous letters, viz. Henry VIII., Edward VI., Mary, Philip (her Spanish husband), and Elizabeth. When they had expired "England was done" of course, because James was a Scotch king.

PREJUDICES AGAINST EATING FISH.

A contemporary tourist (Mr. Leitch Ritchie) observes, there is a peculiarity of taste in certain fishing districts, which makes the people poorer than they need be. "On the banks of the Seine, for instance, the fishermen are compelled to eat the John Dorys themselves, or else to throw them away; for this fish, so excellent and so wholesome, is not admitted on the tables of the genteel, and therefore fetches only a few centimes in the market. In England, we understand good eating better at least in this respect, and very properly place the vulgar John Dory on a par with turbot. We should not forget to add, that in some parts of Ireland—for instance, in the county of Sligo—the skate is reckoned unfit for human food. The starving peasant turns away from it with contempt; and when taken accidentally, either by the rich or poor, it is thrown back into the sea. The same prejudice prevails to a certain extent in Scotland; while in London we meet with portions of the elsewhere proscribed, and really excellent fish, at the tables of the opulent."

WHITEBAIT.

Whitebait was formerly considered to be the young of the Shad; but, in an article in the *Zoological Journal*, No. 19, this doctrine is combated by Mr. William Yarrell, F.L.S., who was led to investigate the subject by observing the early appearance (March) of Whitebait in a fishmonger's shop; and knowing that Shads, which they were supposed to be, did not make their appearance till much later (May), he took up and persevered in a course of investigation, which lasted from March to August 1828. The specific distinction between the two fishes, on which he relies as of the greatest value, is the difference of

their anatomical character; and especially in their number of vertebræ, or small bones, extending from the back-bone. "The number of vertebræ in the Shad," he states, "of whatever size the specimen may be, is invariably fifty-five, the number in the Whitebait is uniformly fifty-six; and even in a fish of two inches, with the assistance of a lens, this exact number may be distinctly made out."

FALSE APPETITE.

A false appetite, a craving that does not arise from the demands of health, but from the morbid piquancy of the juices in the stomach, is a state in which more is taken than can be digested—the food being devoured rather than eaten.

This condition of the stomach has led to the notion that the parties have had to feed another animal besides themselves; and the uneducated do not hesitate to believe that a large worm, and even a wolf, are occasionally inhabitants of that viscus.*

HOPS AND COALS NUISANCES.

Walter Blythe, in his *Improver Improved*, published in 1649, has a chapter upon improvements by plantations of Hops, which has the following striking passage. He observes that

"Hops were then grown to be a national commodity; but that it was not many years since the famous city of London petitioned the Parliament of England against two nuisances: and these were, Newcastle coals, in regard to their stench, &c.; and hops, in regard they would *spoyl the taste of drink*, and endanger the people. And had the Parliament been no wiser than they, we had been in a measure pined, and in a great measure starved; which is just answerable to the principles of those men who cry down all devices or ingenious discoveries as projects, and thereby stifle and choak improvements."

The force of prejudice in the price of Farnham hops, though nothing but a hedge parts them from another parish as well cultivated, is very great. A higher price is always given at Weyhill fair, the great mart for hops in this part of the kingdom, for those of the growth of the parish of Farnham than for any other.—*Manning and Bray's Surrey*, vol. iii. p. 125

RATIONALE OF COOKERY.

"Taste and try" will alone ensure success in cookery; and a few years' experience is better than a volume upon the art. A medical man once asked Ude why cooks had not weights and measures, as apothecaries; to which Ude replied: "Because we taste our recipes, whereas doctors seldom taste those they

* In India is found a plant, a species of hellebore (not the hellebore of the druggists), a portion of which being taken medicinally by persons so afflicted with dyspepsia as to reject all food will cause the appetite to return. This plant is called by the natives "the Indian's root."

are mixing; wherefore they must have exact measures." Dr. A. Hunter acknowledges: "I was once so presumptive as to suppose that the seasoning might be weighed out after the manner directed by physicians in their prescriptions, but I soon found that my plan was too mechanical. I have therefore abandoned it, and now freely give to the cooks the exercise of their right in all matters that regard the kitchen."—*Receipts in Modern Cookery.*

EPICURISM AND EPICUREANS.

Lady Blessington notes: "Let me efface the first term, Epicurism, which is so injuriously and so falsely applied to the philosopher from whom it takes its name; and let me not confound his refined moral system with the indulgence in sensual enjoyments of those professing themselves Epicureans. I have never without indignation heard the term applied since I read Browne's *Inquiries into Vulgar and Common Errors;* and yet I was about to use it in this injurious sense, so prone are we to continue in errors we have once believed. But how many of our opinions are founded on equally erroneous premises!"

CONVERSATIONAL STYLE.

When the meaning is too big for the words, the expression is quaint. When the words are too big for the meaning, it is bombastic. The one is pleasing, as an imperfection of growth; the other unpleasing, as that of decay. The talk of children is often quaint; that of worn-out men of the world often bombastic, where the error is not precluded by that of a perpetual sneer or a drivelling chatter.—*Blackwood's Magazine,* 1837.

ORIGIN OF "TOWN."

Tun, considered to have been the name of the Saxon homestead, has been erroneously thought to have signified originally a *town;* an error which is still repeated in our cyclopedias, and has to some extent been committed by the chroniclers in their account of the depopulation of the New Forest by William the Conqueror.—*J. Y. Akerman; Archæologia,* vol. xxxv. p. 97.

VESSEL UNDER WEIGH, OR WAY?

Does a ship on sailing get under "way," or under "weigh?" Webster and Falconer are in favour of *way.* The latter says:

"The *way* of a ship is the course or progress which she makes on the water under sail. Thus, when she begins her motion, she is said to be under way; and when that motion increases, she is said to have fresh way through the water; whereas *to weigh* (*lever l'ancre, appareiller*) is to heave up the anchor of a ship from the ground in order to prepare her for sailing."

AX FOR ASK.

This, like many other old words which are considered vulgarisms, is pure Saxon, and seems to be current as a provincialism in most parts of the kingdom. Nares cites several instances of its occurrence in our early writers; it is noticed by Jamieson, but appears to have escaped Todd.

> *Axe* ze and it shall be zoven to zou.
> *Wicklif. Ms. Matt* vii.
>
> And for my werke nothing will I *axe*.
> *Chaucer's M.D.'s Tale.*
>
> A poor lazar, upon a tide
> Came to the gate, and *axed* meate.
> *Gower.*

Margaret Countess of Richmond and Derby, in a letter to her son Henry VII., concludes with

> As herty blessings as ye can *axe* of God.
> *Miss Baker's Northamptonshire Glossary.*

DRUIDICAL CIRCLES.

Concerning the many Druidical stones to this day remaining in Great Britain the popular superstition prevails, that no two persons can number the stones alike, and that no person will ever find a second counting confirm the first. Dr. Southey, speaking of the Druidical stones near Keswick, says: "My children have often disappointed their natural inclination to believe this wonder by putting it to the test and disproving it."

The puerilities of antiquarian zeal we suspect to be often demolished by the powerful battery of science. Thus Professor Buckland smiles at the antiquaries' notions of the above Druidical stones, which have been stolen from the irregular surface-wells (pits in chalk, *puits naturels*) of the geologists.

THE STUDY OF ANTIQUITIES

is often denounced as puerile and unprofitable; and this is done not without some show of reason. The main error of our English antiquaries has arisen from their narrowing their views to particular points of research, and thus confounding the interest arising from singularity with the interest of history.

Mr. Hallam acutely observes, with respect to the minute details of the antiquary, that although "it is hard to say what may not supply matter for a reflecting mind, there is always some danger of losing sight of grand objects in historical disquisition by a too laborious research into trifles."—*Hist. Mid. Ages*, vol. iii. p. 303.

CURATIVE INFLUENCE OF CHANGE OF CLIMATE ON CONSUMPTION.

This reliance has been considerably overstated, and in some instances altogether misplaced. Sir James Clark has assailed with considerable force the doctrine that a change of climate is beneficial to persons suffering from consumption; and a French physician, M. Carriere, has written strongly against it. Dr. Burgess, an eminent Scotch physician, also contends that climate has little or nothing to do with the cure of consumption, and that if it had the curative effects would be produced through the skin and not the lungs. That a warm climate is not in itself beneficial, he shows from the fact that the disease exists in all latitudes. In India and Africa, tropical climates, it is as frequent as in Europe and North America. At Malta, right in the heart of the genial Mediterranean, the army reports of England show that one-third of the deaths among the soldiers are from consumption. At Nice, a favourite resort of English invalids, especially those afflicted with lung complaints, there are more native persons die of consumption than in any English town of equal population. In Geneva the disease is almost equally prevalent. In Florence, pneumonia is said to be marked by a suffocating character, and by a rapid progress toward its last stage. Naples, whose climate is the theme of so much praise by travellers, shows in her hospitals a mortality by consumption equal to one in two and one-third; whereas in Paris, whose climate is so often pronounced villanous, the proportion is only one in three and one-quarter. In Madeira, no local disease is more common than consumption.

NOTE TO "THE BLACKNESS OF THE NEGRO," AT p. 4.

It is a common opinion, that climate alone is capable of producing all the diversities of complexion so remarkable in the human race. A very few facts may suffice to show that such cannot be the case. Thus the negroes of Van Diemen's Land, who are among the blackest people on earth, live in a climate as cold as that of Iceland; while the Indo-Chinese nations, who live in tropical Asia, are of a brown and olive complexion. It is remarked by Humboldt that the American tribes of the equinoctial region have no darker skin than the mountaineers of the temperate zone. So, also, the Puelches of the Magellanic plains, beyond the fifty-fifth degree of south latitude, are absolutely darker than Abipones, Tobas, and other tribes, who are many degrees nearer the equator. Again, the Charruas, who live south of the Rio de la Plata, are almost black; while the Guaycas, under the line, are among the fairest of the American tribes. Finally, not to multiply examples, those nations of the Caucasian race which have become inhabitants of the torrid zone in both hemispheres, although their descendants have been for centuries, and in Africa for many centuries, exposed to the most active influences of the climate, have never in a solitary instance exhibited the transformation from a Caucasian to a negro complexion.—*Types of Mankind*, 1856.

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